

the
Arabian
Nights



THE ARABIAN NIGHTS'
ENTERTAINMENTS — or
The Thousand and One Nights





SHAHRAZAD

THE ARABIAN NIGHTS'
ENTERTAINMENTS — or
The Thousand and One Nights

The Complete, Original Translation of
EDWARD WILLIAM LANE

With the Translator's Complete,
Original Notes and Commentaries
on the Text



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PREFACE

It was more than two hundred years ago that Galland, the French Orientalist, first discovered *The Thousand and One Nights*, otherwise known as *The Arabian Nights' Entertainments*, and presented to the Western World this gorgeous collection of Eastern tales. Since then it has been accepted as one of the most fascinating examples of the story-telling art. The familiar phrase "like a page from *The Arabian Nights*" has come to be the ultimate in praise of romance and adventure fiction.

And surely this is not to be wondered at. Having read these astounding stories who can forget them — with their lion-hearted heroes who conquer single-handed a hundred foemen, only to be dissolved in tears by the absence of a madly loved lady and to faint in ecstasy at her return; with their silken veiled beauties who turn from the murmuring of amorous verses to the devising of diabolic tortures for erring lovers; with their omnipresent 'Efreetes as ready to uncover a mine of jewels for a poor cobbler as to carry a sleeping groom from his bridal chamber in Cairo to an amazed awakening in Damascus; with their camel trains and flashing desert riders, their kaleidoscopic bazaars and insistent calls to prayer, their sorcerers and enchanted princes, their Sultáns prodigal alike with gold pieces and the impaling stake, their ingenious thieves and preposterous liars. And their lovers! Where but in the East could love blossom so tenderly or distill so maddening a perfume! It took the passion and imagination of the Arab to conjure up the horror of fire and water, poison and steel, treachery and black magic which love could face to win the pearl of its desire.

Of the origin of *The Arabian Nights* we know little. Its stories were for hundreds of years handed down orally from generation to generation by the story-tellers of the Arabs, the Egyptians, the Persians, and other Moham-madan peoples. The nucleus of the collection probably represents mediæval Cairo in the days of its Memlook Sultáns and the golden age of the Kha-leefehs of Baghdád from the eighth to the tenth centuries A. D. Gradually the collection was increased and systematized until it found its framework — the story of the jealous King Shahriyár who marries a new wife each evening and puts her to death in the morning, until the lovely Shahrazád wins a reprieve for a thousand and one nights by fascinating the King with her stories.

It was probably not until the fifteenth century that *The Arabian Nights* was recorded in the original Arabic manuscript. Since that time several

scholars have essayed to translate the work, but for nearly a hundred years the version of Edward William Lane has been universally accepted as standard.

Recognizing the fact that previous translations were lacking in completeness, accuracy, and understanding of Oriental life, Lane undertook the task of preparing an English version that would faithfully reproduce the color and feeling and viewpoint of the original. He had devoted sixteen years to the study of Arabic, of which five years were spent living almost exclusively among the Mohammadans — to use his own words “speaking their language, conforming to their general habits with the most scrupulous exactitude, and received into their society on terms of perfect equality”. He became the foremost Arabic scholar of Europe and the man best fitted to give the most accurate and appreciative version of *The Arabian Nights* to the Western World. His translation was first published between 1838 and 1840. It has never been superseded.

It is mainly for two reasons that this original version of Edward William Lane has maintained its superiority both for general readers and for students of the Orient. First, Mr. Lane's intimate knowledge of the land and language, the customs and character of the *Arabian Nights* folk enabled him to imbue his translation with all the spirit of the East and the true character of the Eastern people that color the original Arabic stories. Second, Mr. Lane supplemented his translation with a wealth of Notes containing explanations and illustrations of Oriental life and thought that wonderfully illuminate the strange figures and unique manners woven into the stories. These notes, which have in the past been published separately as a textbook of Muslim life, are included complete in this new single-volume edition. They are contained in the Appendix, organized by chapters, and indexed by numbers corresponding to the reference numbers placed in the text throughout the entire volume. These commentaries will add much to the satisfaction and understanding with which the stories may be read.

On the surface, at least, there is a wide difference between the standards of morality and good taste of the Orient and Occident. While *The Arabian Nights* is not prurient work, it is highly colored with the intense passions of the Eastern races and the original stories go into many details with a frankness which would be offensive in a work designed for general distribution. As Lane himself explained “Certain passages which are of an objectionable nature I have slightly varied; but in doing this, I have been particularly careful to render them so as to be perfectly agreeable with Arab manners and customs”.

The present single volume includes, complete, Lane's translation of *The Arabian Nights*, together with his famous Notes. The original text has been faithfully reproduced without changes other than the addition of descriptive

titles. The translator's method of spelling Oriental words and of indicating their pronunciation is designed to insure both ease to the reader and fidelity to the Arabic original in so far as that is possible in English. To quote Mr. Lane:

"In writing Arabic and other Oriental words in the present work, I have employed a system congenial with our language, and of the most simple kind; and to this system I adhere in every case, for the sake of uniformity as well as truth. Some persons have objected to my writing in this manner a few familiar words which are found in our dictionaries; but they will excuse me for remarking that general usage is not altogether accordant with their opinion. Almost every author, I believe, now writes 'Koran' or 'Kurán,' and 'Pasha' or 'Pacha' for our dictionary words 'Alcoran' and 'Bashaw'; and most of our best authors on Arabian History, of late, have written 'Khalif' for 'Caliph'. In a work relating to a people who pronounce the Arabic *w* as *v*, I should write 'Vezeer' for the Arabic word 'Wezeer'; but to do so when the subject is Arabian I consider inexpedient: and in this opinion I am upheld by a great majority of literary and other friends whom I have consulted on the subject. . . . The system which I here employ requires but little explanation; the general reader may be directed to pronounce

a as in our word 'beggar'	i as in 'bid'
á as in 'father'	o as in 'obey' (short)
e as in 'bed'	ó as in 'bone'
é as in 'there'	oo as in 'boot'
ee as in 'bee'	ow as in 'down'
ei as our word 'eye'	u as in 'bull'
ey as in 'they'	y as in 'you'

An *apostrophe*, when immediately preceding or following a vowel, I employ to denote the place of a letter which has no equivalent in our alphabet; it has a guttural sound like that which is heard in the bleating of sheep. Having avoided as much as possible making use of accents, I must request the reader to bear in mind that a single vowel, when not marked with an accent; is always short; and that a double vowel or diphthong at the end of a word, when not so marked, is not accented: also that the acute accent does not always denote the principal or only emphasis ('Hároon' being pronounced 'Hároón'); that a vowel with a grave accent is not emphasized, though it is long; and that *dh*, *gh*, *kh*, *sh*, and *th*, when not divided by a hyphen, represent, each, a single Arabic letter: *dh* is pronounced as *th* in 'that'; *gh* represents a guttural sound like that produced in gargling; *kh* a guttural sound like that produced in expelling saliva from the throat, and approaching nearer to the sound of *k* than to that of *k*; *sh* is pronounced as in 'shall'; and *th* as in 'thin'."

This new edition has been prepared to fill the obvious need for the complete work in a form that is more convenient and less costly than the sets hitherto available — a form that will reflect the warmth and beauty of the stories that have taken their place among the great literary classics of all mankind.

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In the name of God, the Compassionate, the Merciful.¹

Praise be to God, the Beneficent King, the Creator of the universe, who hath raised the heavens without pillars, and spread out the earth as a bed;² and blessing and peace be on the lord of apostles, our lord and our master Mohammad, and his Family; blessing and peace, enduring and constant, unto the day of judgment.

To proceed:—The lives of former generations are a lesson to posterity; that a man may review the remarkable events which have happened to others, and be admonished; and may consider the history of people of preceding ages, and of all that hath befallen them, and be restrained. Extolled be the perfection of Him who hath thus ordained the history of former generations to be a lesson to those which follow. Such are the Tales of a Thousand and One Nights, with their romantic stories and their fables.

THE ARABIAN NIGHTS' ENTERTAINMENTS—*or* *The Thousand and One Nights*

THE STORY OF KING SHAHRIYÁR, KING SHÁH-ZEMÁN, AND
SHAHRAZÁD THE WEZEER'S DAUGHTER

IT is related (but God alone is all-knowing,³ as well as all-wise, and Almighty, and all-bountiful,) that there was, in ancient times, a King⁴ of the countries of India and China, possessing numerous troops, and guards, and servants, and domestic dependents: and he had two sons; one of whom was a man of mature age; and the other, a youth. Both of these princes were brave horsemen; but especially the elder, who inherited the kingdom of his father, and governed his subjects with such justice that the inhabitants of his country and whole empire loved him. He was called King Shahriyár:⁵ his younger brother was named Sháh-Zemán,⁶ and was King of Samarkand.⁷ The administration of their governments was conducted with rectitude, each of them ruling over his subjects with justice during a period of twenty years with the utmost enjoyment and happiness. After this period, the elder King felt a strong desire to see his brother, and ordered his Wezeer⁸ to repair to him and bring him.

Having taken the advice of the Wezeer on this subject,⁹ he immediately gave orders to prepare handsome presents, such as horses adorned with gold and costly jewels, and memlooks, and beautiful virgins, and expensive stuffs.¹⁰ He then wrote a letter to his brother, expressive of his great desire to see him;¹¹ and having sealed it, and given it to the Wezeer, together with the presents above mentioned, he ordered the minister to strain his nerves, and tuck up his skirts, and use all expedition in returning. The Wezeer answered, without delay, I hear and obey; and forthwith prepared for the journey: he packed his baggage, removed the burdens, and made ready all his provisions within three days; and on the fourth day, he took leave of the King of Shahriyár, and went forth towards the deserts and wastes.

He proceeded night and day; and each of the kings under the authority of King Shahriyár by whose residence he passed came forth to meet him,¹² with costly presents, and gifts of gold and silver, and entertained him three days;¹³ after which, on the fourth day, he accompanied him one day's jour-

ney, and took leave of him. Thus he continued on his way until he drew near to the city of Samarkand, when he sent forward a messenger to inform King Sháh-Zemán of his approach. The messenger entered the city, inquired the way to the palace, and, introducing himself to the King, kissed the ground before him,¹⁴ and acquainted him with the approach of his brother's Wezeer; upon which Sháh-Zemán ordered the chief officers of his court, and the great men of his kingdom, to go forth a day's journey to meet him; and they did so; and when they met him, they welcomed him, and walked by his stirrups until they returned to the city.

The Wezeer then presented himself before the King Sháh-Zemán, greeted him with a prayer for the divine assistance in his favour, kissed the ground before him, and informed him of his brother's desire to see him; after which he handed to him the letter. The King took it, read it, and understood its contents;¹⁵ and answered by expressing his readiness to obey the commands of his brother. But, said he (addressing the Wezeer), I will not go until I have entertained thee three days. Accordingly, he lodged him in a palace befitting his rank, accommodated his troops in tents, and appointed them all things requisite in the way of food and drink: and so they remained three days. On the fourth day, he equipped himself for the journey, made ready his baggage, and collected together costly presents suitable to his brother's dignity.

These preparations being completed, he sent forth his tents and camels and mules and servants and guards, appointed his Wezeer to be governor of the country during his absence, and set out towards his brother's dominions. At midnight,¹⁶ however, he remembered that he had left in his palace an article which he should have brought with him; and having returned to the palace to fetch it, he there beheld his wife sleeping in his bed, and attended by a male negro slave, who had fallen asleep by her side. On beholding this scene, the world became black before his eyes; and he said within himself, If this is the case when I have not departed from the city, what will be the conduct of this vile woman while I am sojourning with my brother? He then drew his sword, and slew them both in the bed: after which he immediately returned, gave orders for departure, and journeyed to his brother's capital.

Shahriyár, rejoicing at the tidings of his approach, went forth to meet him, saluted him, and welcomed him with the utmost delight. He then ordered that the city should be decorated on the occasion,¹⁷ and sat down to entertain his brother with cheerful conversation: but the mind of King Sháh-Zemán was distracted by reflections upon the conduct of his wife; excessive grief took possession of him; and his countenance became sallow; and his frame, emaciated. His brother observed his altered condition, and, imagining that it was occasioned by his absence from his dominions, abstained from troubling him or asking respecting the cause, until after the lapse of some days, when at length he said to him, O my brother, I perceive that thy body is emaciated, and thy countenance is become sallow. He answered,

O brother, I have an internal sore: — and he informed him not of the conduct of his wife which he had witnessed. Shahriyár then said, I wish that thou wouldst go out with me on a hunting excursion; perhaps thy mind might so be diverted: — but he declined; and Shahriyár went alone to the chase.¹⁸

Now there were some windows in the King's palace commanding a view of his garden; and while his brother was looking out from one of these, a door of the palace was opened, and there came forth from it twenty females and twenty male black slaves; and the King's wife, who was distinguished by extraordinary beauty and elegance,¹⁹ accompanied them to a fountain, where they all disrobed themselves, and sat down together. The King's wife then called out, O Mes'ood! ²⁰ and immediately a black slave came to her, and embraced her; she doing the like. So also did the other slaves and the women; and all of them continued revelling together until the close of the day. When Sháh-Zemán beheld this spectacle, he said within himself, By Allah! my affliction is lighter than this! His vexation and grief were alleviated, and he no longer abstained from sufficient food and drink.

When his brother returned from his excursion, and they had saluted each other, and King Shahriyár observed his brother Sháh-Zemán, that his colour had returned, that his face had recovered the flush of health, and that he ate with appetite after his late abstinence, he was surprised, and said, O my brother, when I saw thee last, thy countenance was sallow, and now thy colour hath returned to thee: acquaint me with thy state. — As to the change of my natural complexion, answered Sháh-Zemán, I will inform thee of its cause; but excuse my explaining to thee the return of my colour. — First, said Shahriyár, relate to me the cause of the change of thy proper complexion, and of thy weakness: let me hear it. —

Know then, O my brother, he answered, that when thou sentest thy Wezeer to me to invite me to thy presence, I prepared myself for the journey, and when I had gone forth from the city, I remembered that I had left behind me the jewel that I have given thee; I therefore returned to my palace for it, and there I found my wife sleeping in my bed, and attended by a black male slave; and I killed them both, and came to thee: but my mind was occupied by reflections upon this affair, and this was the cause of the change of my complexion, and of my weakness: now, as to the return of my colour, excuse my informing thee of its cause. — But when his brother heard these words, he said, I conjure thee by Allah that thou acquaint me with the cause of the return of thy colour: — so he repeated to him all that he had seen. I would see this, said Shahriyár, with my own eye. — Then, said Sháh-Zemán, give out that thou art going again to the chase, and conceal thyself here with me, and thou shalt witness this conduct, and obtain ocular proof of it.

Shahriyár, upon this, immediately announced that it was his intention to make another excursion. The troops went out of the city with the tents, and the King followed them; and after he had reposed awhile in the camp,

he said to his servants, Let no one come in to me: — and he disguised himself, and returned to his brother in the palace, and sat in one of the windows overlooking the garden; and when he had been there a short time, the women and their mistress entered the garden with the black slaves, and did as his brother had described, continuing so until the hour of the afternoon-prayer.

When King Shahriyár beheld this occurrence, reason fled from his head, and he said to his brother Sháh-Zemán, Arise, and let us travel whither we please, and renounce the regal state, until we see whether such a calamity as this have befallen any other person like unto us; and if not, our death will be preferable to our life. His brother agreed to his proposal, and they went out from a private door of the palace, and journeyed continually, days and nights, until they arrived at a tree in the midst of a meadow, by a spring of water, on the shore of the sea. They drank of this spring, and sat down to rest; and when the day had a little advanced, the sea became troubled before them, and there arose from it a black pillar, ascending towards the sky, and approaching the meadow. Struck with fear at the sight, they climbed up into the tree, which was lofty; and thence they gazed to see what this might be: and behold, it was a Jinnee,²¹ of gigantic stature, broad-fronted and bulky, bearing on his head a chest.²²

He landed, and came to the tree into which the two Kings had climbed, and, having seated himself beneath it, opened the chest, and took out of it another box, which he also opened; and there came forth from it a young woman, fair and beautiful, like the shining sun. When the Jinnee cast his eyes upon her, he said, O lady of noble race, whom I carried off on thy wedding-night, I have a desire to sleep a little: — and he placed his head upon her knee, and slept. The damsel then raised her head towards the tree, and saw there the two Kings; upon which she removed the head of the Jinnee from her knee, and, having placed it on the ground, stood under the tree, and made signs to the two Kings, as though she would say, Come down, and fear not this 'Efreet.²³ They answered her, We conjure thee by Allah that thou excuse us in this matter. But she said, I conjure you by same that ye come down; and if ye do not, I will rouse this 'Efreet, and he shall put you to a cruel death. So, being afraid, they came down to her; and, after they had remained with her as long as she required, she took from her pocket a purse, and drew out from this a string, upon which were ninety-eight seal-rings;²⁴ and she said to them, Know ye what are these? They answered, We know not. — The owners of these rings, said she, have, all of them, been admitted to converse with me, like as ye have, unknown to this foolish 'Efreet; therefore, give me your two rings,²⁵ ye brothers.

So they gave her their two rings from their fingers; and she then said to them, This 'Efreet carried me off on my wedding-night, and put me in the box, and placed the box in the chest, and affixed to the chest seven locks, and deposited me, thus imprisoned, in the bottom of the roaring sea, beneath the dashing waves; not knowing that, when one of our sex desires

to accomplish any object, nothing can prevent her. In accordance with this, says one of the poets: —

Never trust in women; nor rely upon their vows;
For their pleasure and displeasure depend upon their passions.
They offer a false affection; for perfidy lurks within their clothing.
By the tale of Yoosuf²⁶ be admonished, and guard against their stratagems.
Dost thou not consider that Iblees ejected Adam by means of woman?

And another poet says: —

Abstain from censure; for it will strengthen the censured, and increase desire into violent passion.

If I suffer such passion, my case is but the same as that of many a man before me:
For greatly indeed to be wondered at is he who hath kept himself safe from women's artifice.²⁷

When the two Kings heard these words from her lips, they were struck with the utmost astonishment, and said, one to the other, If this is an 'Efreet, and a greater calamity hath happened unto him than that which hath befallen us, this is a circumstance that should console us: — and immediately they departed, and returned to the city.

As soon as they had entered the palace, Shahriyár caused his wife to be beheaded, and in like manner the women and black slaves; and thenceforth he made it his regular custom, everytime that he took a virgin to his bed, to kill her at the expiration of the night. Thus he continued to do during a period of three years; and the people raised an outcry against him, and fled with their daughters, and their remained not a virgin in the city of a sufficient age for marriage.²⁸ Such was the case when the King ordered the Wezeer to bring him a virgin according to his custom; and the Wezeer went forth and searched, and found none; and he went back to his house and enraged and vexed, fearing what the King might do to him.

Now the Wezeer had two daughters; the elder of whom was named Shahrazád; the younger, Dunyázád. The former had read various books of histories, and the lives of preceding kings, and stories of past generations: it is asserted that she had collected together a thousand books of histories, relating to preceding generations and kings, and works of the poets: and she said to her father on this occasion, Why do I see thee thus changed, and oppressed with solicitude and sorrows? It has been said by one of the poets: —

Tell him who is oppressed with anxiety, that anxiety will not last:
As happiness passeth away, so passeth away anxiety

When the Wezeer heard these words from his daughter, he related to her all that had happened to him with regard to the King: upon which she said, By Allah, O my father, give me in marriage to this King: either I shall die, and be a ransom for one of the daughters of the Muslims, or I shall

live, and be the cause of their deliverance from him.²⁹ — I conjure thee by Allah, exclaimed he, that thou expose not thyself to such peril: — but she said, It must be so. Then, said he, I fear for thee that the same will befall thee that happened in the case of the ass and the bull and the husbandman. — And what, she asked, was that, O my father.

THE STORY OF THE ASS, THE BULL, AND THE HUSBANDMAN

Know, O my daughter, said the Wezeer, that there was a certain merchant, who possessed wealth and cattle, and had a wife and children; and God, whose name be exalted, had also endowed him with the knowledge of the languages of beasts and birds.³⁰ The abode of this merchant was in the country; and he had, in his house, an ass and a bull.³¹ When the bull came to the place where the ass was tied, he found it swept and sprinkled; ³² in his manger were sifted barley and sifted cut straw,³³ and the ass was lying at his ease; his master being accustomed only to ride him occasionally, when business required, and soon to return: and it happened, one day, that the merchant overheard the bull saying to the ass, May thy food benefit thee! ³⁴ I am oppressed with fatigue, while thou art enjoying repose: thou eatest sifted barley, and men serve thee; and it is only occasionally that thy master rides thee, and returns; while I am continually employed in ploughing, and turning the mill.³⁵ — The ass answered,³⁶ When thou goest out to the field, and they place the yoke upon thy neck, lie down, and do not rise again, even if they beat thee; or, if thou rise, lie down a second time; and when they take thee back, and place the beans before thee, eat them not, as though thou wert sick; abstain from eating and drinking a day, or two days, or three; and so shalt thou find rest from trouble and labour.

Accordingly, when the driver came to the bull with his fodder, he ate scarcely any of it; and on the morrow, when the driver came again to take him to plough, he found him apparently infirm: so the merchant said, Take the ass, and make him draw the plough in his stead all the day. The man did so; and when the ass returned at the close of the day, the bull thanked him for the favour he had conferred upon him by relieving him of his trouble on that day; but the ass returned him no answer, for he repented most grievously.

On the next day, the ploughman came again, and took the ass, and ploughed with him till evening; and the ass returned with his neck flayed by the yoke, and reduced to an extreme state of weakness; and the bull looked upon him, and thanked and praised him. The ass exclaimed, I was living at ease, and nought but my meddling hath injured me! Then said he to the bull, Know that I am one who would give thee good advice: I heard our master say, If the bull rise not from his place, take him to the butcher, that he may kill him, and make a nata ³⁷ of his skin: — I am therefore in fear for thee, and so I have given thee advice; and peace be on thee! — When the bull heard these words of the ass, he thanked him, and said, To-

morrow I will go with alacrity: — so he ate the whole of his fodder, and even licked the manger. — Their master, meanwhile, was listening to their conversation.

On the following morning, the merchant and his wife went to the bull's crib, and sat down there; and the driver came, and took out the bull; and when the bull saw his master, he shook his tail, and showed his alacrity by sounds and actions, bounding about in such a manner that the merchant laughed until he fell backwards. His wife, in surprise, asked him, At what dost thou laugh? He answered, At a thing that I have heard and seen; but I cannot reveal it; for if I did, I should die. She said, Thou must inform me of the cause of thy laughter, even if thou die. — I cannot reveal it, said he: the fear of death prevents me. — Thou laughedst only at *me*, she said; and she ceased not to urge and importune him until he was quite overcome and distracted.

So he called together his children and sent for the Kádee³⁸ and witnesses, that he might make his will, and reveal the secret to her, and die: for he loved her excessively, since she was the daughter of his paternal uncle, and the mother of his children, and he had lived with her to the age of a hundred and twenty years.³⁹ Having assembled her family and his neighbours, he related to them his story, and told them that as soon as he revealed his secret he must die; upon which every one present said to her, We conjure thee by Allah that thou give up this affair, and let not thy husband, and the father of thy children, die. But she said, I will not desist until he tell me, though he die for it. So they ceased to solicit her; and the merchant left them, and went to the stable to perform the ablution, and then to return, and tell them the secret, and die.⁴⁰

Now he had a cock, with fifty hens under him, and he had also a dog; and he heard the dog call to the cock, and reproach him, saying, Art thou happy when our master is going to die? The cock asked, How so? — and the dog related to him the story; upon which the cock exclaimed, By Allah! our master has little sense: *I* have *fifty* wives; and I please this, and provoke that; while *he* has but *one* wife, and cannot manage this affair with her: why does he not take some twigs of the mulberry-tree, and enter her chamber, and beat her until she dies or repents? She would never, after that, ask him a question respecting anything. — And when the merchant heard the words of the cock, as he addressed the dog, he recovered his reason, and made up his mind to beat her.

Now, said the Wezeer to his daughter Shahrazád, perhaps I may do to thee as the merchant did to his wife. She asked, And what did he? He answered, He entered her chamber, after he had cut off some twigs of the mulberry-tree and hidden them there; and then said to her, Come into the chamber, that I may tell thee the secret while no one sees me, and then die: — and when she had entered, he locked the chamber-door upon her, and beat her until she became almost senseless and cried out, I repent: — and she kissed his hands and his feet, and repented, and went out with him;

and all the company, and her own family, rejoiced; and they lived together in the happiest manner until death.

When the Wezeer's daughter heard the words of her father, she said to him, It must be as I have requested. So he arrayed her, and went to the King Shahriyár. Now she had given directions to her young sister, saying to her, When I have gone to the King, I will send to request thee to come; and when thou comest to me, and seest a convenient time, do thou say to me, O my sister, relate to me some strange story to beguile our waking hour: ⁴¹ — and I will relate to thee a story that shall, if it be the will of God, be the means of procuring deliverance.

Her father, the Wezeer, then took her to the King, who, when he saw him, was rejoiced, and said, Hast thou brought me what I desired? He answered, Yes. When the King, therefore, introduced himself to her, she wept; and he said to her, What aileth thee? She answered, O King, I have a young sister, and I wish to take leave of her. So the King sent to her; and she came to her sister, and embraced her, and sat near the foot of the bed; and after she had waited for a proper opportunity, she said, By Allah! O my sister, relate to us a story to beguile the waking hour of our night. Most willingly, answered Shahrazád, if this virtuous King permit me. And the King, hearing these words, and being restless, was pleased with the idea of listening to the story; and thus, on the first night of the thousand and one, Shahrazád commenced her recitations.

THE TALES OF SHAHRAZÁD

I

THE MERCHANT AND THE JINNEE

IT has been related to me, O happy King, said Shahrazád, that there was a certain merchant who had great wealth, and traded extensively with surrounding countries; and one day he mounted his horse, and journeyed to a neighbouring country to collect what was due to him, and, the heat oppressing him, he sat under a tree, in a garden,¹ and put his hand into his saddle-bag,² and ate a morsel of bread and a date which were among his provisions. Having eaten the date, he threw aside the stone,³ and immediately there appeared before him an 'Efreet, of enormous height, who, holding a drawn sword in his hand, approached him, and said, Rise, that I may kill thee, as thou hast killed my son. The merchant asked him, How have I killed thy son? He answered, When thou atest the date, and throwest aside the stone, it struck my son upon the chest,⁴ and, as fate had decreed against him, he instantly died.⁵

The merchant, on hearing these words,⁶ exclaimed, Verily to God we belong, and verily to Him we must return! There is no strength nor power but in God, the High, the Great! If I killed him, I did it not intentionally, but without knowing it; and I trust in thee that thou wilt pardon me. — The Jinnee answered, Thy death is indispensable, as thou hast killed my son: — and so saying, he dragged him, and threw him on the ground, and raised his arm to strike him with the sword. The merchant, upon this, wept bitterly, and said to the Jinnee, I commit my affair unto God, for no one can avoid what He hath decreed: — and he continued his lamentation, repeating the following verses: —

Time consists of two days; this, bright; and that, gloomy: and life, of two moieties;
this, safe; and that, fearful.

Say to him who hath taunted us on account of misfortunes, Doth fortune oppose any
but the eminent?

Dost thou not observe that corpses float upon the sea, while the precious pearls remain
in its furthest depths?

When the hands of time play with us, misfortune is imparted to us by its protracted kiss.
In the heaven are stars that cannot be numbered; but none is eclipsed save the sun and
the moon.

How many green and dry trees are on the earth; but none is assailed with stones save
that which beareth fruit!

Thou thoughtest well of the days when they went well with thee, and fearedst not the
evil that destiny was bringing.

— When he had finished reciting these verses, the Jinnee said to him, Spare thy words, for thy death is unavoidable.

Then said the merchant, Know, O 'Efreet, that I have debts to pay, and I have much property, and children, and a wife, and I have pledges also in my possession: let me, therefore, go back to my house, and give to every one his due, and then I will return to thee: I bind myself by a vow and covenant that I will return to thee, and thou shalt do what thou wilt: and God is witness of what I say. — Upon this, the Jinnee accepted his covenant, and liberated him; granting him a respite until the expiration of the year.

The merchant, therefore, returned to his town, accomplished all that was upon his mind to do, paid every one what he owed him, and informed his wife and children of the event which had befallen him; upon hearing which, they and all his family and women wept. He appointed a guardian over his children, and remained with his family until the end of the year; when he took his grave-clothes under his arm,⁷ bade farewell to his household and neighbours, and all his relations, and went forth, in spite of himself; his family raising cries of lamentation, and shrieking.⁸

He proceeded until he arrived at the garden before mentioned; and it was the first day of the new year; and as he sat, weeping for the calamity which he expected soon to befall him, a sheykh,⁹ advanced in years, approached him, leading a gazelle with a chain attached to its neck. This sheykh saluted the merchant, wishing him a long life, and said to him, What is the reason of thy sitting alone in this place, seeing that it is a resort of the Jinn? The merchant therefore informed him of what had befallen him with the 'Efreet, and of the cause of his sitting there; at which the sheykh, the owner of the gazelle, was astonished, and said, By Allah, O my brother, thy faithfulness is great, and thy story is wonderful! if it were engraved upon the intellect, it would be a lesson to him who would be admonished! — And he sat down by his side, and said, By Allah, O my brother, I will not quit this place until I see what will happen unto thee with this 'Efreet. So he sat down, and conversed with him. And the merchant became almost senseless; fear entered him, and terror, and violent grief, and excessive anxiety.

And as the owner of the gazelle sat by his side, lo, a second sheykh approached them, with two black hounds, and inquired of them, after saluting them, the reason of their sitting in that place, seeing that it was a resort of the Jann:¹⁰ and they told him the story from beginning to end. And he had hardly sat down when there approached them a third sheykh, with a dapple mule; and he asked them the same question, which was answered in the same manner.

Immediately after, the dust was agitated, and became an enormous revolving pillar, approaching them from the midst of the desert; and this dust subsided, and behold, the Jinnee, with a drawn sword in his hand; his eyes casting forth sparks of fire. He came to them, and dragged from them the merchant, and said to him, Rise, that I may kill thee, as thou killedst my son, the vital spirit of my heart. And the merchant waited and wept;

and the three sheykhs also manifested their sorrow by weeping and crying aloud and wailing; but the first sheykh, who was the owner of the gazelle, recovered his self-possession, kissed the hand of the 'Efreet, and said to him, O thou Jinnee, and crown of the kings of the Jánn, if I relate to thee the story of myself and this gazelle, and thou find it to be wonderful, and more so than the adventure of this merchant, wilt thou give up to me a third of thy claim to his blood? He answered, Yes, O sheykh; if thou relate to me the story, and I find it to be as thou hast said, I will give up to thee a third of my claim to his blood.

THE FIRST SHEYKH AND THE GAZELLE

Then said the sheykh, Know, O 'Efreet, that this gazelle is the daughter of my paternal uncle,¹¹ and she is of my flesh and my blood. I took her as my wife when she was young,¹² and lived with her about thirty years; but I was not blessed with a child by her; so I took to me a concubine slave,¹³ and by her I was blessed with a male child, like the rising full moon, with beautiful eyes, and delicately shaped eyebrows, and perfectly-formed limbs; and he grew up by little and little until he attained the age of fifteen years. At this period, I unexpectedly had occasion to journey to a certain city, and went thither with a great stock of merchandise.

Now my cousin,¹⁴ this gazelle, had studied enchantment and divination from her early years; and during my absence, she transformed the youth above mentioned into a calf; and his mother, into a cow;¹⁵ and committed them to the care of the herdsman: and when I returned, after a long time, from my journey, I asked after my son and his mother, and she said, Thy slave is dead, and thy son hath fled, and I know not whither he is gone. After hearing this, I remained for the space of a year with mourning heart and weeping eye, until the Festival of the Sacrifice;¹⁶ when I sent to the herdsman, and ordered him to choose for me a fat cow; and he brought me one, and it was my concubine, whom this gazelle had enchanted. I tucked up my skirts and sleeves, and took the knife¹⁷ in my hand, and prepared myself to slaughter her; upon which she moaned and cried so violently that I left her, and ordered the herdsman to kill and skin her; and he did so, but found in her neither fat nor flesh, nor anything but skin and bone, and I repented of slaughtering her, when repentance was of no avail. I therefore gave her to the herdsman, and said to him, Bring me a fat calf; and he brought me my son, who was transformed into a calf. And when the calf saw me, he broke his rope, and came to me, and fawned upon me, and wailed and cried, so that I was moved with pity for him; and I said to the herdsman, Bring me a cow, and let this —

Here Shahrazád perceived the light of morning, and discontinued the recitation with which she had been allowed thus far to proceed. Her sister said to her, How excellent is thy story! and how pretty! and how pleasant! and how sweet! — but she answered, What is this in comparison with that

which I will relate to thee in the next night, if I live, and the King spare me. And the King said, By Allah, I will not kill her until I hear the remainder of her story. Thus they pleasantly passed the night until the morning, when the King went forth to his hall of judgment, and the Wezeer went thither with the grave-clothes under his arm: and the King gave judgment, and invested and displaced, until the close of the day, without informing the Wezeer of that which had happened; and the minister was greatly astonished. The court then dissolved; and the King returned to the privacy of his palace.

[On the second and each succeeding night, Shahrazád continued so to interest King Shahriyár by her stories as to induce him to defer putting her to death, in expectation that her fund of amusing tales would soon be exhausted; and as this is expressed in the original work in nearly the same words at the close of every night, such repetitions will in the present translation be omitted.¹⁸]

When the sheykh, continued Shahrazád, observed the tears of the calf, his heart sympathized with him, and he said to the herdsman, Let this calf remain with the cattle. — Meanwhile, the Jinnee wondered at this strange story; and the owner of the gazelle thus proceeded.

O lord of the kings of the Jánn, while this happened, my cousin, this gazelle, looked on, and said, Slaughter this calf; for he is fat: but I could not do it; so I ordered the herdsman to take him back; and he took him and went away. And as I was sitting, on the following day, he came to me, and said, O my master, I have to tell thee something that thou wilt be rejoiced to hear; and a reward is due to me for bringing good news.¹⁹ I answered, Well: — and he said, O merchant, I have a daughter who learned enchantment in her youth from an old woman in our family; and yesterday, when thou gavest me the calf, I took him to her, and she looked at him, and covered her face, and wept, and then laughed, and said, O my father, hath my condition become so degraded in thy opinion that thou bringest before me strange men? ²⁰ — Where, said I, are any strange men? and wherefore didst thou weep and laugh? She answered, This calf that is with thee is the son of our master, the merchant, and the wife of our master hath enchanted both him and his mother; and this was the reason of my laughter; but as to the reason of my weeping, it was on account of his mother, because his father had slaughtered her. — And I was excessively astonished at this; and scarcely was I certain that the light of morning had appeared when I hastened to inform thee.

When I heard, O Jinnee, the words of the herdsman, I went forth with him, intoxicated without wine, from the excessive joy and happiness that I received, and arrived at his house, where his daughter welcomed me, and kissed my hand; and the calf came to me, and fawned upon me. And I said to the herdsman's daughter, Is that true which thou hast said respecting this calf? She answered, Yes, O my master; he is verily thy son, and the vital spirit of thy heart. — O maiden, said I, if thou wilt restore him, all

the cattle and other property of mine that thy father hath under his care shall be thine. Upon this, she smiled, and said, O my master, I have no desire for the property unless on two conditions: the first is, that thou shalt marry me to him; and the second, that I shall enchant her who enchanted him, and so restrain her; otherwise, I shall not be secure from her artifice. On hearing, O Jinnee, these her words, I said, And thou shalt have all the property that is under the care of thy father besides; and as to my cousin, even her blood shall be lawful to thee.

So, when she heard this, she took a cup, and filled it with water, and repeated a spell over it, and sprinkled with it the calf, saying to him, If God created thee a calf, remain in this form, and be not changed; but if thou be enchanted, return to thy original form, by permission of God, whose name be exalted! — upon which he shook, and became a man; and I threw myself upon him, and said, I conjure thee by Allah that thou relate to me all that my cousin did to thee and to thy mother. So he related to me all that had happened to them both; and I said to him, O my son, God hath given thee one to liberate thee, and to avenge thee: — and I married to him, O Jinnee, the herdsman's daughter; after which, she transformed my cousin into this gazelle. And as I happened to pass this way, I saw this merchant, and asked him what had happened to him; and when he had informed me, I sat down to see the result. — This is my story.

The Jinnee said, This is a wonderful tale; and I give up to thee a third of my claim to his blood. The second sheykh, the owner of the two hounds, then advanced, and said to the Jinnee, If I relate to thee the story of myself and these hounds, and thou find it to be in like manner wonderful, wilt thou remit to me, also, a third of thy claim to the blood of this merchant? The Jinnee answered, Yes.

THE SECOND SHEYKH AND THE TWO BLACK HOUNDS

Then said the sheykh, Know, O lord of the kings of the Jánn, that these two hounds are my brothers. My father died, and left to us three thousand pieces of gold; ²¹ and I opened a shop ²² to sell and buy. But one of my brothers made a journey, with a stock of merchandise, and was absent from us for the space of a year with the caravans; after which, he returned destitute. I said to him, Did I not advise thee to abstain from travelling? But he wept, and said, O my brother, God, to whom be ascribed all might and glory, decreed this event; and there is no longer any profit in these words: I have nothing left. So I took him up into the shop, and then went with him to the bath, and clad him in a costly suit of my own clothing; after which, we sat down together to eat; and I said to him, O my brother, I will calculate the gain of my shop during the year, and divide it, exclusive of the principal, between me and thee. Accordingly, I made the

calculation, and found my gain to amount to two thousand pieces of gold; and I praised God, to whom be ascribed all might and glory, and rejoiced exceedingly, and divided the gain in two equal parts between myself and him. — My other brother then set forth on a journey; and after a year, returned in the like condition; and I did unto him as I had done to the former.

After this, when we had lived together for some time, my brothers again wished to travel, and were desirous that I should accompany them; but I would not. What, said I, have ye gained in your travels, that I should expect to gain? They importuned me; but I would not comply with their request; and we remained selling and buying in our shops a whole year. Still, however, they persevered in proposing that we should travel and I still refused, until after the lapse of six entire years, when at last I consented, and said to them, O my brothers, let us calculate what property we possess. We did so, and found it to be six thousand pieces of gold: and I then said to them, We will bury half of it in the earth, that it may be of service to us if any misfortune befall us, in which case each of us shall take a thousand pieces, with which to traffic.²³ Excellent is thy advice, said they. So I took the money and divided it into two equal portions, and buried three thousand pieces of gold; and of the other half, I gave to each of them a thousand pieces. We then prepared merchandise, and hired a ship, and embarked our goods, and proceeded on our voyage for the space of a whole month, at the expiration of which we arrived at a city, where we sold our merchandise; and for every piece of gold we gained ten.

And when we were about to set sail again, we found, on the shore of the sea, a maiden clad in tattered garments, who kissed my hand, and said to me, O my master, art thou possessed of charity and kindness? If so, I will requite thee for them. I answered, Yes, I have those qualities, though you requite me not. Then said she, O my master, accept me as thy wife, and take me to thy country; for I give myself to thee: ²⁴ act kindly towards me; for I am one who requires to be treated with kindness and charity, and who will requite thee for so doing: and let not my present condition at all deceive thee. When I heard these words, my heart was moved with tenderness towards her, in order to the accomplishment of a purpose of God, to whom be ascribed all might and glory; and I took her, and clothed her, and furnished for her a place in the ship in a handsome manner, and regarded her with kind and respectful attention.

We then set sail; and I became most cordially attached to my wife, so that, on her account, I neglected the society of my brothers, who, in consequence, became jealous of me, and likewise envied me my wealth, and the abundance of my merchandise; casting the eyes of covetousness upon the whole of the property. They therefore consulted together to kill me, and take my wealth; saying, Let us kill our brother, and all the property shall be ours: — and the devil made these actions to seem fair in their eyes; so they came to me while I was sleeping by the side of my wife, and took both of us up, and threw us into the sea. But as soon as my wife awoke, she

shook herself, and became transformed into a Jinneeyeh.²⁵ She immediately bore me away, and placed me upon an island, and, for a while, disappeared.

In the morning, however, she returned, and said to me, I am thy wife, who carried thee, and rescued thee from death, by permission of God, whose name be exalted. Know that I am a Jinneeyeh; I saw thee, and my heart loved thee for the sake of God; for I am a believer in God and his Apostle, God bless and save him! ²⁶ I came to thee in the condition in which thou sawest me, and thou didst marry me; and see, I have rescued thee from drowning. But I am incensed against thy brothers, and I must kill them. — When I heard her tale, I was astonished, and thanked her for what she had done; — But, said I, as to the destruction of my brothers, it is not what I desire. I then related to her all that had happened between myself and them from first to last; and when she had heard it, she said, I will, this next night, fly to them, and sink their ship, and destroy them. But I said, I conjure thee by Allah that thou do it not; for the author of the proverb saith, O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him: ²⁷ — besides, they are at all events my brothers. She still, however, said, They must be killed; — and I continued to propitiate her towards them: and at last she lifted me up, and soared through the air, and placed me on the roof of my house.²⁸

Having opened the doors, I dug up what I had hidden in the earth; and after I had saluted my neighbours, and bought merchandise, I opened my shop. And in the following night, when I entered my house, I found these two dogs tied up in it; and as soon as they saw me, they came to me, and wept, and clung to me; but I knew not what had happened until immediately my wife appeared before me, and said, These are thy brothers. And who, said I, hath done this unto them? She answered, I sent to my sister and she did it; and they shall not be restored until after the lapse of ten years. And I was now on my way to her, that she might restore them, as they have been in this state ten years, when I saw this man, and being informed of what had befallen him, I determined not to quit the place until I should have seen what would happen between thee and him. — This is my story.

Verily, said the Jinnee, it is a wonderful tale; and I give up to thee a third of the claim that I had to his blood on account of his offence. Upon this, the third sheykh, the owner of the mule, said to the Jinnee,²⁹ As to me, break not my heart if I relate to thee nothing more than this: —

THE THIRD SHEYKH AND THE MULE

The mule that thou seest was my wife: she became enamoured of a black slave; and when I discovered her with him, she took a mug of water, and, having uttered a spell over it, sprinkled me, and transformed me into a dog.

In this state, I ran to the shop of a butcher, whose daughter saw me, and, being skilled in enchantment, restored me to my original form, and instructed me to enchant my wife in the manner thou beholdest. — And now I hope that thou wilt remit to me also a third of the merchant's offence. Divinely was he gifted who said,

Sow good, even on an unworthy soil; for it will not be lost wherever it is sown.

When the sheykh had thus finished his story, the Jinnee shook with delight, and remitted the remaining third of his claim to the merchant's blood. The merchant then approached the sheykhs, and thanked them, and they congratulated him on his safety; and each went his way.

But this, said Shahrazád, is not more wonderful than the story of the fisherman. The King asked her, And what is the story of the fisherman? And she related it as follows:

II

THE FISHERMAN AND THE 'EFREET

THERE was a certain fisherman, advanced in age, who had a wife and three children; and though he was in indigent circumstances, it was his custom to cast his net, every day, no more than four times. One day he went forth at the hour of noon to the shore of the sea, and put down his basket, and cast his net, and waited until it was motionless in the water, when he drew together its strings, and found it to be heavy: he pulled, but could not draw it up: so he took the end of the cord, and knocked a stake into the shore, and tied the cord to it. He then stripped himself, and dived round the net, and continued to pull until he drew it out: whereupon he rejoiced, and put on his clothes; but when he came to examine the net, he found in it the carcass of an ass. At the sight of this he mourned, and exclaimed, There is no strength nor power but in God, the High, the Great! This is a strange piece of fortune! — And he repeated the following verse: —

O thou who occupiest thyself in the darkness of night, and in peril! Spare thy trouble; for the support of Providence is not obtained by toil!¹

He then disencumbered his net of the dead ass, and wrung it out; after which he spread it, and descended into the sea, and — exclaiming, In the name of God! — cast it again, and waited till it had sunk and was still, when he pulled it, and found it more heavy and more difficult to raise than on the former occasion. He therefore concluded that it was full of fish: so he tied it, and stripped, and plunged and dived, and pulled until he raised it, and drew it upon the shore; when he found in it only a large jar, full of sand and mud; on seeing which, he was troubled in his heart, and repeated the following words of the poet: —

O angry fate, forbear! or, if thou wilt not forbear, relent!
Neither favour from fortune do I gain, nor profit from the work of my hands.
I came forth to seek my sustenance, but have found it to be exhausted.
How many of the ignorant are in splendour! and how many of the wise, in obscurity!

So saying, he threw aside the jar, and wrung out and cleansed his net; and, begging the forgiveness of God for his impatience, returned to the sea the third time, and threw the net, and waited till it had sunk and was motionless: he then drew it out, and found in it a quantity of broken jars and pots.

Upon this, he raised his head towards heaven, and said, O God, Thou knowest that I cast not my net more than four times; and I have now cast it three times! Then — exclaiming, In the name of God! — he cast the net again into the sea, and waited till it was still; when he attempted to draw it up, but could not, for it clung to the bottom. And he exclaimed, There is no strength nor power but in God! — and stripped himself again, and dived round the net, and pulled it until he raised it upon the shore; when he opened it, and found in it a bottle² of brass, filled with something, and having its mouth closed with a stopper of lead, bearing the impression of the seal of our lord Suleymán.³ At the sight of this, the fisherman was rejoiced, and said, This I will sell in the copper-market; for it is worth ten pieces of gold. He then shook it, and found it to be heavy, and said, I must open it, and see what is in it, and store it in my bag; and then I will sell the bottle in the copper-market.

So he took out a knife, and picked at the lead until he extracted it from the bottle. He then laid the bottle on the ground, and shook it, that its contents might pour out; but there came forth from it nothing but smoke, which ascended towards the sky, and spread over the face of the earth; at which he wondered excessively. And after a little while, the smoke collected together, and was condensed, and then became agitated, and was converted into an 'Efreet, whose head was in the clouds, while his feet rested upon the ground:⁴ his head was like a dome: his hands were like winnowing forks;⁵ and his legs, like masts: his mouth resembled a cavern: his teeth were like stones; his nostrils, like trumpets;⁶ and his eyes, like lamps; and he had dishevelled and dust-coloured hair.

When the fisherman beheld this 'Efreet, the muscles of his sides quivered, his teeth were locked together, his spittle dried up, and he saw not his way. The 'Efreet, as soon as he perceived him, exclaimed, There is no deity but God: Suleymán is the Prophet of God. O Prophet of God, slay me not; for I will never again oppose thee in word, or rebel against thee in deed! — O Márid,⁷ said the fisherman, dost thou say, Suleymán is the Prophet of God? Suleymán hath been dead a thousand and eight hundred years; and we are now in the end of time. What is thy history, and what is thy tale, and what was the cause of thy entering this bottle? When the Márid heard these words of the fisherman, he said, There is no deity but God! Receive news, O fisherman! — Of what, said the fisherman, dost thou give me news? He answered, Of thy being instantly put to a most cruel death.

The fisherman exclaimed, Thou deservest, for this news, O master of the 'Efrees, the withdrawal of protection from thee, O thou remote!⁸ Wherefore wouldst thou kill me? and what requires thy killing me, when I have liberated thee from the bottle, and rescued thee from the bottom of the sea, and brought thee up upon the dry land? — The 'Efreet answered, Choose what kind of death thou wilt die, and in what manner thou shalt be killed. — What is my offence, said the fisherman, that this should be my recompense from thee? The 'Efreet replied, Hear my story, O fisherman. —

Tell it then, said the fisherman, and be short in thy words; for my soul hath sunk down to my feet.

Know then, said he, that I am one of the heretical Jinn: I rebelled against Suleymán the son of Dáood: I and Sakhr the Jinnee;⁹ and he sent to me his Wezeer, Ásaf the son of Barkhiyá, who came upon me forcibly, and took me to him in bonds, and placed me before him: and when Suleymán saw me, he offered up a prayer for protection against me, and exhorted me to embrace the faith, and to submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper, which he stamped with the Most Great Name: he then gave orders to the Jinn, who carried me away, and threw me into the midst of the sea. There I remained a hundred years; and I said in my heart, Whoever shall liberate me, I will enrich him for ever: — but the hundred years passed over me, and no one liberated me; and I entered upon another hundred years; and I said, Whosoever shall liberate me, I will open to him the treasures of the earth; — but no one did so; and four hundred years more passed over me, and I said, Whosoever shall liberate me, I will perform for him three wants; — but still no one liberated me. I then fell into a violent rage, and said within myself, Whosoever shall liberate me now, I will kill him; and only suffer him to choose in what manner he will die. And lo, now thou has liberated me, and I have given thee thy choice of the manner in which thou wilt die.

When the fisherman had heard the story of the 'Efreet, he exclaimed, O Allah! that I should not have liberated thee but in such a time as this! Then he said to the 'Efreet, Pardon me, and kill me not, and so may God pardon thee; and destroy me not, lest God give power over thee to one who will destroy thee. The Márid answered, I must positively kill thee; therefore choose by what manner of death thou wilt die. The fisherman then felt assured of his death, but he again implored the 'Efreet, saying, Pardon me by way of gratitude for my liberating thee. — Why, answered the 'Efreet, I am not going to kill thee but for that very reason, because thou hast liberated me. — O Sheykh of the 'Efrees, said the fisherman, do I act kindly towards thee, and dost thou recompense me with baseness? But the proverb lieth not that saith, —

We did good to them, and they returned us the contrary; and such, by my life, is the conduct of the wicked.

Thus he who acteth kindly to the undeserving is recompensed in the same manner as the aider of Umm-'Ámir.²⁰

The 'Efreet, when he heard these words, answered by saying, Covet not life, for thy death is unavoidable. Then said the fisherman within himself, This is a Jinnee, and I am a man; and God hath given me sound reason; therefore, I will now plot his destruction with my art and reason, like as he hath plotted with his cunning and perfidy. So he said to the 'Efreet, Hast thou determined to kill me? He answered, Yes. Then said he, By the

Most Great Name engraved upon the seal of Suleymán, I will ask thee one question; and wilt thou answer it to me truly? On hearing the mention of the Most Great Name, the 'Efreet was agitated, and trembled, and replied, Yes; ask, and be brief. The fisherman then said, How wast thou in this bottle? It will not contain thy hand or thy foot; how then can it contain thy whole body? — Dost thou not believe that I was in it? said the 'Efreet. The fisherman answered, I will never believe thee until I see thee in it.

Upon this, the 'Efreet shook, and became converted again into smoke, which rose to the sky, and then became condensed, and entered the bottle by little and little, until it was all enclosed; when the fisherman hastily snatched the sealed leaden stopper, and, having replaced it in the mouth of the bottle, called out to the 'Efreet, and said, Choose in what manner of death thou wilt die. I will assuredly throw thee here into the sea, and build me a house on this spot; and whosoever shall come here, I will prevent his fishing in this place, and will say to him, Here is an 'Efreet, who, to any person that liberates him, will propose various kinds of death, and then give him his choice of one of them. On hearing these words of the fisherman, the 'Efreet endeavoured to escape; but could not, finding himself restrained by the impression of the seal of Suleymán, and thus imprisoned by the fisherman as the vilest and filthiest and least of 'Efreets. The fisherman then took the bottle to the brink of the sea.

The 'Efreet exclaimed, Nay! nay! — to which the fisherman answered, Yea, without fail; yea, without fail! The Márid then addressing him with a soft voice and humble manner, said, What dost thou intend to do with me, O fisherman? He answered, I will throw thee into the sea; and if thou hast been there a thousand and eight hundred years, I will make thee to remain there until the hour of judgment. Did I not say to thee, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee? But thou didst reject my petition, and wouldest nothing but treachery; therefore God hath caused thee to fall into my hand, and I have betrayed thee. — Open to me, said the 'Efreet, that I may confer benefits upon thee. The fisherman replied, Thou liest, thou accursed! I and thou are like the Wezeer of King Yoonán¹¹ and the sage Doobán.¹² — What, said the 'Efreet, was the case of the Wezeer of King Yoonán and the sage Doobán, and what is their story? The fisherman answered as follows: —

KING YOONÁN AND THE SAGE DOOBÁN WHO AVENGED HIS OWN DEATH

Know, O 'Efreet, that there was, in former times, in the country of the Persians,¹³ a monarch who was called King Yoonán, possessing great treasures and numerous forces, valiant, and having troops of every description; but he was afflicted with leprosy, which the physicians and sages had failed to remove; neither their potions, nor powders, nor ointments were of any benefit to him; and none of the physicians was able to cure him. At length

there arrived at the city of this king a great sage, stricken in years, who was called the sage Doobán: he was acquainted with ancient Greek, Persian, modern Greek, Arabic and Syriac books, and with medicine and astrology, both with respect to their scientific principles and the rules of their practical applications for good and evil; as well as the properties of plants, dried and fresh, the injurious and the useful: he was versed in the wisdom of the philosophers, and embraced a knowledge of all the medical and other sciences.

After this sage had arrived in the city, and remained in it a few days, he heard of the case of the King, of the leprosy with which God had afflicted him, and that the physicians and men of science had failed to cure him. In consequence of this information, he passed the next night in deep study; and when the morning came, and diffused its light, and the sun saluted the Ornament of the Good,¹⁴ he attired himself in the richest of his apparel, and presented himself before the King. Having kissed the ground before him, and offered up a prayer for the continuance of his power and happiness, and greeted him in the best manner he was able, he informed him who he was, and said, O King, I have heard of the disease which hath attacked thy person, and that many of the physicians are unacquainted with the means of removing it; and I will cure thee without giving thee to drink any potion, or anointing thee with ointment.

When King Yoonán heard his words, he wondered, and said to him, How wilt thou do this? By Allah, if thou cure me, I will enrich thee and thy children's children, and I will heap favours upon thee, and whatever thou shalt desire shall be thine, and thou shalt be my companion and my friend. — He then bestowed upon him a robe of honour,¹⁵ and other presents, and said to him, Wilt thou cure me of this disease without potion or ointment? He answered, Yes; I will cure thee without any discomfort to thy person. And the King was extremely astonished, and said, O Sage, at what time, and on what day, shall that which thou hast proposed to me be done? Hasten it, O my Son. — He answered, I hear and obey.

He then went out from the presence of the King, and hired a house, in which he deposited his books, and medicines, and drugs. Having done this, he selected certain of his medicines and rugs, and made a goff-stick, with a hollow handle, into which he introduced them; after which he made a ball for it, skilfully adapted; and on the following day, after he had finished these, he went again to the King, kissed the ground before him, and directed him to repair to the horse-course, and to play with the ball and goff-stick. The King, attended by his Emeers and Chamberlains and Wezeers, went thither, and, as soon as he arrived there, the sage Doobán presented himself before him, and handed to him the goff-stick, saying, Take this goff-stick, and grasp it thus, and ride along the horse-course, and strike the ball with it with all thy force, until the palm of thy hand and thy whole body become moist with perspiration, when the medicine will penetrate into thy hand, and pervade thy whole body; and when thou hast done this, and

the medicine remains in thee, return to thy palace, and enter the bath,¹⁶ and wash thyself, and sleep: then shalt thou find thyself cured: and peace be on thee.

So King Yoonán took the goff-stick from the sage, and grasped it in his hand, and mounted his horse; and the ball was thrown before him, and he urged his horse after it until he overtook it, when he struck it with all his force; and when he had continued this exercise as long as was necessary, and bathed and slept, he looked upon his skin, and not a vestige of the leprosy remained: it was clear as white silver. Upon this he rejoiced exceedingly; his heart was dilated, and he was full of happiness.

On the following morning he entered the council-chamber, and sat upon his throne; and the Chamberlains and great officers of his court came before him. The sage Doobán also presented himself; and when the King saw him, he rose to him in haste, and seated him by his side. Services of food were then spread before them, and the sage ate with the King, and remained as his guest all the day;¹⁷ and when the night approached, the King gave him two thousand pieces of gold, besides dresses of honour and other presents, and mounted him on his own horse, and so the sage returned to his house.¹⁸ And the King was astonished at his skill; saying, This man hath cured me by an external process, without anointing me with ointment: by Allah, this is consummate science; and it is incumbent on me to bestow favours and honours upon him, and to make him my companion and familiar friend as long as I live.

He passed the night happy and joyful on account of his recovery, and when he arose, he went forth again, and sat upon his throne; the officers of his court standing before him, and the Emeers and Wezeers sitting on his right hand and on his left; and he called for the sage Doobán, who came, and kissed the ground before him; and the King rose, and seated him by his side, and ate with him, and greeted him with compliments: he bestowed upon him again a robe of honour and other presents, and, after conversing with him till the approach of night, gave orders that five other robes of honour should be given to him, and a thousand pieces of gold; and the sage departed, and returned to his house.

Again, when the next morning came, the King went as usual to his council-chamber, and the Emeers and Wezeers and Chamberlains surrounded him. Now there was, among his Wezeers, one of ill aspect, and of evil star;¹⁹ sordid, avaricious, and of an envious and malicious disposition; and when he saw that the King had made the sage Doobán his friend, and bestowed upon him these favours, he envied him this distinction, and meditated evil against him; agreeably with the adage which saith, There is no one void of envy;²⁰ — and another, which saith, Tyranny lurketh in the soul: power manifesteth it, and weakness concealeth it. So he approached the King, and kissed the ground before him, and said, O King of the age, thou art he whose goodness extendeth to all men, and I have an important piece of advice to give thee: if I were to conceal it from thee, I should be a base-

born wretch: therefore, if thou order me to impart it, I will do so. The King, disturbed by these words of the Wezeer, said, What is thy advice? He answered, O glorious King, it hath been said, by the ancients, He who looketh not to results, fortune will not attend him: — now I have seen the King in a way that is not right; since he hath bestowed favours upon his enemy, and upon him who desireth the downfall of his dominion: he hath treated him with kindness, and honoured him with the highest honours, and admitted him to the closest intimacy: I therefore fear, for the King, the consequence of this conduct. — At which the King was troubled, and his countenance changed; and he said, Who is he whom thou regardest as mine enemy, and to whom I shew kindness? He replied, O King, if thou hast been asleep, awake! I allude to the sage Doobán. — The King said, He is my intimate companion, and the dearest of men in my estimation; for he restored me by a thing that I merely held in my hand, and cured me of my disease which the physicians were unable to remove, and there is not now to be found one like to him in the whole world, from west to east. Wherefore, then, dost thou utter these words against him? I will, from this day, appoint him a regular salary and maintenance, and give him every month a thousand pieces of gold; and if I gave him a share of my kingdom it were but a small thing to do unto him. I do not think that thou hast said this from any other motive than that of envy. If I did what thou desirest, I should repent after it, as the man repented who killed his parrot.²¹

The Husband and the Parrot

There was a certain merchant, of an excessively jealous disposition, having a wife endowed with perfect beauty, who had prevented him from leaving his home; but an event happened which obliged him to make a journey; and when he found his doing so to be indispensable, he went to the market in which birds were sold, and bought a parrot, which he placed in his house to act as a spy, that, on his return, she might inform him of what passed during his absence; for this parrot was cunning and intelligent, and remembered whatever she heard.²² So, when he had made his journey, and accomplished his business, he returned, and caused the parrot to be brought to him, and asked her respecting the conduct of his wife. She answered, Thy wife has a lover, who visited her every night during thy absence: — and when the man heard this, he fell into a violent rage, and went to his wife, and gave her a severe beating.

The woman imagined that one of the female slaves had informed him of what had passed between her and her paramour during his absence: she therefore called them together, and made them swear; and they all swore that they had not told their master anything of the matter; but confessed that they had heard the parrot relate to him what had passed. Having thus established, on the testimony of the slaves, the fact of the parrot's having informed her husband of her intrigue, she ordered one of these

slaves to grind with a hand-mill under the cage, another to sprinkle water from above, and a third to move a mirror from side to side, during the next night on which her husband was absent; and on the following morning, when the man returned from an entertainment at which he had been present, and inquired again of the parrot what had passed that night during his absence, the bird answered, O my master, I could neither see nor hear anything, on account of the excessive darkness, and thunder, and lightning, and rain.

Now this happened during summer: so he said to her, What strange words are these? It is now summer, when nothing of what thou hast described ever happens.—The parrot, however, swore by Allah the Great that what she had said was true; and that it had so happened: upon which the man, not understanding the case, nor knowing the plot, became violently enraged, and took out the bird from the cage, and threw her down upon the ground with such violence that he killed her.

But after some days, one of his female slaves informed him of the truth; yet he would not believe it, until he saw his wife's paramour going out from his house; when he drew his sword,²³ and slew the traitor by a blow on the back of his neck: so also did he to his treacherous wife; and thus both of them went, laden with the sin which they had committed, to the fire; and the merchant discovered that the parrot had informed him truly of what she had seen; and he mourned grievously for her loss.

When the Wezeer heard these words of King Yoonán, he said, O King of great dignity, what hath this crafty sage — this man from whom nought but mischief proceedeth — done unto me, that I should be his enemy, and speak evil of him, and plot with thee to destroy him? I have informed thee respecting him in compassion for thee, and in fear of his despoiling thee of thy happiness; and if my words be not true, destroy me, as the Wezeer of Es-Sindibád was destroyed.—The King asked, How was that? And the Wezeer thus answered:—

The Envious Wezeer, the Prince, and the Female Ghool

The King above mentioned had a son who was ardently fond of the chase; ²⁴ and he had a Wezeer whom he charged to be always with this son wherever he went. One day the son went forth to hunt, and his father's Wezeer was with him; and as they rode together, they saw a great wild beast; upon which the Wezeer exclaimed to the Prince, Away after this wild beast! The King's son pursued it until he was out of the sight of his attendants, and the beast also escaped from before his eyes in the desert; and while the Prince wandered in perplexity, not knowing whither to direct his course, he met in his way a damsel, who was weeping. He said to her, Who art thou?—and she answered, I am a daughter of one of the kings

of India; I was in the desert, and slumber overtook me, and I fell from my horse in a state of insensibility, and being thus separated from my attendants, I lost my way.

The Prince, on hearing this, pitied her forlorn state, and placed her behind him on his horse; and as they proceeded, they passed by a ruin,²⁵ and the damsel said to him, O my master, I would alight here for a little while. The Prince therefore lifted her from his horse at this ruin; but she delayed so long to return, that he wondered wherefore she had loitered so, and entering after her, without her knowledge, perceived that she was a Ghooleh,²⁶ and heard her say, My children, I have brought you to-day a fat young man: — on which they exclaimed, Bring him in to us, O mother! that we may fill our stomachs with his flesh. When the Prince heard their words, he felt assured of destruction; the muscles of his sides quivered, and fear overcame him, and he retreated. The Ghooleh then came forth, and, seeing that he appeared alarmed and fearful, and that he was trembling, said to him, Wherefore dost thou fear? He answered, I have an enemy of whom I am in fear. The Ghooleh said, Thou assertest thyself to be the son of the King. He replied, Yes. — Then, said she, wherefore dost thou not give some money to thine enemy, and so conciliate him? He answered, He will not be appeased with money, nor with anything but life; and therefore do I fear him; I am an injured man. She then said to him, If thou be an injured man, as thou affirmest, beg aid of God against thine oppressor, and He will avert from thee his mischievous design, and that of every other person whom thou fearest. Upon this, therefore, the Prince raised his head towards heaven, and said, O thou who answerest the distressed when he prayeth to Thee, and dispellest evil, assist me, and cause mine enemy to depart from me; for Thou art able to do whatsoever Thou wilt! — and the Ghooleh no sooner heard his prayer, than she departed from him. The Prince then returned to his father, and informed him of the conduct of the Wezeer; upon which the King gave orders that the minister should be put to death.

Continuation of the Story of King Yoonán and the Sage Doobán

And thou, O King, continued the Wezeer of King Yoonán, if thou trust in this sage, he will kill thee in the foulest manner. If thou continue to bestow favours upon him, and to make him thine intimate companion, he will plot thy destruction. Dost thou not see that he hath cured thee of the disease by external means, by a thing that thou heldest in thy hand? Therefore thou art not secure against his killing thee by a thing that thou shalt hold in the same manner. — King Yoonán answered, Thou hast spoken truth; the case is as thou hast said, O faithful Wezeer: it is probable that this sage came as a spy to accomplish my death; and if he cured me by a thing I held in my hand, he may destroy me by a thing that I may smell: what then, O Wezeer, shall be done respecting him? The Wezeer answered,

Send to him immediately, and desire him to come hither; and when he is come, strike off his head, and so shalt thou avert from thee his evil design, and be secure from him. Betray him before he betray thee. — The King said, Thou hast spoken right.

Immediately, therefore, he sent for the sage, who came, full of joy, not knowing what the Compassionate ²⁷ had decreed against him, and addressed the King with these words of the poet: —

If I fail any day to render thee due thanks, tell me for whom I have composed my verse
and prose

Thou hast loaded me with favours unsolicited, bestowed without delay on thy part, or
excuse.

How then should I abstain from praising thee as thou deservest, and lauding thee both
with my heart and voice?

Nay, I will thank thee for thy benefits conferred upon me: they are light upon my
tongue, though weighty to my back.

Knowest thou, said the King, wherefore I have summoned thee? The sage answered, None knoweth what is secret but God, whose name he exalted! Then said the King, I have summoned thee that I may take away thy life. The sage, in the utmost astonishment at this announcement, said, O King, wherefore wouldst thou kill me, and what offence hath been committed by me? The King answered, It hath been told me that thou art a spy, and that thou hast come hither to kill me: but I will prevent thee by killing thee first: — and so saying, he called out to the executioner, Strike off the head of this traitor, and relieve me from his wickedness. — Spare me, said the sage, and so may God spare thee; and destroy me not, lest God destroy thee. — And he repeated these words several times, like as I did, O 'Efreet; but thou wouldst not let me go, desiring to destroy me.

King Yoonán then said to the sage Doobán, I shall not be secure unless I kill thee; for thou curedst me by a thing that I held in my hand, and I have no security against thy killing me by a thing that I may smell, or by some other means. — O King, said the sage, is this my recompense from thee? Dost thou return evil for good? — The King answered, Thou must be slain without delay. When the sage, therefore, was convinced that the King intended to put him to death, and that his fate was inevitable, he lamented the benefit that he had done to the undeserving. The executioner then advanced, and bandaged his eyes, and, having drawn his sword, said, Give permission. Upon this the sage wept, and said again, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee! Wouldst thou return me the recompense of the crocodile? — What, said the King is the story of the crocodile? The sage answered, I cannot relate it while in this condition; ²⁸ but I conjure thee by Allah to spare me, and so may He spare thee. And he wept bitterly.

Then one of the chief officers of the King arose, and said, O King, give up to me the blood of this sage; for we have not seen him commit any offence against thee; nor have we seen him do aught but cure thee of thy

disease, which wearied the other physicians and sages. The King answered, Ye know not the reason wherefore I would kill the sage: it is this, that if I suffered him to live, I should myself inevitably perish; for he who cured me of the disease under which I suffered by a thing that I held in my hand, may kill me by a thing that I may smell; and I fear that he would do so, and would receive an appointment on account of it; seeing that it is probable he is a spy who hath come hither to kill me; I must therefore kill him, and then shall I feel myself safe. — The sage then said again, Spare me, and so may God spare thee; and destroy me not, lest God destroy thee.

But he now felt certain, O 'Efreet, that the King would put him to death, and that there was no escape for him; so he said, O King, if my death is indispensable, grant me some respite, that I may return to my house, and acquit myself of my duties, and give directions to my family and neighbours to bury me, and dispose of my medical books; and among my books is one of most especial value, which I offer as a present to thee, that thou mayest treasure it in thy library. — And what, said the King, is this book? He answered, It contains things not to be enumerated; and the smallest of the secret virtues that it possesses is this; that, when thou hast cut off my head, if thou open his book, and count three leaves, and then read three lines on the page to the left, the head will speak to thee, and answer whatever thou shalt ask. At this the King was excessively astonished, and shook with delight, and said to him, O Sage, when I have cut off thy head will it speak? He answered, Yes, O King; and this is a wonderful thing.

The King then sent him in the custody of guards; and the sage descended to his house, and settled all his affairs on that day; and on the following day he went up to the court: and the Emeers and Wezeers, and Chamberlains and Deputies, and all the great officers of the state, went thither also: and the court resembled a flower-garden.²⁹ And when the sage had entered, he presented himself before the King, bearing an old book, and a small pot containing a powder: and he sat down, and said, Bring me a tray. So they brought him one; and he poured out the powder into it, and spread it. He then said, O King, take this book, and do nothing with it until thou hast cut off my head; and when thou hast done so, place it upon this tray, and order some one to press it down upon the powder; and when this is done, the blood will be stanch'd; then open the book. As soon as the sage had said this, the King gave orders to strike off his head; and it was done.

The King then opened the book, and found that its leaves were stuck together; so he put his finger to his mouth, and moistened it with his spittle, and opened the first leaf, and the second, and the third; but the leaves were not opened without difficulty. He opened six leaves, and looked at them; but found upon them no writing. So he said, O Sage, there is nothing written in it. The head of the sage answered, Turn over more leaves. The King did so; and in a little while, the poison penetrated into his system; for the book was poisoned; and the King fell back, and cried out, The poison hath

penetrated into me! — and upon this, the head of the sage Doobán repeated these verses: —

They made use of their power, and used it tyrannically; and soon it became as though it never had existed.

Had they acted equitably, they had experienced equity; but they oppressed; wherefore fortune oppressed them with calamities and trials.

Then did the case itself announce to them, This is the reward of your conduct, and fortune is blameless.

And when the head of the sage Doobán had uttered these words, the King immediately fell down dead.³⁰

Continuation of the Story of the Fisherman

Now, O 'Efreet, continued the fisherman, know that if King Yoonán had spared the sage Doobán, God had spared him; but he refused, and desired his destruction; therefore God destroyed him: and thou, O 'Efreet, if thou hadst spared me, God had spared thee, and I had spared thee; but thou desiredst my death; therefore will I put thee to death imprisoned in this bottle, and will throw thee here into the sea. The Márid, upon this, cried out, and said, I conjure thee by Allah, O fisherman, that thou do it not: spare me in generosity, and be not angry with me for what I did; but if I have done evil, do thou good, according to the proverb, — O thou benefactor of him who hath done evil, the action that he hath done is sufficient for him: — do not therefore as Umámer did to 'Atikeh. — And what, said the fisherman, was their case?

The 'Efreet answered, This is not a time for telling stories, when I am in this prison; but when thou liberatest me, I will relate to thee their case.³¹ The fisherman said, Thou must be thrown into the sea, and there shall be no way of escape for thee from it! for I endeavoured to propitiate thee, and humbled myself before thee, yet thou wouldest nothing but my destruction, though I had committed no offence to deserve it, and had done no evil to thee whatever, but only good, delivering thee from thy confinement; and when thou didst thus unto me, I perceived that thou wast radically corrupt: and I would have thee know, that my motive for throwing thee into this sea, is, that I may acquaint with thy story every one that shall take thee out, and caution him against thee, that he may cast thee in again: thus shalt thou remain in this sea to the end of time, and experience varieties of torment. — The 'Efreet then said, Liberate me, for this is an opportunity for thee to display humanity; and I vow to thee that I will never do thee harm; but, on the contrary, will do thee a service that shall enrich thee for ever.

Upon this the fisherman accepted his covenant that he would not hurt him, but that he would do him good; and when he had bound him by oaths and vows, and made him swear by the Most Great Name of God, he opened to him; and the smoke ascended until it had all come forth, and then collected together, and became, as before, an 'Efreet of hideous form. The 'Efreet

then kicked the bottle into the sea. When the fisherman saw him do this, he made sure of destruction, and said, This is no sign of good: — but afterwards he fortified his heart, and said O 'Efreet, God, whose name be exalted, hath said, Perform the covenant, for the covenant shall be inquired into: ³² — and thou hast covenanted with me, and sworn that thou wilt not act treacherously towards me; therefore, if thou so act, God will recompense thee; for He is jealous; He respiteth, but suffereth not to escape; and remember that I said to thee as said the sage Doobán to King Yoonán, Spare me, and so may God spare thee.

The 'Efreet laughed, and, walking on before him, said, O fisherman, follow me. The fisherman did so, not believing in his escape, until they had quitted the neighbourhood of the city, and ascended a mountain, and descended into a wide desert tract, in the midst of which was a lake of water. Here the 'Efreet stopped and ordered the fisherman to cast his net and take some fish; and the fisherman, looking into the lake, saw in it fish of different colours, white and red and blue and yellow; at which he was astonished; and he cast his net, and drew it in, and found in it four fish, each fish of a different colour from the others, at the sight of which he rejoiced.

The 'Efreet then said to him, Take them to the Sultán,³³ and present them to him, and he will give thee what will enrich thee; and for the sake of God accept my excuse, for, at present, I know no other way of rewarding thee, having been in the sea a thousand and eight hundred years, and not seen the surface of the earth until now: but take not fish from the lake more than once each day: and now I commend thee to the care of God. — Having thus said, he struck the earth with his feet, and it clove asunder, and swallowed him.

The fisherman then went back to the city, wondering at all that had befallen him with the 'Efreet, and carried the fish to his house; and he took an earthen bowl, and, having filled it with water, put the fish into it; and they struggled in the water: and when he had done this, he placed the bowl upon his head, and repaired to the King's palace, as the 'Efreet had commanded him, and, going up unto the King, presented to him the fish; and the King was excessively astonished at them, for he had never seen any like them in the course of his life; and he said, Give these fish to the slave cook-maid. This maid had been sent as a present to him by the King of the Greeks, three days before; and he had not yet tried her skill. The Wezeer, therefore, ordered her to fry the fish, and said to her, O maid, the King saith unto thee, I have not reserved my tear but for the time of my difficulty: — to-day, then, gratify us by a specimen of thy excellent cookery, for a person hath brought these fish as a present to the Sultán. After having thus charged her, the Wezeer returned, and the King ordered him to give the fisherman four hundred pieces of gold: so the Wezeer gave them to him; and he took them in his lap, and returned to his home and his wife, joyful and happy, and bought what was needful for his family.

Such were the events that befell the fisherman: now we must relate what

happened to the maid. — She took the fish, and cleaned them, and arranged them in the frying-pan, and left them until one side was cooked, when she turned them upon the other side; and lo, the wall of the kitchen clove asunder, and there came forth from it a damsel of tall stature, smooth-cheeked, of perfect form, with eyes adorned with kohl,³⁴ beautiful in countenance, and with heavy, swelling hips; wearing a koofeeyeh³⁵ interwoven with blue silk; with rings in her ears, and bracelets on her wrists, and rings set with precious jewels on her fingers; and in her hand was a rod of Indian cane: and she dipped the end of the rod in the frying-pan, and said, O fish, are ye remaining faithful to your covenant? At the sight of this, the cook-maid fainted. The damsel then repeated the same words a second and a third time; after which the fish raised their heads from the frying-pan, and answered, Yes, yes. They then repeated the following verse: —

If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

And upon this the damsel overturned the frying-pan, and departed by the way she had entered, and the wall of the kitchen closed up again. The cook-maid then arose, and beheld the four fish burnt like charcoal; and she exclaimed, In his first encounter his staff broke! — and as she sat reproaching herself, she beheld the Wezeer standing at her head; and he said to her, Bring the fish to the Sultán: — and she wept, and informed him of what had happened.³⁶

The Wezeer was astonished at her words, and exclaimed, This is indeed a wonderful event; — and he sent for the fisherman, and when he was brought, he said to him, O fisherman, thou must bring to us four fish like those which thou broughtest before. The fisherman accordingly went forth to the lake, and threw his net, and when he had drawn it in he found in it four fish as before; and he took them to the Wezeer, who went with them to the maid, and said to her, Rise, and fry them in my presence, that I may witness this occurrence. The maid, therefore, prepared the fish, and put them in the frying-pan, and they had remained but a little while, when the wall clove asunder, and the damsel appeared, clad as before, and holding the rod; and she dipped the end of the rod in the frying-pan, and said, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before; and the damsel overturned the frying-pan with the rod, and returned by the way she had entered, and the wall closed up again.

The Wezeer then said, This is an event which cannot be concealed from the King: — so he went to him, and informed him of what had happened in his presence; and the King said, I must see this with my own eyes. He sent, therefore, to the fisherman, and commanded him to bring four fish like the former; granting him a delay of three days. And the fisherman repaired to the lake, and brought the fish thence to the King, who ordered again that four hundred pieces of gold should be given to him; and then, turning to

the Wezeer, said to him, Cook the fish thyself here before me. The Wezeer answered, I hear and obey. He brought the frying-pan, and, after he had cleaned the fish, threw them into it: and as soon as he had turned them, the wall clove asunder, and there came forth from it a negro, in size like a bull, or like one of the tribe of 'Ad,³⁷ having in his hand a branch of a green tree; and he said, with a clear but terrifying voice, O fish, O fish, are ye remaining faithful to your old covenant? Upon which they raised their heads, and answered as before, Yes, yes:

If thou return, we return; and if thou come, we come; and if thou forsake, we verily do the same.

The black then approached the frying-pan, and overturned it with the branch, and the fish became like charcoal, and he went away as he had come.

When he had thus disappeared from before their eyes, the King said, This is an event respecting which it is impossible to keep silence, and there must, undoubtedly, be some strange circumstance connected with these fish. He then ordered that the fisherman should be brought before him, and when he had come, he said to him, Whence came these fish? The fisherman answered, From a lake between four mountains behind this mountain which is without thy city. The King said to him, How many days' journey³⁸ distant? He answered, O our lord the Sultán, a journey of half-an-hour. And the Sultán was astonished, and ordered his troops to go out immediately with him and the fisherman, who began to curse the 'Efreet.

They proceeded until they had ascended the mountain, and descended into a wide desert tract which they had never before seen in their whole lives; and the Sultán and all the troops wondered at the sight of this desert, which was between four mountains, and at the fish, which were of four colours, red and white and yellow and blue. The King paused in astonishment, and said to the troops, and to the other attendants who were with him, Hath any one of you before seen this lake in this place? They all answered, No. Then said the King, By Allah, I will not enter my city, nor will I sit upon my throne, until I know the true history of this lake, and of its fish. And upon this he ordered his people to encamp around these mountains; and they did so. He then called for the Wezeer, who was a well-informed, sensible, prudent, and learned man; and when he had presented himself before him, he said to him, I desire to do a thing with which I will acquaint thee; and it is this: — I have resolved to depart alone this night, to seek for information respecting this lake and its fish: therefore, sit thou at the door of my pavilion, and say to the Emeers and Wezeers and Chamberlains, The Sultán is sick, and hath commanded me not to allow any person to go in into him: — and acquaint no one with my intention.

The Wezeer was unable to oppose his design; so the King disguised himself, and slung on his sword, and withdrew himself from the midst of his troops. He journeyed the whole of the night, until the morning, and proceeded until the heat became oppressive to him: he then paused to rest;

after which he again proceeded the remainder of the day and the second night until the morning, when there appeared before him, in the distance, something black, at the sight of which he rejoiced, and said, Perhaps I shall there find some person who will inform me of the history of the lake and its fish. And when he approached this black object, he found it to be a palace built of black stones, and overlaid with iron; and one of the leaves of its doors was open, and the other shut. The King was glad, and he stood at the door, and knocked gently, but heard no answer; he knocked a second and a third time, but again heard no answer: then he knocked a fourth time, and with violence; but no one answered.

So he said, It is doubtless empty: — and he took courage, and entered from the door into the passage, and cried out, saying, O inhabitants of the palace, I am a stranger and a traveller! have ye any provision? And he repeated these words a second and a third time; but heard no answer. And upon this he fortified his heart, and emboldened himself and proceeded from the passage into the midst of the palace; but he found no one there, and only saw that it was furnished, and that there was, in the centre of it, a fountain with four lions of red gold, which poured forth the water from their mouths, like pearls and jewels: around this were birds; and over the top of the palace was extended a net which prevented their flying out. At the sight of these objects he was astonished, and he was grieved that he saw no person there whom he could ask for information respecting the lake, and the fish, and the mountains, and the palace. He then sat down between the doors,³⁹ reflecting upon these things; and as he thus sat, he heard a voice of lamentation from a sorrowful heart, chanting these verses: —

O fortune, thou pitiest me not, nor releasest me! See my heart is straitened between affliction and peril!

Will not you [O my wife] have compassion on the mighty whom love hath abased, and the wealthy who is reduced to indigence?

We were jealous even of the zephyr which passed over you: but when the divine decree is issued, the eye becometh blind!

What resource hath the archer when, in the hour of conflict, he desireth to discharge the arrow, but findeth his bow-string broken.

And when troubles are multiplied upon the noble-minded, where shall he find refuge from fate and from destiny? ⁴⁰

When the Sultán heard this lamentation, he sprang upon his feet, and, seeking the direction whence it proceeded, found a curtain suspended before the door of a chamber; and he raised it, and beheld behind it a young man sitting on a couch raised to the height of a cubit from the floor. He was a handsome youth, well-shaped, and of eloquent speech, with a shining forehead, and rosy cheek, marked with a mole resembling ambergris. The King was rejoiced at seeing him and saluted him; and the young man (who remained sitting, and was clad with a vest of silk, embroidered with gold, but who exhibited traces of grief) returned his salutation, and said to him, O my master, excuse my not rising. — O youth! said the King, inform me respect-

ing the lake, and its fish of various colours, and respecting this palace, and the reason of thy being alone in it, and of thy lamentation.

When the young man heard these words, tears trickled down his cheeks, and he wept bitterly.⁴¹ And the King was astonished, and said to him, What causeth thee to weep, O youth? He answered, How can I refrain from weeping, when this is my fate? — and so saying, he stretched forth his hand, and lifted up the skirts of his clothing; and lo, half of him, from his waist to the soles of his feet, was stone; and from his waist to the hair of his head, he was like other men, He then said, Know, O King, that the story of the fish is extraordinary; if it were engraved upon the intellect, it would be a lesson to him who would be admonished: — and he related as follows: —

THE YOUNG KING OF THE BLACK ISLANDS AND THE ENCHANTRESS

My father was king of the city which was here situate: his name was Mahmood, and he was lord of the Black Islands, and of the four mountains. After a reign of seventy years, he died, and I succeeded to his throne; whereupon I took as my wife the daughter of my uncle; and she loved me excessively, so that when I absented myself from her, she would neither eat nor drink till she saw me again. She remained under my protection five years. After this, she went one day to the bath; and I had commanded the cook to prepare the supper, and entered this palace, and slept in my usual place.⁴² I had ordered two maids to fan me; ⁴³ and one of them sat at my head, and the other at my feet; but I was restless, because my wife was not with me; and I could not sleep.

My eyes were closed, but my spirit was awake; and I heard the maid at my head say to her at my feet, O Mes'oodeh,⁴⁴ verily our lord is unfortunate in his youth, and what a pity is it that it should be passed with our depraved, wicked mistress! — Perdition to unfaithful wives! replied the other: but (added she) such a person as our lord, so endowed by nature, is not suited to this profligate woman, who passes every night absent from his bed. — Verily, rejoined she at my head, our lord is careless in not making any inquiry respecting her. — Wo to thee! said the other: hath our lord any knowledge of her conduct, or doth she leave him to his choice? Nay, on the contrary, she contriveth to defraud him by means of the cup of wine ⁴⁵ which he drinketh every night before he sleepeth, putting benj ⁴⁶ into it; in consequence of which he sleepeth so soundly that he knoweth not what happeneth, nor whither she goeth nor what she doeth; for, after she hath given him the wine to drink, she dresseth herself, and goeth out from him, and is absent until daybreak, when she returneth to him, and burneth a perfume under his nose, upon which he awaketh from his sleep.

When I heard this conversation of the maids, the light became darkness before my face, and I was hardly conscious of the approach of night, when my cousin returned from the bath. The table was prepared, and we ate, and sat a while drinking our wine as usual. I then called for the wine which I

was accustomed to drink before I lay down to sleep, and she handed to me the cup; but I turned away, and, pretending to drink it as I was wont to do, poured it into my bosom, and immediately lay down: upon which she said, Sleep on; I wish that thou wouldst never wake again! By Allah, I abhor thee, and abhor thy person, and my soul is weary of thy company! — She then arose, and attired herself in the most magnificent of her apparel, and having perfumed herself, and slung on a sword, opened the door of the palace, and went out.

I got up immediately, and followed her until she had quitted the palace, and passed through the streets of the city, and arrived at the city-gates, when she pronounced some words that I understood not; whereupon the locks fell off, and the gates opened, and she went out, I still following her, without her knowledge. Thence she proceeded to a space among the mounds,⁴⁷ and arrived at a strong edifice, in which was a kubbeh⁴⁸ constructed of mud, with a door, which she entered. I then climbed upon the roof of the kubbeh, and, looking down upon her through an aperture, saw that she was visiting a black slave, whose large lips, one of which overlapped the other, gathered up the sand from the pebbly floor, while he lay, in a filthy and wet condition, upon a few stalks of sugar-cane.

She kissed the ground before this slave; and he raised his head towards her, and said, Wo to thee! Wherefore hast thou remained away until this hour? The other blacks have been here drinking wine, and each of them has gone away with his mistress; and I refused to drink on thy account. — She answered, O my master, and beloved of my heart, knowest thou not that I am married to my cousin, and that I abhor every man who resembles him, and hate myself while I am in his company? If I did not fear to displease thee, I would reduce the city to ruins, so that the owl and the raven should cry in it, and would transport its stones beyond Mount Káf.⁴⁹ — Thou liest, thou infamous woman, replied the slave; and I swear by the generosity of the blacks (and if I speak not truth, may our valour be as the valour of the whites), that if thou loiter as thou hast now done till this hour, I will no longer give thee my company, nor approach thy person, thou faithless one! Dost thou inconvenience me for the sake of thine own pleasure, thou filthy wretch, and vilest of the whites? —

When I heard (continued the King) their words, and witnessed what passed between them, the world became dark before my face, and I knew not where I was. — My cousin still stood weeping, and abasing herself before him, and said, O my beloved, and treasure of my heart, there remaineth to me none but thee for whom I care, and if thou cast me off, alas for me! O my beloved! O light of mine eye! — Thus she continued to weep, and to humble herself before him, until he became pacified towards her; upon which she rejoiced, and arose, and, having disrobed herself, said to him, O my master, hast thou here anything that thy maid may eat? He answered, Uncover the dough-pan; it contains some cooked rats' bones:⁵⁰ eat of them, and pick them; and take this earthen pot: thou wilt find in it some boozah⁵¹

to drink. So she arose, and ate and drank, and washed her hands; after which she lay down by the side of the slave, upon the stalks of sugar-cane, and covered herself with his tattered clothes and rags.

When I saw her do this, I became unconscious of my existence, and, descending from the roof of the kubbeh, entered, and took the sword from the side of my cousin, with the intention of killing them both. I struck the slave upon his neck, and thought that he was killed; but the blow, which I gave with the view of severing his head, only cut the gullet and skin and flesh; and when I thought that I had killed him, he uttered a loud snore, upon which my cousin started up, and as soon as I had gone, took the sword, and returned it to its scabbard, and came back to the city and to the palace, and lay down again in my bed, in which she remained until the morning.

On the following day, I observed that my cousin had cut off her hair, and put on the apparel of mourning; ⁵² and she said to me, O my cousin, blame me not for what I do; for I have received news that my mother is dead, and that my father hath been slain in a holy war, and that one of my two brothers hath died of a poisonous sting, and the other by the fall of a horse: it is natural, therefore, that I should weep and mourn. On hearing these words, I abstained from upbraiding her, and said, Do what seemeth fit to thee; for I will not oppose thee. Accordingly, she continued mourning and weeping and wailing a whole year; after which she said to me, I have a desire to build for myself, in thy palace, a tomb, with a kubbeh, that I may repair thither alone to mourn, and I will call it the House of Lamentations. ⁵³ I replied, Do what thou seest fit.

So she built for herself a house for mourning, with a kubbeh in the middle of it, like the tomb of a saint; ⁵⁴ after which she removed thither the slave, and there she lodged him. He was in a state of excessive weakness, and unable to render her any service, though he drank wine; and from the day on which I had wounded him, he had never spoken; yet he remained alive, because the appointed term of his life had not expired. My cousin every day visited him in this tomb early and late, to weep and mourn over him, and took to him wine to drink, and boiled meats; and thus she continued to do, morning and evening, until the expiration of the second year, while I patiently suffered her, till, one day, I entered her apartment unaware, and found her weeping, and slapping her face, and repeating these verses: —

I have lost my existence among mankind since your absence; for my heart loveth none
but you.

Take my body, then, in mercy, to the place where you are laid: and there bury me by
your side:

And if, at my grave, you utter my name, the moaning of my bones shall answer to your
call.

As soon as she had finished the recitation of these verses, I said to her, holding my drawn sword in my hand, This is the language of those faithless women who renounce the ties of affinity, and regard not lawful fellowship! — and I was about to strike her with the sword, and had lifted up my arm to

do so, when she rose — for she knew that it was I who had wounded the slave — and, standing before me, pronounced some words which I understood not, and said, May God, by means of my enchantment, make thee to be half of stone, and half of the substance of man! — whereupon I became as thou seest, unable to move, neither dead nor alive; and when I had been reduced to this state, she enchanted the city and its markets and fields. The inhabitants of our city were of four classes; Muslims, and Christians, and Jews, and Magians; and she transformed them into fish: the white are the Muslims; the red, the Magians; the blue, the Christians; and the yellow, the Jews.⁵⁵

She transformed, also, the four islands into four mountains, and placed them around the lake; and from that time she has continued every day to torture me, inflicting upon me a hundred lashes with a leathern whip, until the blood flows from my wounds; after which she puts on my upper half a vest of hair-cloth, beneath these garments. — Having said thus, the young man wept, and ejaculated the following verses: —

Give me patience, O Allah, to bear what Thou decreest! I will be patient, if so I may obtain thine approval.

I am straitened, indeed, by the calamity that hath befallen me: but the Family of the favoured Prophet shall intercede for me!⁵⁶

Upon this, the King, looking towards the young man, said to him, O youth, thou hast increased my anxiety. And where (he added) is this woman? — The young man answered, She is in the tomb where the slave is lying, in the kubbeh; and every day, before she visits him, she strips me of my clothing, and inflicts upon me a hundred lashes with the whip, while I weep and cry out, unable to move so as to repulse her. After thus torturing me, she repairs early to the slave, with the wine and boiled meat. — By Allah, O youth, said the King, I will do thee an act of kindness for which I shall be remembered, and a favour which historians shall record in a biography after me.

He then sat and conversed with him until the approach of night, upon which he arose, and waited till the first dawn of day, when he took off his clothes, and slung on his sword, and went to the place where the slave lay. After remarking the candles and lamps, and perfumes and ointments, he approached the slave, and with a blow of his sword slew him: he then carried him on his back, and threw him into a well which he found in the palace, and, returning to the kubbeh, clad himself with the slave's clothes, and lay down with the drawn sword by his side. Soon after, the vile enchantress went to her cousin, and, having pulled off his clothes, took the whip, and beat him, while he cried, Ah! it is enough for me to be in this state! Have pity on me then! — Didst thou shew pity to me, she exclaimed, and didst thou spare my lover? — She then put on him the hair-cloth vest and his outer garments, and repaired to the slave with a cup of wine, and a bowl of boiled meat. Entering the tomb, she wept and wailed, exclaiming, O my master, answer

me! O my master, speak to me! — and poured forth her lamentation in the words of this verse: —

How long shall this aversion and harshness continue, Sufficient is the evil which my passion hath brought upon me!⁵⁷

Then, weeping as before, she exclaimed again, O my master, answer me, and speak to me! Upon this the King, speaking in a low voice, and adapting his tongue to the pronunciation of the blacks, ejaculated, Ah! Ah! there is no strength nor power but in God! On hearing these words, she screamed with joy, and fell down in a swoon; and when she recovered, she exclaimed, Possibly my master is restored to health! The King, again lowering his voice, as if from weakness, replied, Thou profligate wretch, thou deservest not that I should address thee. — Wherefore? said she. He answered, Because all the day long thou tormentest thy husband, while he calleth out, and imploreth the aid of God, so that thou hast prevented my sleeping from the commencement of darkness until morning: thy husband hath not ceased to humble himself, and to imprecate vengeance upon thee, till he hath distracted me; and had it not been for this, I had recovered my strength: this it is which hath prevented my answering thee. — Then, with thy permission, she replied, I will liberate him from his present sufferings. — Liberate him, said the King, and give us ease.

She replied, I hear and obey; — and immediately arose, and went out from the kubbeh to the palace, and, taking a cup, filled it with water, and pronounced certain words over it, upon which it began to boil like a cauldron. She then sprinkled some of it upon her cousin, saying, By virtue of what I have uttered, be changed from thy present state to that in which thou wast at first! — and instantly he shook, and stood upon his feet, rejoicing in his liberation, and exclaimed, I testify that there is no deity but God, and that Mohammad is God's Apostle; God bless and save him! She then said to him, Depart, and return not hither, or I will kill thee: — and she cried out in his face: so he departed from before her, and she returned to the kubbeh, and said, O my master, come forth to me that I may behold thee. He replied, with a weak voice, What hast thou done? Thou hast relieved me from the branch, but hast not relieved me from the root. — O my beloved, she said, and what is the root? He answered, The people of this city, and of the four islands: every night, at the middle hour, the fish raise their heads, and imprecate vengeance upon me and upon thee; and this is the cause that preventeth the return of vigour to my body; therefore, liberate them, and come, and take my hand, and raise me; for vigour hath already in part returned to me.

On hearing these words of the King, whom she imagined to be the slave, she said to him with joy, O my master, on my head and my eye! In the name of Allah!⁵⁸ — and she sprang up, full of happiness, and hastened to the lake, where, taking a little of its water, she pronounced over it some unintelligible words, whereupon the fish became agitated, and raised their heads,

and immediately became converted into men as before. Thus was the enchantment removed from the inhabitants of the city, and the city became re-peopled, and the market-streets re-erected, and every one returned to his occupation: the mountains also became changed into islands as they were at the first. The enchantress then returned immediately to the King, whom she still imagined to be the slave, and said to him, O my beloved, stretch forth thy honoured hand, that I may kiss it. — Approach me, said the King in a low voice. So she drew near to him; and he, having his keen-edged sword ready in his hand, thrust it into her bosom, and the point protruded from her back: he then struck her again, and clove her in twain, and went forth.

He found the young man who had been enchanted waiting his return, and congratulated him on his safety; and the young prince kissed his hand, and thanked him. The King then said to him, Wilt thou remain in thy city, or come with me to my capital? — O King of the age, said the young man, dost thou know the distance that is between thee and thy city? The King answered, Two days and a half. — O King, replied the young man, if thou hast been asleep, awake: between thee and thy city is a distance of a year's journey to him who travelleth with diligence; and thou camest in two days and a half only because the city was enchanted: but, O King, I will never quit thee for the twinkling of an eye. The King rejoiced at his words, and said, Praise be to God, who hath in his beneficence given thee to me: thou art my son; for during my whole life, I have never been blest with a son: — and they embraced each other, and rejoiced exceedingly. They then went together into the palace, where the King who had been enchanted informed the officers of his court that he was about to perform the holy pilgrimage: so they prepared for him everything that he required; and he departed with the Sultán; his heart burning with reflections upon his city, because he had been deprived of the sight of it for the space of a year.

He set forth, accompanied by fifty memlooks,⁵⁹ and provided with presents, and they continued their journey night and day for a whole year, after which they drew near to the city of the Sultán, and the Wezeer and the troops, who had lost all hope of his return, came forth to meet him. The troops, approaching him, kissed the ground before him, and congratulated him on his safe return; and he entered the city, and sat upon the throne. He then acquainted the Wezeer with all that had happened to the young King; on hearing which, the Wezeer congratulated the latter, also, on his safety; and when all things were restored to order, the Sultán bestowed presents upon a number of his subjects, and said to the Wezeer, Bring to me the fisherman who presented to me the fish. So he sent to this fisherman, who had been the cause of the restoration of the inhabitants of the enchanted city, and brought him; and the King invested him with a dress of honour, and inquired of him respecting his circumstances, and whether he had any children. The fisherman informed him that he had a son and two daughters; and the King, on hearing this, took as his wife one of the daughters, and the young prince married the other.⁶⁰

The King also conferred upon the son the office of treasurer. He then sent the Wezeer to the city of the young prince, the capital of the Black Islands, and invested him with its sovereignty, despatching with him the fifty memlooks who had accompanied him thence, with numerous robes of honour to all the Emeers: and the Wezeer kissed his hands, and set forth on his journey; while the Sultán and the young prince remained. And as to the fisherman, he became the wealthiest of the people of his age; and his daughters continued to be the wives of the Kings until they died.

But this (added Shahrazád) is not more wonderful than what happened to the porter.

III

THE PORTER AND THE THREE LADIES OF BAGHDÁD

THERE was a man of the city of Baghdád, who was unmarried, and he was a porter; and one day, as he sat in the market, reclining against his crate,¹ there accosted him a female wrapped in an *izár*² of the manufacture of El-Mósil,³ composed of gold-embroidered silk, with a border of gold lace at each end, who raised her face-veil, and displayed beneath it a pair of black eyes, with lids bordered by long lashes, exhibiting a tender expression, and features of perfect beauty; and she said, with a sweet voice, Bring thy crate, and follow me.

The porter had scarcely heard her words when he took up his crate, and he followed her until she stopped at the door of a house, and knocked; whereupon there came down to her a Christian, and she gave him a piece of gold, and received for it a quantity of olives, and two large vessels of wine,⁴ which she placed in the crate, saying to the porter, Take it up, and follow me. The porter exclaimed, This is, indeed, a fortunate day! — and he took up the crate, and followed her. She next stopped at the shop of a fruiterer, and bought of him Syrian apples, and 'Othmánee quinces,⁵ and peaches of 'Omán, and jasmine of Aleppo, and water-lilies of Damascus, and cucumbers of the Nile, and Egyptian limes, and Sultánee citrons, and sweet-scented myrtle, and sprigs of the hennà-tree, and chamomile, and anemones, and violets, and pomegranate flowers, and eglantine: all these she put into the porter's crate, and said to him, Take it-up.

So he took it up, and followed her until she stopped at the shop of a butcher, to whom she said, Cut off ten pounds of meat; — and he cut it off for her, and she wrapped it in a leaf of a banana-tree, and put it in the crate, and said again, Take it up, O porter: — and he did so, and followed her. She next stopped at the shop of a seller of dry fruits, and took some of every kind of these, and desired the porter to take up his burden. Having obeyed, he followed her until she stopped at the shop of a confectioner, where she bought a dish, and filled it with sweets of every kind that he had,⁶ which she put into the crate; whereupon the porter ventured to say, If thou hadst informed me beforehand, I had brought with me a mule to carry all these things. The lady smiled at his remark, and next stopped at the shop of a perfumer, of whom she bought ten kinds of scented waters; rose-water, and orange-flower-water, and willow-flower-water,⁷ &c.; together with some sugar, and a sprinkling-bottle⁸ of rose-water infused with musk, and some frankincense, and aloes-wood, and ambergris, and musk, and wax candles; and,

placing all these in the crate, she said, Take up thy crate, and follow me. He, therefore, took it up, and followed her until she came to a handsome house, before which was a spacious court. It was a lofty structure, with a door of two leaves, composed of ebony, overlaid with plates of red gold.⁹

The young lady stopped at this door, and knocked gently; whereupon both its leaves were opened, and the porter, looking to see who opened it, found it to be a damsel of tall stature, high-bosomed, fair and beautiful, and of elegant form, with a forehead like the bright new moon, eyes like those of gazelles, eyebrows like the new moon of Ramadán,¹⁰ cheeks resembling anemones, and a mouth like the seal of Suleymán: ¹¹ her countenance was like the full moon in its splendour, and the forms of her bosom resembled two pomegranates of equal size.

When the porter beheld her, she captivated his reason, the crate nearly fell from his head, and he exclaimed, Never in my life have I seen a more fortunate day than this! The lady-portress, standing within the door, said to the cateress and the porter, Ye are welcome: — and they entered, and proceeded to a spacious saloon,¹² decorated with various colours, and beautifully constructed, with carved woodwork, and fountains, and benches of different kinds, and closets with curtains hanging before them; there was also in it, at the upper end,¹³ a couch of alabaster inlaid with large pearls and jewels, with a musquito-curtain of red satin suspended over it, and within this was a young lady with eyes possessing the enchantment of Bábíl,¹⁴ and a figure like the letter Alif,¹⁵ with a face that put to shame the shining sun: she was like one of the brilliant planets, or rather, one of the most high-born of the maidens of Arabia. This third lady,¹⁶ rising from the couch, advanced with a slow and elegant gait to the middle of the saloon, where her sisters were standing, and said to them, Why stand ye still? Lift down the burden from the head of this poor porter: — whereupon the cateress placed herself before him, and the portress behind him, and, the third lady assisting them, they lifted it down from his head. They then took out the contents of the crate, and, having put everything in its place, gave to the porter two pieces of gold, saying to him, Depart, O porter.

The porter, however, stood looking at the ladies, and admiring their beauty and their agreeable dispositions; for he had never seen any more handsome; and when he observed that they had not a man among them, and gazed upon the wine, and fruits, and sweet-scented flowers, which were there, he was full of astonishment, and hesitated to go out; upon which one of the ladies said to him, Why dost thou not go? dost thou deem thy hire too little? Then turning to one of her sisters, she said to her, Give him another piece of gold. — By Allah, O my mistress, exclaimed the porter, my hire is but two half-dirhems,¹⁷ and I thought not what ye have given me too little; but my heart and mind were occupied with reflections upon you and your state, ye being alone, with no man among you, not one to amuse you with his company; for ye know that the menáreh ¹⁸ standeth not firmly but on four walls: now ye have not a fourth, and the pleasure of women is not complete with-

out men: ye are three only, and have need of a fourth, who should be a man, a person of sense, discreet, acute, and a concealer of secrets. We are maidens, they replied; and fear to impart our secret to him who will not keep it; for we have read, in a certain history, this verse: —

Guard thy secret from another: intrust it not: for he who intrusteth a secret hath lost it.

— By your existence, said the porter, I am a man of sense, and trustworthy: I have read various books, and perused histories: I make known what is fair, and conceal what is foul, and act in accordance with the saying of the poet: —

None keepeth a secret but a faithful person: with the best of mankind it remaineth concealed.

A secret is with me as in a house with a lock, whose key is lost, and whose door is sealed.¹⁹

When the ladies heard the verses which he quoted, and the words with which he addressed them, they said to him, Thou knowest that we have expended here a considerable sum of money: hast thou then wherewith to requite us? We will not suffer thee to remain with us unless thou contribute a sum of money; for thou desirest to sit with us, and to be our cup-companion, and to gaze upon our beautiful faces. — If friendship is without money, said the mistress of the house, it is not equivalent to the weight of a grain: — and the portress added, If thou hast nothing, depart with nothing: — but the cateress said, O sister, let us suffer him; for, verily, he hath not been deficient in his services for us this day: another had not been so patient with us: whatever, therefore, falls to his share of the expense, I will defray for him. — At this the porter rejoiced, and exclaimed, By Allah, I obtained my first and only pay this day from none but thee: — and the other ladies said to him, Sit down: thou art welcome.

The cateress then arose, and, having tightened her girdle, arranged the bottles, and strained the wine, and prepared the table by the pool of the fountain. She made ready all that they required, brought the wine, and sat down with her sisters; the porter also sitting with them, thinking he was in a dream. And when they had seated themselves, the cateress took a jar of wine, and filled the first cup, and drank it: ²⁰ she then filled another, and handed it to one of her sisters; and in like manner she did to her other sister; after which she filled again, and handed the cup to the porter, who, having taken it from her hand, repeated this verse: —

I will drink the wine, and enjoy health; for, verily, this beverage is a remedy for disease.

The wine continued to circulate among them, and the porter, taking his part in the revels, dancing and singing with them, and enjoying the fragrant odours, began to hug and kiss them, while one slapped ²¹ him, and another pulled him, and the third beat him with sweet-scented flowers, till, at length, the wine made sport with their reason; and they threw off all restraint, indulging their merriment with as much freedom as if no man had been present.²²

Thus they continued until the approach of night, when they said to the porter, Depart, and shew us the breadth of thy shoulders; ²³ — but he replied, Verily the departure of my soul from my body were more easy to me than my departure from your company; therefore suffer us to join the night to the day, and then each of us shall return to his own, or her own, affairs. The cateress, also, again interceded for him, saying, By my life I conjure you that ye suffer him to pass the night with us, that we may laugh at his drolleries, for he is a witty rogue. So they said to him, Thou shalt pass the night with us on this condition, that thou submit to our authority, and ask not an explanation of anything that thou shalt see. He replied, Good. — Rise then, said they, and read what is inscribed upon the door. Accordingly, he went to the door, and found the following inscription upon it in letters of gold, Speak not of that which doth not concern thee, lest thou hear that which will not please thee: — and he said, Bear witness to my promise that I will not speak of that which doth not concern me.

The cateress then rose, and prepared for them a repast; and, after they had eaten a little, they lighted the candles and burnt some aloes-wood. This done, they sat down again to the table; and, while they were eating and drinking, they heard a knocking at the door; whereupon, without causing any interruption to their meal, one of them went to the door, and, on her return, said, Our pleasure this night is now complete, for I have found, at the door, three foreigners ²⁴ with shaven chins, and each of them is blind in the left eye: it is an extraordinary coincidence. They are strangers newly arrived, ²⁵ and each of them has a ridiculous appearance: if they come in, therefore, we shall be amused with laughing at them. — The lady ceased not with these words, but continued to persuade her sisters until they consented, and said, Let them enter; but make it a condition with them that they speak not of that which doth not concern them, lest they hear that which will not please them.

Upon this she rejoiced, and, having gone again to the door, brought in the three men blind of one eye and with shaven chins, and they had thin and twisted mustaches. Being mendicants, they saluted and drew back; but the ladies rose to them, and seated them; and when these three men looked at the porter, they saw that he was intoxicated; and, observing him narrowly, they thought that he was one of their own class, and said, He is a mendicant like ourselves, and will amuse us by his conversation: — but the porter, hearing what they said, arose, and rolled his eyes, and explained to them, Sit quiet, and abstain from impertinent remarks. Have ye not read the inscription upon the door? — The ladies, laughing, said to each other, Between the mendicants and the porter we shall find matter for amusement. They then placed before the former some food, and they ate, and then sat to drink. The portress handed to them the wine, and, as the cup was circulating among them, the porter said to them, Brothers, have ye any tale or strange anecdote wherewith to amuse us?

The mendicants, heated by the wine, asked for musical instruments; and

the portress brought them a tambourine of the manufacture of El-Mósil, with a lute of El-'Erák, and a Persian harp; ²⁶ whereupon they all arose; and one took the tambourine; another, the lute; and the third, the harp: and they played upon these instruments, the ladies accompanying them with loud songs; and while they were thus diverting themselves, a person knocked at the door. The portress, therefore, went to see who was there; and the cause of the knocking was this.

The Khaleefeh ²⁷ Hároon Er-Rasheed had gone forth this night to see and hear what news he could collect, accompanied by Jaafar ²⁸, his Wezeer, and Mesroor ²⁹ his executioner. It was his custom to disguise himself in the attire of a merchant; and this night, as he went through the city, he happened to pass, with his attendants, by the house of these ladies, and hearing the sounds of the musical instruments, he said to Jaafar, I have a desire to enter this house, and to see who is giving this concert. — They are a party who have become intoxicated, replied Jaafar, and I fear that we may experience some ill usage from them; — but the Khaleefeh said, We must enter, and I would that thou devise some stratagem by which we may obtain admission to the inmates. Jaafar therefore answered, I hear and obey: — and he advanced, and knocked at the door; and when the portress came and opened the door, he said to her, My mistress, we are merchants from Tabareeyeh, ³⁰ and have been in Baghdád ten days; we have brought with us merchandise, and taken lodgings in a Khán; ³¹ and a merchant invited us to an entertainment this night: accordingly, we went to his house, and he placed food before us, and we ate, and sat awhile drinking together, after which he gave us leave to depart; ³² and going out in the dark, and being strangers, we missed our way to the Khán: we trust, therefore, in your generosity that you will admit us to pass the night in your house; by doing which you will obtain a reward in heaven.

The portress, looking at them, and observing that they were in the garb of merchants, and that they bore an appearance of respectability, returned, and consulted her two companions; and they said to her, Admit them: — so she returned, and opened to them the door. They said to her, Shall we enter with thy permission? She answered, Come in. The Khaleefeh, therefore, entered, with Jaafar and Mesroor; and when the ladies saw them, they rose to them, and served them, saying, Welcome are our guests; but we have a condition to impose upon you, that ye speak not of that which doth not concern you, lest ye hear that which will not please you. They answered, Good: — and when they had sat down to drink, the Khaleefeh looked at the three mendicants, and was surprised at observing that each of them was blind of the left eye; and he gazed upon the ladies, and was perplexed and amazed at their fairness and beauty. And when the others proceeded to drink and converse, the ladies brought wine to the Khaleefeh; but he said, I am a pilgrim; ³³ — and drew back from them. Whereupon the portress spread before him an embroidered cloth, and placed upon it a China bottle, into which she poured some willow-flower-water, adding to it a lump of ice,

and sweetening it with sugar, while the Khaleefeh thanked her, and said within himself, To-morrow I must reward her for this kind action.

The party continued their carousal, and, when the wine took effect upon them, the mistress of the house arose, and waited upon them; and afterwards, taking the hand of the cateress, said, Arise, O my sister, that we may fulfil our debt. She replied, Good. The portress then rose, and, after she had cleared the middle of the saloon, placed the mendicants at the further end, beyond the doors; after which, the ladies called to the porter, saying, How slight is thy friendship! thou art not a stranger, but one of the family. So the porter arose, and girded himself, and said, What would ye? — to which one of the ladies answered, Stand where thou art: — and presently the cateress said to him, Assist me: — and he saw two black bitches, with chains attached to their necks, and drew them to the middle of the saloon; whereupon the mistress of the house arose from her place, and tucked up her sleeve above her wrist, and, taking a whip, said to the porter, Bring to me one of them.

Accordingly, he dragged one forward by the chain. The bitch whined, and shook her head at the lady; but the latter fell to beating her upon the head, notwithstanding her howling, until her arms were tired, when she threw the whip from her hand, and pressed the bitch to her bosom, and wiped away her tears, and kissed her head; after which she said to the porter, Take her back, and bring the other: — and he brought her, and she did to her as she had done to the first. At the sight of this, the mind of the Khaleefeh was troubled, and his heart was contracted, and he winked to Jaafar that he should ask her the reason; but he replied by a sign, Speak not.

The mistress of the house then looked towards the portress, and said to her, Arise to perform what thou hast to do. She replied, Good: — and the mistress of the house seated herself upon a couch of alabaster, overlaid with gold and silver, and said to the portress and the cateress, Now perform your parts. The portress then seated herself upon a couch by her; and the cateress, having entered a closet, brought out from it a bag of satin with green fringes, and, placing herself before the lady of the house, shook it, and took out from it a lute; and she tuned its strings, and sang to it these verses: —

Restore to my eyelids the sleep which hath been ravished; and inform me of my reason,
whither it hath fled.
I discovered, when I took up my abode with love, that slumber had become an enemy to
my eyes.
They said, We saw thee to be one of the upright; what, then, hath seduced thee? I
answered, Seek the cause from his glance.
Verily I excuse him for the shedding of my blood, admitting that I urged him to the
deed by vexation.
He cast his sun-like image upon the mirror of my mind, and its reflection kindled a flame
in my vitals.⁸⁴

When the portress³⁵ had heard this song, she exclaimed, Allah approve thee! — and she rent her clothes, and fell upon the floor in a swoon; and

when her bosom was thus uncovered, the Khaleefeh saw upon her the marks of beating, as if from mikra'ahs³⁶ and whips; at which he was greatly surprised. The cateress³⁷ immediately arose, sprinkled water upon her face, and brought her another dress, which she put on. The Khaleefeh then said to Jaafar, Seest thou not this woman, and the marks of beating upon her? I cannot keep silence respecting this affair, nor be at rest, until I know the truth of the history of this damsel, and that of these two bitches. But Jaafar replied, O our lord, they have made a covenant with us that we shall not speak excepting of that which concerneth us, lest we hear that which will not please us. — The cateress then took the lute again, and, placing it against her bosom, touched the chords with the ends of her fingers, and thus sang to it: —

If of love we complain, what shall we say? Or consuming through desire, how can we escape?

Or if we send a messenger to interpret for us, he cannot convey the lover's complaint. Or if we would be patient, short were our existence after the loss of those we love. Nought remaineth to us but grief and mourning, and tears streaming down our cheeks. O you who are absent from my sight, but constantly dwelling within my heart! Have you kept your faith to an impassioned lover, who, while time endureth, will never change?

Or, in absence, have you forgotten that lover who, on your account, is wasting away? When the day of judgment shall bring us together, I will beg of our Lord a protractive trial.³⁸

On hearing these verses of the cateress, the portress again rent her clothes, and cried out, and fell upon the floor in a swoon; and the cateress, as before, put on her another dress, after she had sprinkled some water upon her face.³⁹

The mendicants, when they witnessed this scene, said, Would that we had never entered this house, but rather had passed the night upon the mounds;⁴⁰ for our night hath been rendered foul by an event that breaketh the back! The Khaleefeh, looking towards them, then said, Wherefore is it so with you? They answered, Our hearts are troubled by this occurrence. — Are ye not, he asked, of this house? — No, they answered; nor did we imagine that this house belonged to any but the man who is sitting with you: — upon which the porter said, Verily, I have never seen this place before this night; and I would that I had passed the night upon the mounds rather than here. They then observed, one to another, We are seven men, and they are but three women; we will, therefore, ask them of their history; and if they answer us not willingly they shall do it in spite of themselves: — and they all agreed to this, excepting Jaafar, who said, This is not a right determination; leave them to themselves, for we are their guests, and they made a covenant with us which we should fulfil: there remaineth but little of the night, and each of us shall soon go his way. Then, winking to the Khaleefeh, he said, There remaineth but an hour; and to-morrow we will bring them before thee, and thou shalt ask them their story. But the Khaleefeh refused to do so, and said, I have not patience to wait so long for their history. — Words followed

words, and at last they said, Who shall put the question to them? — and one answered, The porter.

The ladies then said to them, O people, of what are ye talking? — whereupon the porter approached the mistress of the house, and said to her, O my mistress, I ask thee, and conjure thee by Allah, to tell us the story of the two bitches, and for what reason thou didst beat them, and then didst weep, and kiss them, and that thou acquaint us with the cause of thy sister's having been beaten with mikra'ahs: that is our question, and peace be on you. — Is this true that he saith of you? inquired the lady, of the other men; and they all answered, Yes, — excepting Jaafar, who was silent. When the lady heard their answer, she said, Verily, O our guests, ye have wronged us excessively; for we made a covenant with you beforehand, that he who should speak of that which concerned him not should hear that which would not please him. Is it not enough that we have admitted you into our house, and fed you with our provisions? But it is not so much your fault as the fault of her who introduced you to us. — She then tucked up her sleeve above her wrist, and struck the floor three times, saying, Come ye quickly! — and immediately the door of a closet opened, and there came forth from it seven black slaves, each having in his hand a drawn sword.

The lady said to them, Tie behind them the hands of these men of many words, and bind each of them to another: — and they did so, and said, O virtuous lady, dost thou permit us to strike off their heads? She answered, Give them a short respite, until I shall have inquired of them their histories, before ye behead them. — By Allah, O my mistress, exclaimed the porter, kill me not for the offence of others: for they have all transgressed and committed an offence, excepting me. Verily our night had been pleasant if we had been preserved from these mendicants, whose presence is enough to convert a well-peopled city into a heap of ruins! — He then repeated this couplet: —

How good is it to pardon one able to resist! and how much more so, one who is helpless!
For the sake of the friendship that subsisted between us, destroy not one for the crime
of another!

On hearing these words of the porter, the lady laughed after her anger. Then approaching the men, she said, Acquaint me with your histories, for there remaineth of your lives no more than an hour. Were ye not persons of honourable and high condition, or governors,⁴¹ I would hasten your recompense. — The Khaleefeh said to Jaafar, Wo to thee, O Jaafar! make known to her who we are; otherwise she will kill us. — It were what we deserve, replied he. — Jestings, said the Khaleefeh, is not befitting in a time for seriousness: each has its proper occasion. — The lady then approached the mendicants, and said to them, Are ye brothers? They answered, No, indeed; we are only poor foreigners.⁴² She said then to one of them, Wast thou born blind of one eye? — No, verily, he answered; but a wonderful event happened to me when my eye was destroyed, and the story of it, if engraved on

the understanding, would serve as a lesson to him who would be admonished. She asked the second and the third also; and they answered her as the first; adding, Each of us is from a different country, and our history is wonderful and extraordinary. The lady then looked towards them and said, Each of you shall relate his story, and the cause of his coming to our abode, and then stroke his head,⁴³ and go his way.

The first who advanced was the porter, who said, O my mistress, I am a porter; and this cateress loaded me, and brought me hither, and what hath happened to me here in your company ye know. This is my story; and peace be on you. — Stroke thy head, then, said she, and go: — but he replied, By Allah, I will not go until I shall have heard the story of my companions. — The first mendicant then advanced, and related as follows: —

THE FIRST MENDICANT'S STORY OF THE ROYAL LOVERS

KNOW, O my mistress, that the cause of my having shaved my beard, and of the loss of my eye was this: — My father was a King, and he had a brother who was also a King, and who resided in another capital. It happened that my mother gave birth to me on the same day on which the son of my uncle was born; and years and days passed away until we attained to manhood. Now, it was my custom, some years, to visit my uncle, and to remain with him several months; and on one of these occasions my cousin paid me great honour; he slaughtered sheep for me, and strained the wine for me, and we sat down to drink; and when the wine had affected us, he said to me, O son of my uncle, I have need of thine assistance in an affair of interest to me, and I beg that thou wilt not oppose me in that which I desire to do. I replied, I am altogether at thy service: — and he made me swear to him by great oaths, and, rising immediately, absented himself for a little while, and then returned, followed by a woman decked with ornaments, and perfumed, and wearing a dress of extraordinary value. He looked towards me, while the woman stood behind him, and said, Take this woman, and go before me to the burial-ground which is in such a place: — and he described it to me, and I knew it. He then added, Enter the burial-ground, and there wait for me.

I could not oppose him, nor refuse to comply with his request, on account of the oaths which I had sworn to him; so I took the woman, and went with her to the burial-ground; and when we had sat there a short time, my cousin came, bearing a basin of water, and a bag containing some plaster, and a small adze. Going to a tomb in the midst of the burial-ground, he took the adze, and disunited the stones, which he placed on one side; he then dug up the earth with the adze, and uncovered a flat stone of the size of a small door, under which there appeared a vaulted staircase. Having done this he made a sign to the woman, and said to her, Do according to thy choice: — whereupon she descended the stairs. He then looked towards me, and said, O son of my uncle, complete thy kindness when I have descended into this place,

by replacing the trap-door and the earth above it as they were before: then, this plaster which is in the bag, and this water which is in the basin, do thou knead together, and plaster the stones of the tomb as they were, so that no man may know it, and say, This hath been lately opened, but its interior is old: — for, during the space of a whole year I have been preparing this, and no one knew it but God: this is what I would have thee do. He then said to me, May God never deprive thy friends of thy presence, O son of my uncle! — and, having uttered these words, he descended the stairs.

When he had disappeared from before my eyes, I replaced the trap-door, and busied myself with doing as he had ordered me, until the tomb was restored to the state in which it was at first; after which I returned to the palace of my uncle, who was then absent on a hunting excursion. I slept that night, and when the morning came, I reflected upon what had occurred between me and my cousin, and repented of what I had done for him, when repentance was of no avail. I then went out to the burial-ground, and searched for the tomb; but could not discover it. I ceased not in my search until the approach of night; and, not finding the way to it, returned again to the palace; and I neither ate nor drank: my heart was troubled respecting my cousin, since I knew not what had become of him; and I fell into excessive grief. I passed the night sorrowful until the morning, and went again to the burial-ground, reflecting upon the action of my cousin, and repenting of my compliance with his request; and I searched among all the tombs; but discovered not that for which I looked. Thus I persevered in my search seven days without success.⁴⁴

My trouble continued and increased until I was almost mad; and I found no relief but in departing, and returning to my father; but on my arrival at his capital, a party at the city-gate sprang upon me and bound me. I was struck with the utmost astonishment, considering that I was the son of the Sultán of the city, and that these were the servants of my father and of myself: excessive fear of them overcame me, and I said within myself, What hath happened to my father? I asked, of those who had bound me, the cause of this conduct; but they returned me no answer, till after a while, when one of them, who had been my servant, said to me, Fortune hath betrayed thy father, the troops have been false to him, and the Wezeer hath killed him; and we were lying in wait to take thee. — They took me, and I was as one dead, by reason of this news which I had heard respecting my father; and I stood before the Wezeer who had killed my father.

Now, there was an old enmity subsisting between me and him; and the cause of it was this: — I was fond of shooting with the crossbow; and it happened, one day, that as I was standing on the roof of my palace, a bird alighted on the roof of the palace of the Wezeer, who was standing there at the time, and I aimed at the bird; but the bullet missed it, and struck the eye of the Wezeer, and knocked it out, in accordance with the appointment of fate and destiny, as the poet hath said: —

We trod the steps appointed for us: and the man whose steps are appointed must tread them.
He whose death is decreed to take place in one land will not die in any land but that.

When I had thus put out the eye of the Wezeer, he could say nothing, because my father was King of the city. This was the cause of the enmity between him and me: and when I stood before him, with my hands bound behind me, he gave the order to strike off my head. I said to him, Wouldst thou kill me for no offence? — What offence, he exclaimed, could be greater than this? — and he pointed to the place of the eye which was put out. I did that, said I, unintentionally. He replied, If thou didst it unintentionally, I will do the same to thee purposely: — and immediately he said, Bring him forward to me: — and, when they had done so, he thrust his finger into my left eye, and pulled it out. Thus I became deprived of one eye, as ye see me. He then bound me firmly, and placed me in a chest, and said to the executioner, Take this fellow, and draw thy sword, and convey him without the city; then put him to death, and let the wild beasts devour him.

Accordingly, he went forth with me from the city, and, having taken me out from the chest, bound hand and foot, was about to bandage my eye, and kill me; whereupon I wept, and exclaimed, —

How many brothers have I taken as armour! and such they were; but to guard my enemies.
I thought they would be as piercing arrows: and such they were; but to enter my heart!

The executioner, who had served my father in the same capacity, and to whom I had shewn kindnesses, said, on hearing these verses, O my master, what can I do, being a slave under command? — but presently he added, Depart with thy life, and return not to this country, lest thou perish, and cause me to perish with thee. The poet saith, —

Flee with thy life if thou fearest oppression, and leave the house to tell its builder's fate.
Thou wilt find, for the land that thou quittest, another: but no soul wilt thou find to replace thine own.

As soon as he had thus said, I kissed his hands, and believed not in my safety until I had fled from his presence. The loss of my eye appeared light to me when I considered my escape from death; and I journeyed to my uncle's capital, and, presenting myself before him, informed him of what had befallen my father, and of the manner in which I had lost my eye: upon which he wept bitterly, and said, Thou hast added to my trouble and my grief; for thy cousin hath been lost for some days, and I know not what hath happened to him, nor can any one give me information respecting him. Then he wept again, until he became insensible; and when he recovered, he said, O my son, the loss of thine eye is better than the loss of thy life.

Upon this I could no longer keep silence respecting his son, my cousin; so I informed him of all that happened to him; and on hearing this news he rejoiced exceedingly, and said, Shew me the tomb. — By Allah, O my uncle,

I replied, I know not where it is; for I went afterwards several times to search for it, and could not recognise its place. We, however, went together to the burial-ground, and, looking to the right and left, I discovered it; and both I and my uncle rejoiced. I then entered the tomb with him, and when we had removed the earth, and lifted up the trap-door, we descended fifty steps, and, arriving at the bottom of the stairs, there issued forth upon us a smoke which blinded our eyes; whereupon my uncle pronounced those words which relieve from fear him who uttereth them, — There is no strength nor power but in God, the High, the Great!

After this, we proceeded, and found ourselves in a saloon, filled with flour and grain, and various eatables; and we saw there a curtain suspended over a couch, upon which my uncle looked, and found there his son and the woman who had descended with him, lying side by side, and converted into black charcoal, as if they had been thrown into a pit of fire. And when he beheld this spectacle, he spat in his son's face, and exclaimed, This is what thou deservest, O thou wretch! This is the punishment of the present world, and there remaineth the punishment of the other world, which will be more severe and lasting! — and he struck him with his shoes. Astonished at this action, and grieved for my cousin, seeing him and the damsel thus converted into charcoal, I said, By Allah, O my uncle, moderate the trouble of thy heart, for my mind is perplexed by that which hath happened to thy son, and by thinking how it hath come to pass that he and the damsel are converted into black charcoal. Dost thou not deem it enough for him to be in this state, that thou beatest him with thy shoes?

O son of my brother, he replied, this my son was, from his early years, inflamed with love for his foster-sister,⁴⁵ and I used to forbid him from entertaining this passion for her, and to say within myself, They are now children, but when they grow older a base act will be committed by them: — and, indeed, I heard that such had been the case, but I believed it not. I, however, reprimanded him severely, and said to him, Beware of so foul an action, which none before thee hath committed, nor will any commit after thee: otherwise we shall suffer disgrace and disparagement among the Kings until we die, and our history will spread abroad with the caravans: have a care for thyself that such an action proceed not from thee; for I should be incensed against thee, and kill thee. I then separated him from her, and her from him: but the vile woman loved him excessively; the Devil got possession of them both; and when my son saw that I had separated him, he secretly made this place beneath the earth, and, having conveyed hither the provisions which thou seest, took advantage of my inadvertence when I had gone out to hunt, and came hither: but the Truth⁴⁶ (whose perfection be extolled, and whose name be exalted!) was jealously vigilant over them, and consumed them by fire; and the punishment of the world to come will be more severe and lasting. — He then wept, and I wept with him; and he said to me, Thou art my son in his stead. — I remained a while reflecting upon the world and its vicissitudes, upon the murder of my father by the Wezeer, and his

usurping his throne, and the loss of my eye, and the strange events which had happened to my cousin, and I wept again.

We then ascended, and, having replaced the trap-door and the earth above it, and restored the tomb to its former state, returned to our abode; but scarcely had we seated ourselves when we heard the sounds of drums and trumpets, warriors galloped about, and the air was filled with dust raised by the horses' hoofs. Our minds were perplexed, not knowing what had happened, and the King, asking the news, was answered, The Wezeer of thy brother hath slain him and his soldiers and guards, and come with his army to assault the city unawares; and the inhabitants, being unable to withstand, have submitted to him: — whereupon I said within myself, If I fall into his hand, he will slay me. — Griefs overwhelmed me, and I thought of the calamities which had befallen my father and my mother, and knew not what to do; for if I appeared, the people of the city would know me, and the troops of my father would hasten to kill and destroy me.

I knew no way of escape but to shave off my beard: ⁴⁷ so I shaved it, and, having changed my clothes, departed from the city, and came hither, to this abode of peace, in the hope that some person would introduce me to the Prince of the Faithful, the Khaleefeh of the Lord of all creatures, that I might relate to him my story, and all that had befallen me. I arrived in this city this night; and as I stood perplexed, not knowing whither to direct my steps, I saw this mendicant, and saluted him, and said, I am a stranger. He replied, And I, too, am a stranger: — and while we were thus addressing each other, our companion, this third person, came up to us, and saluting us, said, I am a stranger. We replied, And we, also, are strangers. So we walked on together, and darkness overtook us, and destiny directed us unto your abode. — This was the cause of the shaving of my beard, and of the loss of my eye.

The lady then said to him, Stroke thy head, and depart: — but he replied, I will not depart until I have heard the stories of the others. And they wondered at his tale; and the Khaleefeh said to Jaafar, Verily I have never known the like of that which hath happened to this mendicant.

The second mendicant then advanced, and, having kissed the ground, said, —

THE SECOND MENDICANT'S STORY OF THE 'EFREET'S MISTRESS

O my mistress, I was not born with only one eye; but my story is wonderful, and, if written, would serve as a lesson to him who would be admonished. I am a King, and son of a King: I read the Kurán according to the seven readings,⁴⁸ and perused various works under the tuition of different learned professors of their subjects: I studied the science of the stars,⁴⁹ and the writings of the poets, and made myself proficient in all the sciences; so that I surpassed the people of my age. My handwriting⁵⁰ was extolled among all the scribes, my fame spread among all countries, and my history

among all Kings; and the King of India, hearing of me, requested my father to allow me to visit him, sending him various gifts and curious presents, such as were suitable to Kings.

My father, therefore, prepared for me six ships, and we proceeded by sea for the space of a whole month, after which we came to land; and, having disembarked some horses which we had with us in the ship, we loaded ten camels with presents, and commenced our journey; but soon there appeared a cloud of dust, which rose and spread until it filled the air before us, and, after a while, cleared a little, and discovered to us, in the midst of it, sixty horsemen like fierce lions whom we perceived to be Arab highwaymen; and when they saw us, that we were a small company with ten loads of presents for the King of India, they galloped towards us, pointing their spears at us. We made signs to them with our fingers, and said, We are ambassadors to the honoured King of India; therefore do us no injury: — but they replied, We are not in his territories, nor under his government. They slew certain of the young men, and the rest fled. I also fled, after I had received a severe wound; the Arabs being employed, without further regard to us, in taking possession of the treasure and presents which we had with us.

I proceeded without knowing whither to direct my course, reduced from a mighty to an abject state, and journeyed till I arrived at the summit of a mountain, where I took shelter in a cavern until the next morning. I then resumed my journey, and arrived at a flourishing city: the winter, with its cold, had passed away, and the spring had come, with its flowers; and I rejoiced at my arrival there, being wearied with my journey, anxious and pallid. My condition being thus changed, I knew not whither to bend my steps; and, turning to a tailor sitting in his shop, I saluted him, and he returned my salutation, and welcomed me, and wished me joy, asking me the reason of my having come thither. I acquainted him, therefore, with what had befallen me from first to last, and he was grieved for me, and said, O young man, reveal not thy case, for I fear what the King of this city might do to thee, since he is the greatest of thy father's enemies, and hath a debt of blood against him.

He then placed some food and drink before me, and we ate together, and I conversed with him till night, when he lodged me in a place by his shop, and brought me a bed and coverlet; and, after I had remained with him three days, he said to me, Dost thou not know any trade by which to make gain? ⁵¹ I answered, I am acquainted with the law, a student of sciences, a writer, and an arithmetician. — Thy occupation, he said, is profitless in our country: there is no one in our city acquainted with science or writing, but only with getting money. Verily, I replied, I know nothing but what I have told thee. — Gird thyself, then, said he, and take an axe and a rope, and cut firewood in the desert, and so obtain thy subsistence until God dispel thy affliction; but acquaint no one with thy history, else they will kill thee. He then bought for me an axe and a rope, and sent me with a party of wood-cutters, giving them a charge respecting me. Accordingly, I went forth with them,

and cut some wood, and brought back a load upon my head, and sold it for half a piece of gold, part of which I expended in food, laying by the remainder.

Thus I continued for the space of a year, after which I went one day into the desert, according to my custom, to cut firewood; and finding there a tract with abundance of wood, I entered it, and came to a tree, around which I dug; and as I was removing the earth from its roots, the axe struck against a ring of brass; and I cleared away the earth from it, and found that it was affixed to a trap-door of wood, which I immediately removed. Beneath it appeared a staircase, which I descended; and at the bottom of this I entered a door, and beheld a palace, strongly constructed, where I found a lady, like a pearl of high price, whose aspect banished from the heart all anxiety and grief and affliction. At the sight of her I prostrated myself in adoration of her Creator for the fairness and beauty which He had displayed in her person; and she, looking towards me, said, Art thou a man or a Jinnee? I answered her, I am a man. — And who, she asked, hath brought thee to this place, in which I have lived five and twenty years without ever seeing a human being? — Her words sounded sweetly to me, and I answered her, O my mistress, God hath brought me to thy abode, and I hope will put an end to my anxiety and grief: — and I related to her my story from beginning to end.

She was grieved at my case, and wept, and said, I also will acquaint thee with my story. Know that I am the daughter of the King of the further parts of India, the lord of the Ebony Island. My father had married me to the son of my uncle; but on the night of my bridal festivities, an 'Efreet named Jarjarees, the son of Rejmoos, the son of Iblees, carried me off, and, soaring with me through the air, alighted in this place, to which he conveyed all things necessary for me, such as ornaments, and garments, and linen, and furniture, and food, and drink; and once in every ten days he cometh to me, and spendeth a night here; ⁵² and he hath appointed with me, that, in case of my wanting any thing by night or day, I should touch with my hand these two lines which are inscribed upon the kubbah, ⁵³ and as soon as I remove my hand I see him before me. Four days have now passed since he was last with me, and there remain, therefore, six days before he will come again; wilt thou then remain with me five days, and depart one day before his visit? —

I answered, Yes; rejoicing at the proposal; and she arose, and taking me by the hand, conducted me through an arched door to a small and elegant bath, where I took off my clothes, while she seated herself upon a mattress. After this, she seated me by her side, and brought me some sherbet of sugar infused with musk, ⁵⁴ and handed it to me to drink: she then placed some food before me, and after we had eaten and conversed together, she said to me, Sleep, and rest thyself; for thou art fatigued.

I slept, O my mistress, and forgot all that had befallen me; and when I awoke, I found her rubbing my feet; ⁵⁵ upon which I called to her, and we sat down again and conversed a while; and she said to me, By Allah, I was straitened in my heart, living here alone, without any person to talk with me

five and twenty years. Praise be to God who hath sent thee to me. — I thanked her for her kind expressions; and love of her took possession of my heart, and my anxiety and grief fled away. We then sat down to drink together; and I remained by her side all the night, delighted with her company, for I had never seen her like in my whole life; and in the morning, when we were both full of joy, I said to her, Shall I take thee up from this subterranean place, and release thee from the Jinnee? But she laughed, and replied, Be content, and hold thy peace; for of every ten days, one day shall be for the 'Efreet, and nine for thee.

I persisted, however, being overcome with passion: and said, I will this instant demolish this kubbeh upon which the inscription is engraved, and let the 'Efreet come, that I may slay him: for I am predestined to kill 'Efreets. She entreated me to refrain; but, paying no attention to her words, I kicked the kubbeh with violence; upon which she exclaimed, The 'Efreet hath arrived! Did I not caution thee against this? Verily thou hast brought a calamity upon me; but save thyself, and ascend by the way that thou camest.

In the excess of my fear I forgot my sandals and my axe, and when I had ascended two steps, turning round to look for them, I saw that the ground had opened, and there rose from it an 'Efreet of hideous aspect, who said, Wherefore is this disturbance with which thou hast alarmed me, and what misfortune hath befallen thee? She answered, No misfortune hath happened to me, excepting that my heart was contracted, and I desired to drink some wine to dilate it, and, rising to perform my purpose, I fell against the kubbeh. — Thou liest, vile woman, he exclaimed; — and, looking about the palace to the right and left, he saw the sandals and axe; and said to her, These are the property of none but a man. Who hath visited thee? — I have not seen them, she answered, until this instant: probably they caught to thee. — This language, said he, is absurd, and will have no effect upon me, thou shameless woman! — and, so saying, he stripped her of her clothing, and tied her down, with her arms and legs extended, to four stakes, and began to beat her, urging her to confess what had happened.

For myself, being unable to endure her cries, I ascended the stairs, overpowered by fear, and, arriving at the top, replaced the trap-door as it was at first, and covered it over with earth. I repented bitterly of what I had done, and reflecting upon the lady and her beauty, and how this wretch was torturing her after she had lived with him five and twenty years, and that he tortured her only on my account, and reflecting also upon my father and his kingdom, and how I had been reduced to the condition of a wood-cutter. I repeated this verse: —

What fortune bringeth thee affliction, console thyself by remembering that one day
thou must see prosperity, and another day, difficulty

Returning to my companion, the tailor, I found him awaiting my return as if he were placed in a pan upon burning coals. I past last night, said he,

with anxious heart on thy account, fearing for thee from some wild beast or other calamity. Praise be to God for thy safe return. — I thanked him for his tender concern for me, and entered my apartment; and as I sat meditating upon that which had befallen me, and blaming myself for having kicked the kubbeh, my friend the tailor came to me, and said, In the shop is a foreigner, who asks for thee, and he has thy axe and sandals; he came with them to the wood-cutters,⁵⁶ and said to them, I went out at the time of the call of the Muëddin to morning-prayer, and stumbled upon these, and know not to whom they belong; can ye guide me to their owner? — The wood-cutters therefore, directed him to thee: he is sitting in my shop; so go out to him and thank him, and take thy axe and thy sandals.

On hearing these words, my countenance turned pale, and my whole state became changed; and while I was in this condition, the floor of my chamber clove asunder, and there rose from it the stranger, and lo, he was the 'Efreet; he had tortured the lady with the utmost cruelty; but she would confess nothing; so he took the axe and the sandals, and said to her, If I am Jarjarees, of the descendants of Iblees, I will bring the owner of this axe and these sandals. Accordingly, he came, with the pretence before mentioned, to the wood-cutters, and, having entered my chamber, without granting me any delay, seized me, and soared with me through the air; he then descended, and dived into the earth and brought me up into the palace where I was before.

Here I beheld the lady stripped of her clothing, and with blood flowing from her sides; and tears trickled from my eyes. The 'Efreet then took hold of her, and said, Vile woman, this is thy lover: — whereupon she looked at me, and replied, I know him not, nor have I ever seen him until this instant. The 'Efreet said to her, With all this torture wilt thou not confess? She answered, Never in my life have I seen him before, and it is not lawful in the sight of God that I should speak falsely against him.⁵⁷ — Then, said he, if thou know him not, take this sword and strike off his head. She took the sword, and came to me, and stood over my head: but I made a sign to her with my eyebrow, while tears ran down my cheeks. She replied in a similar manner, Thou art he who hath done all this to me: — I made a sign to her, however, that this was a time for pardon, conveying my meaning in the manner thus described by the poet: —⁵⁸

Our signal in love is the glance of our eyes; and every intelligent person understandeth the sign.

Our eyebrows carry on an intercourse between us: we are silent: but love speaketh.

And when she understood me, she threw the sword from her hand, O my mistress, and the 'Efreet handed it to me, saying, Strike off her head, and I will liberate thee, and do thee no harm. I replied, Good: — and, quickly approaching her, raised my hand; but she made a sign as though she would say, I did no injury to thee: — whereupon my eyes poured with tears, and, throwing down the sword, I said, O mighty 'Efreet, and valiant hero, if a woman, deficient in sense and religion,⁵⁹ seeth it not lawful to strike off my

head, how is it lawful for me to do so to her, and especially when I have never seen her before in my life? I will never do it, though I should drink the cup of death and destruction. — There is affection between you, said the 'Efreet, and, taking the sword, he struck off one of the hands of the lady; then, the other; after this, her right foot; and then, her left foot: thus with four blows he cut off her four extremities, while I looked on, expecting my own death. She then made a sign to me with her eye; and the 'Efreet, observing her, exclaimed, Now thou hast been guilty of incontinence with thine eye! — and, with a blow of his sword, struck off her head; after which, he turned towards me, and said, O man, it is allowed us by our law, if a wife be guilty of incontinence, to put her to death. This woman I carried off on her wedding-night, when she was twelve years of age, and she was acquainted with no man but me; and I used to pass one night with her in the course of every ten days in the garb of a foreigner; and when I discovered of a certainty that she had been unfaithful to me, I killed her: but as for thee, I am not convinced that thou hast wronged me with respect to her; yet I must not leave thee unpunished: choose, therefore, what injury I shall do to thee.

Upon this, O my mistress, I rejoiced exceedingly, and, eager to obtain his pardon, I said to him, What shall I choose from thy hands? — Choose, he answered, into what form I shall change thee; either the form of a dog, or that of an ass, or that of an ape. I replied, in my desire of forgiveness, Verily, if thou wilt pardon me, God will pardon thee in recompense for thy shewing mercy to a Muslim who hath done thee no injury: — and I humbled myself in the most abject manner, and said to him, Pardon me as the envied man did the envier. — And how was that? said he. I answered as follows: — ⁶⁰

The Envier and the Envied

Know, O my master, that there was a certain man who had a neighbour that envied him; and the more this person envied him, so much the more did God increase the prosperity of the former. Thus it continued a long time; but when the envied man found that his neighbour persisted in troubling him, he removed to a place where there was a deserted well; and there he built for himself an oratory, and occupied himself in the worship of God.

Numerous Fakeers ⁶¹ assembled around him, and he acquired great esteem, people repairing to him from every quarter, placing firm reliance upon his sanctity; and his fame reached the ears of his envious neighbour, who mounted his horse, and went to visit him; and when the envied man saw him, he saluted him, and payed him the utmost civility. The envier then said to him, I have come hither to inform thee of a matter in which thou wilt find advantage, and for which I shall obtain a recompense in heaven. The envied man replied, May God requite thee for me with every blessing. Then, said the envier, order the Fakeers to retire to their cells, for the information that I am about to give thee I would have no one overhear. So he ordered them to enter their cells; and the envier said to him,

Arise, and let us walk together, and converse; and they walked on until they came to the deserted well before mentioned, when the envier pushed the envied man into this well, without the knowledge of any one, and went his way, imagining that he had killed him.

But this well was inhabited by Jinn, who received him unhurt, and seated him upon a large stone, and when they had done this, one of them said to the others, Do ye know this man? They answered, We know him not. — This, said he, is the envied man who fled from him who envied him, and took up his abode in this quarter, in the neighbouring oratory, and who entertaineth us by his zikr⁶² and his readings; and when his envier heard of him, he came hither to him, and, devising a stratagem against him, threw him down here. His fame hath this night reached the Sultán of this city, who hath purposed to visit him to-morrow, on account of the affliction which hath befallen his daughter. — And what, said they, hath happened to his daughter? He answered, Madness; for Meymoon, the son of Demdem, hath become inflamed with love for her; and her cure is the easiest of things. They asked him, What is it? — and he answered, The black cat that is with him in the oratory hath at the end of her tail a white spot, of the size of a piece of silver; and from this white spot should be taken seven hairs, and with these the damsel should be fumigated, and the Márid would depart from over her head, and not return to her; so she would be instantly cured. And now it is our duty to take him out.

When the morning came, the Fakeers saw the Sheykh rising out of the well; and he became magnified in their eyes. And when he entered the oratory, he took from the white spot at the end of the cat's tail seven hairs and placed them in a portfolio by him; and at sunrise the King came to him, and when the Sheykh saw him, he said to him, O King, thou hast come to visit me in order that I may cure thy daughter. The King replied, Yes, O virtuous Sheykh. — Then, said the Sheykh, send some person to bring her hither; and I trust in God, whose name be exalted, that she may be instantly cured. And when the King had brought his daughter, the Sheykh beheld her bound, and, seating her, suspended a curtain over her, and took out the hairs, and fumigated her with them; whereupon the Márid cried out from over her head, and left her; and the damsel immediately recovered her reason and, veiling her face, said to her father, What is this, and wherefore didst thou bring me to this place? He answered her, Thou hast nothing to fear; — and rejoiced greatly. He kissed the hand of the envied Sheykh, and said to the great men of his court who were with him, What shall be the recompense of this Sheykh for that which he hath done? They answered, His recompense should be that thou marry him to her. — Ye have spoken truly, said the King: — and he gave her in marriage to him, and thus the Sheykh became a connection of the King; and after some days the King died, and he was made King in his place.

And it happened one day that this envied King was riding with his troops, and he saw his envier approaching; and when this man came before

him he seated him upon a horse with high distinction and honour, and, taking him to his palace, gave him a thousand pieces of gold, and a costly dress; after which he sent him back from the city, with attendants to escort him to his house, and reproached him for nothing. — Consider, then, O 'Efreet, the pardon of the envied to the envier, and his kindness to him, notwithstanding the injuries he had done him.⁶³

Continuation of the Story of the Second Mendicant

The 'Efreet, when he had heard this story, replied, Lengthen not thy words to me: as to my killing thee, fear it not; and as to my pardoning thee, covet it not; but as to my enchanting thee, there is no escape from it; — and, so saying, he clove the earth asunder, and soared with me through the sky to such a height that I beheld the world beneath me as though it were a bowl of water: then, alighting upon a mountain side, he took up a little dust, and, having muttered and pronounced certain words over it, sprinkled me with it, saying, Quit this form, and take the form of an ape! — whereupon I became like an ape of a hundred years of age.

When I saw myself changed into this ugly form, I wept for myself, but determined to be patient under the tyranny of fortune, knowing it to be constant to no one. I descended from the summit of the mountain, and, after having journeyed for the space of a month, arrived at the sea-shore; and, when I had stood there a short time, I saw a vessel in the midst of the sea, with a favourable wind approaching the land; I therefore hid myself behind a rock on the beach, and when the ship came close up, I sprang into the midst of it. But as soon as the persons on board saw me, one of them cried, Turn out this unlucky brute from the ship: — another said, Let us kill him: — and a third exclaimed, I will kill him with this sword. I, however, caught hold of the end of the sword, and tears flowed from my eyes; at the sight of which the captain took compassion on me, and said to the passengers, O merchants, this ape hath sought my aid, and I give it him; he is under my protection; let no one, therefore, oppose or trouble him. He then treated me with kindness, and whatever he said to me I understood, and all that he required to be done I performed as his servant.

We continued our voyage for fifty days with a fair wind, and cast anchor under a large city containing a population which no one but God, whose name be exalted, could reckon; and when we had moored our vessel, there came to us some memlooks from the King of the city, who came on board the ship, and complimented the merchants on their safe arrival, saying, Our King greeteth you, rejoicing in your safety, and hath sent to you this roll of paper, desiring that each of you shall write a line upon it; for the King had a Wezeer who was an eminent caligraphist, and he is dead, and the King hath sworn that he will not appoint any person to his office who cannot write equally well.⁶⁴ Though in the form of an ape, I arose and snatched the

paper from their hands; upon which, fearing that I would tear it and throw it into the sea, they cried out against me, and would have killed me; but I made signs to them that I would write, and the captain said to them, Suffer him to write, and if he scribble we will turn him away; but if he write I will adopt him as my son; for I have never seen a more intelligent ape. So I took the pen, and demanded the ink, and wrote in an epistolary hand this couplet: —

Fame hath recorded the virtues of the noble; but no one hath been able to reckon thine.
May God not deprive mankind of such a father; for thou art the parent of every excellence.

Then, in a more formal, large hand, I wrote the following verses: —

There is no writer that shall not perish; but what his hand hath written endureth ever.
Write, therefore, nothing but what will please thee when thou shalt see it on the day of resurrection.

Two other specimens I wrote, in two different and smaller hands, and returned the paper to the memlooks, who took it back to the King; and when he saw what was written upon it, the hand of no one pleased him excepting mine; and he said to his attendants, Go to the author of this hand-writing, put upon him this dress, and mount him upon a mule, and conduct him, with the band of music before him, to my presence. On hearing this order, they smiled; and the King was angry with them, and said, How is it that I give you an order, and ye laugh at me? They answered, O King, we laugh not at thy words, but because he who wrote this is an ape, and not a son of Adam: he is with the captain of the ship newly arrived.

The King was astonished at their words; he shook with delight, and said, I would purchase this ape. He then sent some messengers to the ship, with the mule and the dress of honour, saying to them, Ye must clothe him with this dress, and mount him upon the mule, and bring him hither. So they came to the ship, and taking me from the captain, clad me with the dress; and the people were astonished, and flocked to amuse themselves with the sight of me. And when they brought me to the King, and I beheld him, I kissed the ground before him three times, and he ordered me to sit down: so I sat down upon my knees; ⁶⁵ and the persons present were surprised at my polite manners, and especially the King, who presently ordered his people to retire. They, therefore, did so; none remaining but the King, and a eunuch, and a young memlook, and myself. The King then commanded that a repast should be brought; and they placed before him a service of viands, such as gratified the appetite and delighted the eye; and the King made a sign to me that I should eat; whereupon I arose, and, having kissed the ground before him seven times, sat down to eat with him; and when the table was removed, I washed my hands, and, taking the ink-case, and pen and paper, I wrote these two verses: —

Great is my appetite for thee, O Kunáfeh! ⁶⁶ I cannot be happy nor endure without thee. Be thou every day and night my food; and may drops of honey not be wanting to moisten thee.

Having done this, I arose, and seated myself at a distance; and the King, looking at what I had written, read it with astonishment, and exclaimed. Can an ape possess such fluency and such skill in caligraphy? This is, indeed, a wonder of wonders! — Afterwards, a chess-table was brought to the King, and he said to me, Wilt thou play? By a motion of my head I answered, Yes: — and I advanced, and arranged the pieces.⁶⁷ I played with him twice, and beat him; and the King was perplexed, and said, Were this a man, he would surpass all the people of his age.

He then said to his eunuch, Go to thy mistress, and say to her, Answer the summons of the King: — that she may come and gratify her curiosity by the sight of this wonderful ape. The eunuch, therefore, went, and returned with his mistress, the King's daughter, who, as soon as she saw me, veiled her face, and said, O my father, how is it that thou art pleased to send for me, and suffer strange men to see me? — O my daughter, answered the King, there is no one here but the young memlook, and the eunuch who brought thee up, and this ape, with myself, thy father: from whom, then dost thou veil thy face? — This ape, said she, is the son of a King, and the name of his father is Eymár: ⁶⁸ he is enchanted, and it was the 'Efreet Jar-jarees, a descendant of Iblees, who transformed him, after having slain his own wife, the daughter of King Aknámoos. This, whom thou supposedst to be an ape, is a learned and wise man. — The King was amazed at his daughter's words, and, looking towards me, said, Is it true that she saith of thee?

I answered, by a motion of my head, Yes: — and wept. The King then said to his daughter, By what means didst thou discover that he was enchanted? — O my father, she answered, I had with me, in my younger years, an old woman who was a cunning enchantress, and she taught me the art of enchantment: I have committed its rules to memory, and know it thoroughly, being acquainted with a hundred and seventy modes of performing it, by the least of which I could transport the stones of thy city beyond Mount Káf, and make its site to be an abyss of the sea, and convert its inhabitants into fish in the midst of it. — I conjure thee, then, by the name of Allah, said her father, to restore this young man, that I may make him my Wezeer. Is it possible that thou possessedst this excellence, and I knew it not? Restore him, that I may make him my Wezeer, for he is a polite and intelligent youth.

She replied, With pleasure: — and, taking a knife upon which were engraved some Hebrew names, marked with it a circle in the midst of the palace. Within this she wrote certain names and talismans, and then she pronounced invocations, and uttered unintelligible words; and soon the palace around us became immersed in gloom to such a degree, that we thought the whole world was overspread; and lo, the 'Efreet appeared before

us in a most hideous shape, with hands like winnowing-forks, and legs like masts, and eyes like burning torches; so that we were terrified at him. The King's daughter exclaimed, No welcome to thee! — to which the 'Efreet, assuming the form of a lion, replied, Thou traitress, how is it that thou hast broken thine oath? Did we not swear that we would not oppose one another? — Thou wretch, said she, when didst thou receive an oath? — The 'Efreet, still in the form of a lion, then exclaimed, Take what awaiteth thee! — and, opening his mouth, rushed upon the lady: but she instantly plucked a hair from her head and muttered with her lips, whereupon the hair became converted into a piercing sword, with which she struck the lion, and he was cleft in twain by the blow; but his head became changed into a scorpion.

The lady immediately transformed herself into an enormous serpent, and crept after the execrable wretch in the shape of a scorpion, and a sharp contest ensued between them; after which, the scorpion became an eagle, and the serpent, changing to a vulture, pursued the eagle for a length of time. The latter then transformed himself into a black cat, and the King's daughter became a wolf, and they fought together long and fiercely, till the cat, seeing himself overcome, changed himself into a large red pomegranate, which fell into a pool; but, the wolf pursuing it, it ascended into the air, and then fell upon the pavement of the palace, and broke in pieces, its grains becoming scattered, each apart from the others, and all spread about the whole space of ground enclosed by the palace. The wolf, upon this, transformed itself into a cock, in order to pick up the grains, and not leave one of them; but, according to the decree of fate, one grain remained hidden by the side of the pool of the fountain. The cock began to cry, and flapped its wings, and made a sign to us with its beak; but we understood not what it would say. It then uttered at us such a cry, that we thought the palace had fallen down upon us; and it ran about the whole of the ground, until it saw the grain that had lain hid by the side of the pool, when it pounced upon it to pick it up; but it fell into the midst of the water, and became transformed into a fish, and sank into the water; upon which the cock became a fish of a larger size, and plunged in after the other.

For a while it was absent from our sight; but, at length, we heard a loud cry, and trembled at the sound; after which, the 'Efreet rose as a flame of fire, casting fire from his mouth, and fire and smoke from his eyes and nostrils: the King's daughter also became as a vast body of fire; and we would have plunged into the water from fear of our being burnt and destroyed; but suddenly the 'Efreet cried out from within the fire, and came towards us upon the leewán,⁶⁹ blowing fire at our faces. The lady, however, overtook him, and blew fire in like manner in his face, and some sparks struck us both from her and from him: her sparks did us no harm; but one from him struck me in my eye, and destroyed it, I being still in the form of an ape; and a spark from him reached the face of the King, and burned the lower half, with his beard and mouth, and struck out his lower teeth: another

spark also fell upon the breast of the eunuch; who was burnt, and died immediately. We expected destruction, and gave up all hope of preserving our lives; but while we were in this state, a voice exclaimed, God is most great! God is most great! He hath conquered and aided, and abandoned the denier of the faith of Mohammad, the chief of mankind! ⁷⁰ —The person from whom this voice proceeded was the King's daughter: she had burnt the 'Efreet; and when we looked towards him, we perceived that he had become a heap of ashes.

The lady then came to us, and said, Bring me a cup of water: — and when it was brought to her, she pronounced over it some words which we understood not, and, sprinkling me with it, said, Be restored, by virtue of the name of the Truth, and by virtue of the most great name of God, to thy original form! — whereupon I became a man as I was at first, excepting that my eye was destroyed. After this, she cried out, The fire! the fire! O my father, I shall no longer live, for I am predestined to be killed. Had he been a human being, I had killed him at the first of the encounter. I experienced no difficulty till the scattering of the grains of the pomegranate, when I picked them up excepting the one in which was the life of the Jinnee: had I picked up that, he had instantly died; but I saw it not, as fate and destiny had appointed; and suddenly he came upon me, and a fierce contest ensued between us under the earth, and in the air, and in the water; and every time he tried against me a new mode, I employed against him one more potent, until he tried against me the mode of fire; and rarely does one escape against whom the mode of fire is employed. Destiny, however, aided me, so that I burned him first; but I exhorted him previously to embrace the faith of El-Islâm. Now I die; and may God supply my place to you. — Having thus said, she ceased not to pray for relief from the fire; and lo, a spark ascended to her breast, and thence to her face, and when it reached her face, she wept, and exclaimed, I testify that there is no deity but God, and I testify that Mohammad is God's Apostle! — We then looked towards her, and saw that she had become a heap of ashes by the side of the ashes of the 'Efreet.

We were plunged into grief on her account, and I wished that I had been in her place rather than have seen that sweet-faced creature who had done me this kindness reduced to a heap of ashes; but the decree of God cannot be averted. The King, on beholding his daughter in this state, plucked out what remained of his beard, and slapped his face, and rent his clothes; and I also did the same, while we both wept for her. Then came the chamberlains and other great officers of the court, who, finding the King in a state of insensibility, with two heaps of ashes before him, were astonished, and remained encompassing him until he recovered from his fit, when he informed them of what had befallen his daughter with the 'Efreet; and great was their affliction. The women shrieked, with the female slaves, and continued their mourning seven days. After this, the King gave orders to build, over the ashes of his daughter, a great tomb with a dome, and illu-

minated it with candles and lamps; but the ashes of the 'Efreet they scattered in the wind, exposing them to the curse of God.

The King then fell sick, and was near unto death: his illness lasted a month; but after this he recovered his health, and, summoning me to his presence, said to me, O young man, we passed our days in the enjoyment of the utmost happiness, secure from the vicissitudes of fortune, until thou camest to us, when troubles overcame us. Would that we had never seen thee, nor thy ugly form, on account of which we have been reduced to this state of privation: for, in the first place, I have lost my daughter, who was worth a hundred men; and, secondly, I have suffered this burning, and lost my teeth; my eunuch also is dead: but it was not in thy power to prevent these afflictions: the decree of God hath been fulfilled on us and on thee; and praise be to God that my daughter restored thee, though she destroyed herself. Now, however, depart, O my son, from my city. It is enough that hath happened on thy account; but as it was decreed against us and thee, depart in peace.

So I departed, O my mistress, from his presence; but before I quitted the city, I entered a public bath, and shaved my beard. I traversed various regions, and passed through great cities, and bent my course to the Abode of Peace,⁷¹ Baghdád, in the hope of obtaining an interview with the Prince of the Faithful, that I might relate to him all that had befallen me.

The third mendicant then advanced, and thus related his story: —

THE THIRD MENDICANT'S STORY OF KING 'AJEEB

O illustrious lady, my story is not like those of my two companions, but more wonderful: the course of fate and destiny brought upon them events against which they could not guard; but as to myself, the shaving of my beard and the loss of my eye were occasioned by my provoking fate and misfortune; and the cause was this: —

I was a King, and the son of a King; and when my father died, I succeeded to his throne, and governed my subjects with justice and beneficence. I took pleasure in sea-voyages; and my capital was on the shore of an extensive sea, interspersed with fortified and garrisoned islands, which I desired, for my amusement, to visit; I therefore embarked with a fleet of ten ships, and took with me provisions sufficient for a whole month. I proceeded twenty days, after which there arose against us a contrary wind; but at day-break it ceased, and the sea became calm, and we arrived at an island, where we landed, and cooked some provisions and ate; after which we remained there two days. We then continued our voyage; and when twenty days more had passed, we found ourselves in strange waters, unknown to the captain, and desired the watch to look out from the mast-head: so he went aloft, and when he had come down he said to the captain, I saw, on my right hand, fish floating upon the surface of the water; and looking towards the

midst of the sea, I perceived something looming in the distance, sometimes black, and sometimes white.

When the captain heard this report of the watch, he threw his turban on the deck, and plucked his beard, and said to those who were with him, Receive warning of our destruction, which will befall all of us: not one will escape! So saying, he began to weep; and all of us in like manner bewailed our lot. I desired him to inform us of that which the watch had seen. O my lord, he replied, know that we have wandered from our course since the commencement of the contrary wind that was followed in the morning by a calm, in consequence of which we remained stationary two days: from that period we have deviated from our course for twenty-one days, and we have no wind to carry us back from the fate which awaits us after this day: to-morrow we shall arrive at a mountain of black stone, called loadstone: the current is now bearing us violently towards it, and the ships will fall in pieces, and every nail in them will fly to the mountain, and adhere to it; for God hath given to the loadstone a secret property by virtue of which everything of iron is attracted towards it.

On that mountain is such a quantity of iron as no one knoweth but God, whose name be exalted; for from times of old great numbers of ships have been destroyed by the influence of that mountain.⁷² There is, upon the summit of the mountain, a cupola of brass supported by ten columns, and upon the top of this cupola is a horseman upon a horse of brass, having in his hand a brazen spear, and upon his breast suspended a tablet of lead, upon which are engraved mysterious names and talismans: and as long, O King, as this horseman remains upon the horse, so long will every ship that approaches be destroyed, with every person on board, and all the iron contained in it will cleave to the mountain: no one will be safe until the horseman shall have fallen from the horse. — The captain then wept bitterly; and we felt assured that our destruction was inevitable, and every one of us bade adieu to his friend.

On the following morning we drew near to the mountain; the current carried us towards it with violence, and when the ships were almost close to it, they fell asunder, and all the nails, and everything else that was of iron, flew from them towards the loadstone. It was near the close of day when the ships fell in pieces. Some of us were drowned, and some escaped; but the greater number were drowned, and of those who saved their lives none knew what became of the others, so stupefied were they by the waves and the boisterous wind.

As for myself, O my mistress, God, whose name be exalted, spared me on account of the trouble and torment and affliction that He had predestined to befall me. I placed myself upon a plank, and the wind and waves cast it upon the mountain; and when I had landed, I found a practicable way to the summit, resembling steps cut in the rock: so I exclaimed, In the name of God! — and offered up a prayer, and attempted the ascent, holding fast by the notches; and presently God stilled the wind and assisted me in my

endeavours, so that I arrived in safety at the summit. Rejoicing greatly in my escape, I immediately entered the cupola, and performed the prayers of two rek'ahs⁷³ in gratitude to God for my preservation; after which I slept beneath the cupola, and heard a voice saying to me, O son of Khaseeb,⁷⁴ when thou awakest from thy sleep, dig beneath thy feet, and thou wilt find a bow of brass, and three arrows of lead, whereon are engraved talismans: then take the bow and arrows and shoot at the horseman that is upon the top of the cupola, and relieve mankind from this great affliction; for when thou hast shot at the horseman he will fall into the sea; the bow will also fall, and do thou bury it in its place; and as soon as thou hast done this, the sea will swell and rise until it attains the summit of the mountain; and there will appear upon it a boat bearing a man, different from him whom thou shalt have cast down, and he will come to thee, having an oar in his hand: then do thou embark with him; but utter not the name of God; and he will convey thee in ten days to a safe sea, where, on thy arrival, thou wilt find one who will take thee to thy city. All this shall be done if thou utter not the name of God.

Awakening from my sleep, I sprang up, and did as the voice had directed. I shot at the horseman, and he fell into the sea; and the bow having fallen from my hand, I buried it: the sea then became troubled, and rose to the summit of the mountain, and when I had stood waiting there a little while, I beheld a boat in the midst of the sea, approaching me. I praised God, whose name be exalted, and when the boat came to me, I found in it a man of brass, with a tablet of lead upon his breast, engraved with names and talismans. Without uttering a word, I embarked in the boat, and the man rowed me ten successive days, after which I beheld the islands of security, whereupon, in the excess of my joy, I exclaimed, In the name of God! There is no deity but God! God is most great! — and as soon as I had done this, he cast me out of the boat, and sank in the sea.

Being able to swim, I swam until night, when my arms and shoulders were tired, and, in this perilous situation, I repeated the profession of the faith, and gave myself up as lost; but the sea rose with the violence of the wind, and a wave like a vast castle threw me upon the land, in order to the accomplishment of the purpose of God. I ascended the shore, and after I had wrung out my clothes, and spread them upon the ground to dry, I slept; and in the morning I put on my clothes again, looking about to see which way I should go, I found a tract covered with trees, to which I advanced; and when I had walked round it, I found that I was upon a small island in the midst of the sea; upon which I said within myself, Every time that I escape from one calamity I fall into another that is worse: — but while I was reflecting upon my unfortunate case, and wishing for death, I beheld a vessel bearing a number of men. I arose immediately, and climbed into a tree; and lo, the vessel came to the shore, and there landed from it ten black slaves bearing axes.

They proceeded to the middle of the island, and, digging up the earth, uncovered and lifted up a trap-door, after which they returned to the vessel,

and brought from it bread and flour and clarified butter and honey and sheep and everything that the wants of an inhabitant would require, continuing to pass backwards and forwards between the vessel and the trap-door, bringing loads from the former, and entering the latter, until they had removed all the stores from the ship. They then came out of the vessel with various clothes of the most beautiful description, and in the midst of them was an old sheykh, enfeebled and wasted by extreme age, leading by the hand a young man cast in the mould of graceful symmetry, and invested with such perfect beauty as deserved to be a subject for proverbs. He was like a fresh and slender twig, enchanting and captivating every heart by his elegant form. The party proceeded to the trap-door, and, entering it, became concealed from my eyes.⁷⁵

They remained beneath about two hours, or more; after which, the sheykh and the slaves came out; but the youth came not with them; and they replaced the earth, and embarked and set sail. Soon after, I descended from the tree, and went to the excavation. I removed the earth, and, entering the aperture, saw a flight of wooden steps, which I descended; and, at the bottom, I beheld a handsome dwelling-place, furnished with a variety of silken carpets; and there was the youth, sitting upon a high mattress, with sweet-smelling flowers and fruits placed before him. On seeing me, his countenance became pale; but I saluted him, and said, Let thy mind be composed, O my master: thou hast nothing to fear, O delight of my eye; for I am a man, and the son of a King, like thyself: fate hath impelled me to thee, that I may cheer thee in thy solitude. The youth, when he heard me thus address him, and was convinced that I was one of his own species, rejoiced exceedingly at my arrival, his colour returned, and, desiring me to approach him, he said, O my brother, my story is wonderful: my father is a jeweller; he had slaves who made voyages by his orders, for the purposes of commerce, and he had dealings with Kings; but he had never been blest with a son; and he dreamt that he was soon to have a son, but one whose life would be short; and he awoke sorrowful.⁷⁶

Shortly after, in accordance with the decrees of God, my mother conceived me, and when her time was complete, she gave birth to me; and my father was greatly rejoiced: the astrologers, however, came to him, and said, Thy son will live fifteen years: his fate is intimated by the fact that there is, in the sea, a mountain called the Mountain of Loadstone, whereon is a horseman on a horse of brass, on the former of which is a tablet of lead suspended to his neck; and when the horseman shall be thrown down from his horse, thy son will be slain: the person who is to slay him is he who will throw down the horseman, and his name is King 'Ajeeb,⁷⁷ the son of King Khaseeb. My father was greatly afflicted at this announcement; and when he had reared me until I had nearly attained the age of fifteen years, the astrologers came again, and informed him that the horseman had fallen into the sea, and that it had been thrown down by King 'Ajeeb, the son of King Khaseeb; on hearing which, he prepared for me this dwelling, and here left

me to remain until the completion of the term, of which there now remain ten days. All this he did from fear lest King 'Ajeeb should kill me.

When I heard this, I was filled with wonder, and said within myself, I am King 'Ajeeb, the son of King Khaseeb, and it was I who threw down the horseman; but, by Allah, I will neither kill him nor do him any injury. Then said I to the youth, Far from thee be both destruction and harm if it be the will of God, whose name be exalted: thou hast nothing to fear: I will remain with thee to serve thee, and will go forth with thee to thy father, and beg of him to send me back to my country, for the which he will obtain a reward. The youth rejoiced at my words, and I sat and conversed with him until night, when I spread his bed for him, and covered him, and slept near to his side. And in the morning I brought him water, and he washed his face, and said to me, May God requite thee for me with every blessing. If I escape from King 'Ajeeb, I will make my father reward thee with abundant favours. — Never, I replied, may the day arrive that would bring thee misfortune. I then placed before him some refreshments, and after we had eaten together, we passed the day conversing with the utmost cheerfulness.

I continued to serve him for nine days; and on the tenth day the youth rejoiced at finding himself in safety, and said to me, O my brother, I wish that thou wouldst in thy kindness warm for me some water, that I may wash myself and change my clothes; for I have smelt the odour of escape from death, in consequence of thy assistance. — With pleasure, I replied: — and I arose, and warmed the water; after which, he entered a place concealed from my view, and, having washed himself and changed his clothes, laid himself upon the mattress to rest after his bath. He then said to me, Cut up for me, O my brother, a watermelon, and mix its juice with some sugar: — so I arose, and, taking a melon, brought it upon a plate, and said to him, Knowest thou, O my master, where is the knife? — See, here it is, he answered, upon the shelf over my head. I sprang up hastily, and took it from its sheath, and as I was drawing back, my foot slipped, as God had decreed, and I fell upon the youth, grasping in my hand the knife, which entered his body, and he died instantly. When I perceived that he was dead, and that I had killed him, I uttered a loud shriek, and beat my face and rent my clothes, saying, This is, indeed, a calamity! O what a calamity! O my Lord, I implore thy pardon, and declare to Thee my innocence of his death! Would that I had died before him! How long shall I devour trouble after trouble!

With these reflections I ascended the steps, and, having replaced the trap-door, returned to my first station, and looked over the sea, where I saw the vessel that had come before, approaching, and cleaving the waves in its rapid course. Upon this I said within myself, Now will the men come forth from the vessel, and find the youth slain, and they will slay me also: — so I climbed into a tree, and concealed myself among its leaves, and sat there till the vessel arrived and cast anchor, when the slaves landed with

the old sheykh, the father of the youth, and went to the place, and removed the earth. They were surprised at finding it moist, and, when they had descended the steps, they discovered the youth lying on his back, exhibiting a face beaming with beauty, though dead, and clad in white and clean clothing, with the knife remaining in his body. They all wept at the sight, and the father fell down in a swoon, which lasted so long that the slaves thought he was dead. At length, however, he recovered, and came out with the slaves, who had wrapped the body of the youth in his clothes. They then took back all that was in the subterranean dwelling to the vessel, and departed.

I remained, O my mistress, by day hiding myself in a tree, and at night walking about the open part of the island. Thus I continued for the space of two months; and I perceived that, on the western side of the island, the water of the sea every day retired, until, after three months, the land that had been beneath it became dry. Rejoicing at this, and feeling confident now in my escape, I traversed this dry tract, and arrived at an expanse of sand; whereupon I emboldened myself, and crossed it. I then saw in the distance an appearance of fire, and, advancing towards it, found it to be a palace, overlaid with plates of copper, which, reflecting the rays of the sun, seemed from a distance to be fire: and when I drew near to it, reflecting upon this sight, there approached me an old sheykh, accompanied by ten young men who were all blind of one eye, at which I was extremely surprised. As soon as they saw me, they saluted me, and asked me my story, which I related to them from first to last: and they were filled with wonder. They then conducted me into the palace, where I saw ten benches, upon each of which was a mattress covered with a blue stuff; ⁷⁸ and each of the young men seated himself upon one of these benches, while the sheykh took his place upon a smaller one; after which they said to me, Sit down, O young man, and ask no question respecting our condition, nor respecting our being blind of one eye. Then the sheykh arose, and brought to each of them some food, and the same to me also; and next he brought to each of us some wine: and after we had eaten, we sat drinking together until the time for sleep, when the young men said to the sheykh, Bring to us our accustomed supply:—upon which the sheykh arose, and entered a closet, from which he brought, upon his head, ten covered trays. Placing these upon the floor, he lighted ten candles, and stuck one of them upon each tray; and, having done this, he removed the covers, and there appeared beneath them ashes mixed with pounded charcoal. The young men then tucked up their sleeves above the elbow, and blackened their faces, and slapped their cheeks, ⁷⁹ exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! Thus they did until the morning, when the sheykh brought them some hot water, and they washed their faces, and put on other clothes.

On witnessing this conduct, my reason was confounded, my heart was so troubled that I forgot my own misfortunes, and I asked them the cause of

their strange behaviour; upon which they looked towards me, and said, O young man, ask not respecting that which doth not concern thee; but be silent; for in silence is security from error. — I remained with them a whole month, during which, every night they did the same; and at length I said to them, I conjure you by Allah to remove this disquiet from my mind, and to inform me of the cause of your acting in this manner, and of your exclaiming, We were reposing at our ease, and our impertinent curiosity suffered us not to remain so! — if ye inform me not, I will leave you, and go my way; for the proverb saith, When the eye seeth not, the heart doth not grieve. — On hearing these words, they replied, We have not concealed this affair from thee but in our concern for thy welfare, lest thou shouldst become like us, and the same affliction that hath fallen us happen also to thee. I said, however, Ye must positively inform me of this matter. — We give thee good advice, said they, and do thou receive it, and ask us not respecting our case; otherwise thou wilt become blind of one eye, like us: — but I still persisted in my request; whereupon they said, O young man, if this befall thee, know that thou wilt be banished from our company.

They then all arose, and, taking a ram, slaughtered and skinned it, and said to me, Take this knife with thee, and introduce thyself into the skin of the ram, and we will sew thee up in it, and go away; whereupon a bird called the rukh⁸⁰ will come to thee, and, taking thee up by its talons, will fly away with thee, and set thee down upon a mountain: then cut open the skin with this knife, and get out, and the bird will fly away. Thou must arise, as soon as it hath gone, and journey for half a day, and thou wilt see before thee a lofty palace, encased with red gold, set with various precious stones, such as emeralds and rubies, &c.; and if thou enter it thy case will be as ours; for our entrance into that palace was the cause of our being blind of one eye; and if one of us would relate to thee all that hath befallen him, his story would be too long for thee to hear.

They then sewed me up in the skin, and entered their palace; and soon after, there came an enormous white bird, which seized me, and flew away with me, and set me down upon the mountain; whereupon I cut open the skin, and got out; and the bird, as soon as it saw me, flew away. I rose up quickly, and proceeded towards the palace, which I found to be as they had described it to me; and when I had entered it, I beheld, at the upper end of a saloon, forty young damsels, beautiful as so many moons, and magnificently attired, who, as soon as they saw me, exclaimed, Welcome! Welcome! O our master and our lord! We have been for a month expecting thee. Praise be to God who hath blessed us with one who is worthy of us, and one of whom we are worthy! — After having thus greeted me, they seated me upon a mattress, and said, Thou art from this day our master and prince, and we are thy handmaids, and entirely under thy authority. They then brought to me some refreshments, and, when I had eaten and drunk, they sat and conversed with me, full of joy and happiness. So lovely were these ladies, that even a devotee, if he saw them, would gladly consent to be their

servant, and to comply with all that they would desire. At the approach of night they all assembled around me, and placed before me a table of fresh and dried fruits, with other delicacies that the tongue cannot describe, and wine; and one began to sing, while another played upon the lute. The wine-cups circulated among us, and joy overcame me to such a degree as to obliterate from my mind every earthly care, and make me exclaim, This is indeed a delightful life! I passed a night of such enjoyment as I had never before experienced; and on the morrow I entered the bath; and, after I had washed myself, they brought me a suit of the richest clothing, and we again sat down to a repast.

In this manner I lived with them a whole year: but on the first day of the new year, they seated themselves around me, and began to weep, and bade me farewell, clinging to my skirts. — What calamity hath befallen you? said I. Ye have broken my heart. — They answered, Would that we had never known thee; for we have associated with many men, but have seen none like thee. May God, therefore, not deprive us of thy company. — And they wept afresh. I said to them, I wish that you would acquaint me with the cause of this weeping. — Thou, they replied, art the cause; yet now, if thou wilt attend to what we tell thee, we shall never be parted; but if thou act contrary to it, we are separated from this time; and our hearts whisper to us that thou wilt not regard our warning. — Inform me, said I. and I will attend to your directions: — and they replied, If then thou wouldst inquire respecting our history, know that we are the daughters of Kings: for many years it hath been our custom to assemble here, and every year we absent ourselves during a period of forty days; then returning, we indulge ourselves for a year in feasting and drinking.

This is our usual practice; and now we fear that thou wilt disregard our directions when we are absent from thee. We deliver to thee the keys of the palace, which are a hundred in number, belonging to a hundred closets. Open each of these, and amuse thyself, and eat and drink, and refresh thyself, excepting the closet that hath a door of red gold; for if you open this, the consequence will be a separation between us and thee. We conjure thee, therefore, to observe our direction, and to be patient during this period. — Upon hearing this, I swore to them that I would never open the closet to which they alluded; and they departed, urging me to be faithful to my promise.

I remained alone in the palace, and at the approach of evening I opened the first closet, and, entering it, found a mansion like paradise, with a garden containing green trees loaded with ripe fruits, abounding with singing birds, and watered by copious streams. My heart was soothed by the sight, and I wandered among the trees, scenting the fragrance of the flowers, and listening to the warbling of the birds as they sang the praises of the One, the Almighty.⁸¹ After admiring the mingled colours of the apple resembling the hue upon the cheek of a beloved mistress and the sallow countenance of the perplexed and timid lover, the sweet-smelling quince diffusing an

odour like musk and ambergris, and the plum shining as the ruby, I retired from this place, and, having locked the door, opened that of the next closet, within which I beheld a spacious tract planted with numerous palm-trees, and watered by a river flowing among rose-trees, and jasmine, and marjoram, and eglantine, and narcissus and gilliflower, the odours of which, diffused in every direction by the wind, inspired me with the utmost delight. I locked again the door of the second closet, and opened that of the third. Within this I found a large saloon, paved with marbles of various colours, and with costly minerals and precious gems, and containing cages constructed of sandal and aloes-wood with singing birds within them, and others upon the branches of trees which were planted there. My heart was charmed, my trouble was dissipated, and I slept there until the morning. I then opened the door of the fourth closet, and within this door I found a great building in which were forty closets with open doors; and, entering these, I beheld pearls, and rubies, and chrysolites, and emeralds, and other precious jewels such as the tongue cannot describe. I was astonished at the sight, and said, Such things as these, I imagine, are not found in the treasury of any King. I am now the King of my age, and all these treasures, through the goodness of God, are mine, together with forty damsels under my authority who have no man to share them with me.

Thus I continued to amuse myself, passing from one place to another, until thirty-nine days had elapsed, and I had opened the doors of all the closets excepting that which they had forbidden me to open. My heart was then disturbed by curiosity respecting this hundredth closet, and the Devil, in order to plunge me into misery, induced me to open it. I had not patience to abstain, though there remained of the appointed period only one day: so I approached the closet, and opened the door; and when I had entered, I perceived a fragrant odour, such as I had never before smelt, which intoxicated me so that I fell down insensible, and remained some time in this state: but at length recovering, I fortified my heart, and proceeded. I found the floor overspread with saffron, and the place illuminated by golden lamps and by candles, which diffused the odours of musk and ambergris; and two large perfuming-vessels filled with aloes-wood and ambergris, and a perfume compounded with honey, spread fragrance through the whole place.

I saw also a black horse, of the hue of the darkest night, before which was a manger of white crystal filled with cleansed sesame, and another, similar to it, containing rose-water infused with musk: he was saddled and bridled, and his saddle was of red gold. Wondering at the sight of him, I said within myself, This must be an animal of extraordinary qualities; — and, seduced by the Devil, I led him out, and mounted him; but he moved not from his place: I kicked him with my heel; but still he moved not: so I took a mikra'ah and struck him with it; and as soon as he felt the blow he uttered a sound like thunder, and, expanding a pair of wings, soared with me to an immense height through the air, and then alighted upon the roof

of another palace, where he threw me from his back, and, by a violent blow with his tail upon my face, as I sat on the roof, struck out my eye, and left me.⁸²

In this state I descended from the roof, and below I found the one-eyed young men before mentioned, who, as soon as they beheld me, exclaimed, No welcome to thee! — Receive me, said I, into your company: — but they replied, By Allah, thou shalt not remain with us: — so I departed from them, with mournful heart and weeping eye, and, God having decreed me a safe journey hither, I arrived at Baghdád after I had shaved my beard, and become a mendicant.⁸³

Continuation of the Story of the Three Ladies of Baghdád

The mistress of the house then looked towards the Khaleefeh and Jaafar and Mesroor, and said to them, Acquaint me with your histories: — upon which Jaafar advanced towards her, and related to her the same story that he had told to the portress before they entered; and when she had heard it, she liberated them all. They accordingly departed, and when they had gone out into the street, the Khaleefeh inquired of the mendicants whither they were going. They answered that they knew not whither to go; whereupon he desired them to accompany his party; and then said to Jaafar, Take them home with thee, and bring them before me to-morrow, and we will see the result. Jaafar, therefore, did as he was commanded, and the Khaleefeh returned to his palace; but he was unable to sleep during the remainder of the night.

On the following morning he sat upon his throne, and when his courtiers had presented themselves before him, and departed, excepting Jaafar, he said to him, Bring before me the three ladies and the two bitches and the mendicants. So Jaafar arose, and brought them, and, placing the ladies behind the curtains, said to them, We have forgiven you on account of your previous kindness to us, and because ye knew us not; and now I acquaint you that ye are in the presence of the fifth of the sons of El-'Abbás, Hároon Er-Rasheed; therefore relate to him nothing but the truth. And when the ladies heard the words which Jaafar addressed to them on the part of the Khaleefeh, the eldest of them advanced, and thus related her story: —

THE STORY OF THE FIRST OF THE THREE LADIES OF BAGHDÁD

O Prince of the Faithful, my story is wonderful; for these two bitches⁸⁴ are my sisters, born to my father, but of another mother; and I am the youngest of the three. After the death of our father, who left us five thousand pieces of gold, these my two sisters married, and when they had resided some time with their husbands, each of the latter prepared a stock of merchandise, and received from his wife a thousand pieces of gold, and

they all set forth on a journey together, leaving me here; but after they had been absent four years, my sisters' husbands lost all their property, and abandoned them in a strange land, and they returned to me in the garb of beggars. When I first saw them in this state, I knew them not; and, as soon as I recognised them, I exclaimed, How is it that ye are in this condition? — O our sister, they answered, thy inquiry now is of no use: the Pen hath written what God hath decreed.⁸⁵ — I sent them, therefore, to the bath, and, having clad them in new apparel, said to them, O my sisters, ye are my elders, and I am young; so ye shall be to me in the places of my father and mother. The inheritance which I shared with you God hath blessed; partake then of its increase, for my affairs are prosperous; and I and ye shall fare alike.—I treated them with the utmost kindness, and during a whole year they remained with me, and enriched themselves by the money that I had given them; but after this period they said to me, It will be more agreeable to us to marry again, for we can no longer abstain from doing so.

O my sisters, I replied, ye have seen no happiness in marriage: a good husband in this age is rarely found, and ye have already had experience of the marriage-state. They, however, heeded not my words; but married against my consent: yet I gave them dowries from my own property, and continued to them my protection. They went to their husbands, and the latter, after they had resided with them a short time, defrauded them of all that they possessed, and, setting forth on a journey, left them destitute: so again they returned to me, and, in a state of nudity, implored my forgiveness, saying, Be not angry with us; for though thou art younger than we, thou hast more mature sense; and we promise thee that we will never again mention the subject of marriage. I replied, Ye are welcome, O my sisters; for I have no one dearer to me than yourselves: — and I received them, and treated them with every kindness, and we remained happily together for the space of a year.

After this I resolved to fit out a vessel for a mercantile voyage: ⁸⁶ accordingly, I stocked a large ship with various goods and necessary provisions, and said to my sisters, Will ye rather stay at home during my voyage, or will ye go with me? — to which they answered, We will accompany thee during the voyage, for we cannot endure to be separated from thee. I therefore took them with me, and we set sail; but first I divided my property into two equal portions; one of which I took with me, and the other I concealed, saying within myself, Perhaps some evil accident may happen to the ship, and our lives may be prolonged; in which case, when we return we shall find that which will be of service to us.

We continued our voyage by day and night, till at length the vessel pursued a wrong course, and the captain knew not whither to steer. The ship had entered a different sea from that which we wished to cross, and for some time we knew it not; but for ten days we had a pleasant wind, and after this, a city loomed before us in the distance. We asked the captain

what was the name of this city; and he answered, I know it not; I have never seen it till this day, nor have I ever before in the course of my life navigated this sea: but as we have come hither in safety, ye have nothing to do but to enter this city and land your goods, and, if ye find opportunity, sell or exchange there: if not, we will rest there two days, and take in fresh provisions. So we entered the port of the city, and the captain landed, and after a while returned to us, saying, Arise, and go up into the city, and wonder at that which God hath done unto his creatures, and pray to be preserved from his anger. And when we had entered the city, we found all its inhabitants converted into black stones. We were amazed at the sight, and as we walked through the market-streets, finding the merchandise and the gold and silver remaining in their original state, we rejoiced, and said, This must have been occasioned by some wonderful circumstance. We then separated in the streets, each of us attracted from his companions by the wealth and stuffs in the shops.

As for myself, I ascended to the citadel, which I found to be a building of admirable construction; and, entering the King's palace, I found all the vessels of gold and silver remaining in their places, and the King himself seated in the midst of his Chamberlains and Viceroys and Wezeers, and clad in apparel of astonishing richness. Drawing nearer to him, I perceived that he was sitting upon a throne adorned with pearls and jewels, every one of the pearls shining like a star; his dress was embroidered with gold, and around him stood fifty memlooks, attired in silks of various descriptions, and having in their hands drawn swords. Stupefied at this spectacle, I proceeded, and entered the saloon of the Hareem, upon the walls of which were hung silken curtains; and here I beheld the Queen, attired in a dress embroidered with fresh pearls, and having upon her head a diadem adorned with various jewels, and necklaces of different kinds on her neck. All her clothing and ornaments remained as they were at first, though she herself was converted into black stone. Here also I found an open door, and, entering it, I saw a flight of seven steps, by which I ascended to an apartment paved with marble, furnished with gold-embroidered carpets, and containing a couch of alabaster, ornamented with pearls and jewels; but my eyes were first attracted by a gleam of light, and when I approached the spot whence it proceeded, I found a brilliant jewel, of the size of an ostrich's egg, placed upon a small stool, diffusing a light like that of a candle. The coverings of the couch above mentioned were of various kinds of silk, the richness of which would surprise every beholder; and I looked at them with wonder.

In this apartment I likewise observed some lighted candles, and reflected that there must then have been some person there to light them. I passed thence to another part of the palace, and continued to explore the different apartments, forgetting myself in the amazement of my mind at all these strange circumstances, and immersed in thoughts respecting what I beheld, until the commencement of the night, when I would have departed; but could not find the door: so I returned to the place in which were the lighted

candles, and there I laid myself upon the couch, and, covering myself with a quilt, repeated some words of the Kur-án, and endeavoured to compose myself to sleep; but I could not. I continued restless: and at midnight I heard a recitation of the Kur-án, performed by a melodious and soft voice; upon which I arose, and, looking about, saw a closet with an open door, and I entered it, and found that it was an oratory: lighted lamps were suspended in it, and upon a prayer-carpet spread on the floor sat a young man of handsome aspect. Wondering that he had escaped the fate of the other inhabitants of the city, I saluted him; and he raised his eyes, and returned my salutation: and I then said to him, I conjure thee by the truth of that which thou art reading in the Book of God, that thou answer the question which I am about to ask thee: — whereupon he smiled, and replied, Do thou first acquaint me with the cause of thine entrance into the place, and then I will answer thy question: so I told him my story, and inquired of him the history of this city.

Wait a little, said he; — and he closed the Kur-án, and, having put it in a bag of satin, seated me by his side. As I now beheld him, his countenance appeared like the full moon, and his whole person exhibited such perfect elegance and loveliness, that a single glance at him drew from me a thousand sighs, and kindled a fire in my heart. I repeated my request that he would give me an account of the city; and, replying, I hear and obey, he thus addressed me: —

Know that this city belonged to my father and his family and subjects; and he is the King whom thou hast seen converted into stone; and the Queen whom thou hast seen is my mother. They were all Magians, worshipping fire in the place of the Almighty King; ⁸⁷ and they swore by the fire and the light, and the shade and the heat, and the revolving orb. My father had no son, till, in his declining years, he was blest with me, whom he reared until I attained to manhood. But, happily for me, there was in our family, an old woman, far advanced in age, who was a Muslimeh, believing in God and His Apostle in her heart, though she conformed with my family in outward observances; and my father confided in her, on account of the faithfulness and modesty that he had observed in her character, and shewed her great favour, firmly believing that she held the same faith as himself; therefore, when I had passed my infancy, he committed me to her care, saying, Take him, and rear him, and instruct him in the ordinances of our faith, and educate him and serve him in the best manner. The old woman accordingly received me, but took care to instruct me in the faith of El-Islám, teaching me the laws of purification, and the divine ordinances of ablution, together with the forms of prayer; after which she made me commit to memory the whole of the Kur-án. She then charged me to keep my faith a secret from my father, lest he should kill me; and I did so; and a few days after, the old woman died.

The inhabitants of the city had now increased in their impiety and arrogance, and in their dereliction of the truth; and while they were in this

state, they heard a crier proclaim with a voice like thunder, so as to be audible to both the near and the distant, O inhabitants of this city, abstain from the worship of fire, and worship the Almighty King! — The people were struck with consternation, and, flocking to my father, the King of the city, said to him, What is this alarming voice which hath astounded us by its terrible sound? — but he answered them, Let not the voice terrify you, nor let it turn you from your faith: — and their hearts inclined to his words; so they persevered in the worship of fire, and remained obstinate in their impiety during another year, until the return of the period at which they had heard the voice the first time. It was then heard a second time; and again, in the next year, they heard it a third time; but still they persisted in their evil ways, until, drawing down upon themselves the abhorrence and indignation of Heaven, one morning, shortly after daybreak, they were converted into black stones, together with their beasts and all their cattle. Not one of the inhabitants of the city escaped, excepting me; and from the day on which this catastrophe happened, I have continued occupied as thou seest, in prayer, and fasting, and reading the Kur-án: but I have become weary of this solitary state, having no one to cheer me with his company.

On hearing these words, I said to him, Wilt thou go with me to the city of Baghdád, and visit its learned men and lawyers, and increase thy knowledge? If so, I will be thy handmaid, though I am the mistress of my family, and have authority over a household of men. I have here a ship laden with merchandise, and destiny hath driven us to this city, in order that we might become acquainted with these events: our meeting was predestined. — In this manner I continued to persuade him until he gave his consent. I slept that night at his feet, unconscious of my state through excessive joy; and in the morning we rose, and, entering the treasuries, took away a quantity of the lighter and most valuable of the articles that they contained, and descended from the citadel into the city, where we met the slaves and the captain, who were searching for me. They were rejoiced at seeing me, and, to their questions respecting my absence, I replied by informing them of all that I had seen, and related to them the history of the young man, and the cause of the transmutation of the people of the city, and of all that had befallen them, which filled them with wonder. But when my two sisters saw me with the young man, they envied me on his account, and malevolently plotted against me.

We embarked again, and I experienced the utmost happiness, chiefly owing to the company of the young man; and after we had waited a while till the wind was favourable, we spread our sails, and departed. My sisters sat with me and the young man; and, in their conversation with me, said, O our sister, what dost thou purpose to do with this handsome youth? I answered, I desire to take him as my husband: — and, turning to him, and approaching him, I said, O my master, I wish to make a proposal to thee, and do not thou oppose it. He replied, I hear and obey: — and I then looked towards my sisters, and said to them, This young man is all that I desire,

and all the wealth that is here is yours. — Excellent, they replied, is thy determination: — yet still they designed evil against me. — We continued our voyage with a favourable wind, and, quitting the sea of peril, entered the sea of security, across which we proceeded for some days, until we drew near to the city of El-Basrah, the buildings of which loomed before us at the approach of evening; but as soon as we had fallen asleep, my sisters took us up in our bed, both myself and the young man, and threw us into the sea. The youth, being unable to swim, was drowned: God recorded him among the company of the martyrs; ⁸⁸ while I was registered among those whose life was yet to be preserved; and, accordingly, as soon as I awoke and found myself in the sea, the providence of God supplied me with a piece of timber, upon which I placed myself, and the waves cast me upon the shore of an island.

During the remainder of the night I walked along this island, and in the morning I saw a neck of land, bearing the marks of a man's feet, and uniting with the mainland. The sun having now risen, I dried my clothes in its rays, and proceeded along the path that I had discovered until I drew near to the shore upon which stands the city, when I beheld a snake approaching me, and followed by a serpent which was endeavouring to destroy it: the tongue of the snake was hanging from its mouth in consequence of excessive fatigue, and it excited my compassion; so I took up a stone, and threw it at the head of the serpent, which instantly died: the snake then extended a pair of wings, and soared aloft into the sky, leaving me in wonder at the sight. At the time of this occurrence I had become so fatigued, that I now laid myself down and slept; but I awoke after a little while, and found a damsel seated at my feet, and gently rubbing them with her hands; upon which I immediately sat up, feeling ashamed that she should perform this service for me, and said to her, Who art thou, and what dost thou want? — How soon hast thou forgotten me! she exclaimed: I am she to whom thou hast just done a kindness, by killing my enemy: I am the snake whom thou savedst from the serpent; for I am a Jinneeyeh, and the serpent was a Jinnee at enmity with me; and none but thou delivered me from him: therefore, as soon as thou didst this, I flew to the ship from which thy sisters cast thee, and transported all that it contained to thy house: I then sunk it; but as to thy sisters, I transformed them by enchantment into two black bitches; for I knew all that they had done to thee: the young man, however, is drowned.

Having thus said, she took me up, and placed me with the two black bitches on the roof of my house: and I found all the treasures that the ship had contained collected in the midst of my house: nothing was lost. She then said to me, I swear by that which was engraved upon the seal of Suleymán, that, if thou do not inflict three hundred lashes upon each of these bitches every day, I will come and transform thee in the like manner: — so I replied, I hear and obey: — and have continued ever since to inflict upon them these stripes, though pitying them while I do so.

The Khaleefeh heard this story with astonishment, and then said to the second lady, And what occasioned the stripes of which thou bearest the marks? She answered as follows:

THE STORY OF THE SECOND OF THE THREE LADIES OF BAGHDÁD

O Prince of the Faithful, my father, at his death, left considerable property; and soon after that event I married to one of the wealthiest men of the age, who, when I had lived with him a year, died, and I inherited from him eighty thousand pieces of gold, the portion that fell to me according to the law;⁸⁹ with part of which I made for myself ten suits of clothing, each of the value of a thousand pieces of gold. And as I was sitting one day, there entered my apartment an old woman, disgustingly ugly, who saluted me, and said, I have an orphan daughter whose marriage I am to celebrate this night, and I would have thee obtain a reward and recompense in heaven by thy being present at her nuptial festivity; for she is broken-hearted, having none to befriend her but God, whose name be exalted. She then wept, and kissed my feet; and, being moved with pity and compassion, I assented, upon which she desired me to prepare myself, telling me that she would come at the hour of nightfall and take me; and so saying, she kissed my hand, and departed.

I arose immediately, and attired myself, and when I had completed my preparations, the old woman returned, saying, O my mistress, the ladies of the city have arrived, and I have informed them of thy coming, and they are waiting with joy to receive thee:—so I put on my outer garments, and, taking my female slaves with me, proceeded until we arrived at a street in which a soft wind was delightfully playing, where we saw a gateway over-arched with a marble vault, admirably constructed, forming the entrance to a palace which rose from the earth to the clouds.⁹⁰ On our arrival there, the old woman knocked at the door, and, when it was opened, we entered a carpeted passage, illuminated by lamps and candles, and decorated with jewels and precious metals.⁹¹ Through this passage we passed into a saloon of unequalled magnificence, furnished with mattresses covered with silk, lighted by hanging lamps and by candles, and having, at its upper end, a couch of alabaster decorated with pearls and jewels, and canopied by curtains of satin, from which there came forth a lady beautiful as the moon, who exclaimed to me, Most welcome art thou, O my sister: thou delightest me by thy company, and refreshest my heart. She then sat down again, and said to me, O my sister, I have a brother who hath seen thee at a festivity: he is a young man, more handsome than myself, and, his heart being violently inflamed for love of thee, he hath bribed this old woman to go to thee, and to employ this artifice in order to obtain for me an interview with thee. He desireth to marry thee according to the ordinance of God and his Apostle, and in that which is lawful there is no disgrace.—When I heard these words, and saw myself thus confined in the house so

that I could not escape, I replied, I hear and obey: — and the lady, rejoicing at my consent, clapped her hands, and opened a door, upon which there came out from it a young man so surpassingly handsome, that my heart immediately inclined to him.

No sooner had he sat down than the Kádee and four witnesses entered, and saluted us, and proceeded to perform the ceremony of the marriage-contract⁹² between me and the young man; which having done, they departed; and when they had retired, the young man looked towards me, and said, May our night be blessed. He then informed me that he desired to impose a covenant upon me, and, bringing a copy of the Kur-án, said, Swear that thou wilt not indulge a preference, nor at all incline, to any man but me: — and when I had sworn to this effect, he rejoiced exceedingly, and embraced me; and the love of him took entire possession of my heart.

We lived together in the utmost happiness for the space of a month, after which I begged that he would allow me to go to the bázár, in order to purchase some stuffs for dress, and, having obtained his permission, went thither in company with the old woman, and seated myself at the shop of a young merchant with whom she was acquainted, and whose father, as she informed me, had died and left him great wealth. She desired him to shew me his most costly stuffs; and while he was occupied in doing so, she began to utter various flattering expressions in praise of him; but I said to her, We have no concern with the praises that thou bestowest upon him; we desire only to make our purchase, and to return home. Meanwhile he produced to us what we wanted, and we handed him the money: he refused, however, to take it, saying, It is an offering of hospitality to you for your visit this day: — whereupon I said to the old woman, If he will not take the money, return to him his stuff. But he would not receive it again, and exclaimed, By Allah, I will take nothing from you: all this is a present from me for a single kiss, which I shall value more than the entire contents of my shop. — What will a kiss profit thee? asked the old woman. Then, turning to me, she said, O my daughter, thou hast heard what the youth hath said: no harm will befall thee if he give thee a kiss, and thou shalt take what thou wantest. — Dost thou not know, said I, that I have taken an oath? She answered, Let him kiss thee then without thy speaking, and so it will be of no consequence to thee, and thou shalt take back thy money.

Thus she continued to palliate the matter until I put my head (as it were) into the bag, and consented: so I covered my eyes, and held the edge of my veil in such a manner as to prevent the passengers from seeing me, whereupon he put his mouth to my cheek beneath the veil, but instead of merely kissing me, he lacerated my cheek by a violent bite. I fell into a swoon from the pain, and the old woman laid me on her lap till I recovered, when I found the shop closed, and the old woman uttering expressions of grief, and saying, What God hath averted would have been a greater calamity; let

us return home, and do thou feign to be ill, and I will come to thee and apply a remedy that shall cure the wound, and thou wilt quickly be restored.

After remaining there some time longer, I rose, and, in a state of great uneasiness and fear, returned to the house, and professed myself ill, upon which my husband came in to me, and said, What hath befallen thee, O my mistress, during this excursion? I answered, I am not well. — And what is this wound, said he, that is upon thy cheek, and in the soft part? I answered, When I asked thy permission, and went out to-day to purchase some stuff for dress, a camel loaded with firewood drove against me in the crowd, and tore my veil and wounded my cheek as thou seest, for the streets of this city are narrow.⁹³ — To-morrow, then, he exclaimed, I will go to the governor, and make a complaint to him, and he shall hang every seller of firewood in the city. — By Allah, said I, burden not thyself by an injury to any one; for the truth is, that I was riding upon an ass, which took fright with me, and I fell upon the ground, and a stick lacerated my cheek. — If it be so, then, he replied, I will go to-morrow to Jaafar El-Barmekkee, and relate the matter to him, and he shall kill every ass-driver in this city.

Wilt thou, said I, kill all those men on my account, when this which befell me was decreed by God? — Undoubtedly, he answered; and, so saying, he seized me violently, and then sprang up, and uttered a loud cry, upon which the door opened, and there came forth from it seven black slaves, who dragged me from my bed, and threw me down in the middle of the apartment; whereupon he ordered one of them to hold me by my shoulders and to sit upon my head; and another, to sit upon my knees and to hold my feet. A third then came, with a sword in his hand, and said, O my lord, shall I strike her with the sword, and cleave her in twain, that each of these may take a half and throw it into the Tigris for the fish to devour?⁹⁴ For such is the punishment of her who is unfaithful to her oath and to the laws of love. — My husband answered, Strike her, O Saad:⁹⁵ — and the slave, with the drawn sword in his hand, said, Repeat the profession of the faith, and reflect what thou wouldst have to be done, that thou mayest give thy testamentary directions, for this is the end of thy life. — Good slave, I replied, release me for a while that I may do so: — and I raised my head, and, weeping as I spoke, addressed my husband with these verses: —

You render me lovelorn, and remain at ease. You make my wounded eyelid to be restless, and you sleep.

Your abode is between my heart and my eyes; and my heart will not relinquish you, nor my tears conceal my passion.

You made a covenant with me that you would remain faithful; but when you had gained possession of my heart you deceived me.

Will you not pity my love for you and my moaning? Have you yourself been secure from misfortunes?

I conjure you, by Allah, if I die, that you write upon my tombstone, This was a slave of love.

That, perchance, some mourner who hath felt the same flame may pass by the lover's grave, and pity her.⁹⁶

But on hearing these verses, and witnessing my weeping, he became more incensed, and replied in the words of this couplet: —

I reject not the beloved of my heart from weariness: her own guilty conduct is the cause of her punishment.
She desired that another should share with me her love; but the faith of my heart inclineth not to partnership.⁹⁷

I continued to weep, and to endeavour to excite his compassion, saying within myself, I will humble me before him, and address him with soft words, that he may at least refrain from killing me, though he take all that I possess; — but he cried out to the slave, Cleave her in twain; for she is no longer of any value to us. — So the slave approached me, and I now felt assured of my death, and committed myself to God; but suddenly the old woman came and threw herself at my husband's feet, and, kissing them, exclaimed, O my son, by the care with which I nursed thee, I conjure thee to pardon this damsel, for she hath committed no offence that deserveth such a punishment: thou art young, and I fear the effect of the imprecations that she may utter against thee: — and after she had thus addressed him, she wept, and continued to importune him, until at length, he said, I pardon her, but must cause her to bear upon her person such marks of her offence as shall last for the remainder of her life. So saying, he commanded the slaves to strip off my vest, and, taking a stick cut from a quince-tree, he beat me upon my back and sides until I became insensible from the violence of the blows, and despaired of my life. He then ordered the slaves to take me away as soon as it was night, accompanied by the old woman, and to throw me into my house in which I formerly resided.

They accordingly executed their lord's commands, and when they had deposited me in my house, I applied myself to the healing of my wounds; but, after I had cured myself, my sides still bore the appearance of having been beaten with mikra'ahs. I continued to apply remedies for four months before I was restored, and then repaired to view the house in which this event had happened; but I found it reduced to ruin, and the whole street pulled down; the site of the house I found occupied by mounds of rubbish, and I knew not the cause.

Under these circumstances, I went to reside with this my sister, who is of the same father as myself, and I found with her these two bitches. Having saluted her, I informed her of all that had befallen me; to which she replied, Who is secure from the afflictions of fortune? Praise be to God who terminated the affair with safety to thy life! She then related to me her own story, and that of her two sisters, and I remained with her, and neither of us ever mentioned the subject of marriage. Afterwards we were joined by this our other sister, the cateress, who every day goes out to purchase for us whatever we happen to want.

Conclusion of the Story of the Three Ladies of Baghdád

The Khaleefeh was astonished at this story, and ordered it to be recorded in a book, as an authentic history, and deposited the book in his library. And he said to the first lady, Knowest thou where the Jinneeyeh ⁹⁸ who enchanted thy sisters is to be found? She answered, O Prince of the Faithful, she gave me a lock of her hair, and said When thou desirest my presence, burn a few of these hairs, and I will be with thee quickly, though I should be beyond Mount Káf. — Bring then the hair, said the Khaleefeh. The lady, therefore, produced it; and the Khaleefeh, taking it, burned a portion of it, and, when the odour had diffused itself, the palace shook, and they heard a sound of thunder, and lo, the Jinneeyeh appeared before them. She was a Muslimeh, and therefore greeted the Khaleefeh by saying, Peace be on thee, O Khaleefeh of God! — to which he replied, On you be peace, and the mercy of God, and his blessings! ⁹⁹ — She then said, Know that this lady hath conferred on me a benefit for which I am unable to requite her; for she rescued me from death, by killing my enemy; and I, having seen what her sisters had done to her, determined to take vengeance upon them; therefore I transformed them by enchantment into two bitches; and, indeed, I had wished rather to kill them, fearing lest they should trouble her; but now, if thou desire their restoration, O Prince of the Faithful, I will restore them, as a favour to thee and to her; for I am one of the true believers. — Do so, said the Khaleefeh; and then we will enter upon the consideration of the affair of the lady who hath been beaten, and examine her case, and if her veracity be established, I will take vengeance for her upon him who hath oppressed her. The Jinneeyeh replied, O Prince of the Faithful, I will guide thee to the discovery of him who acted thus to this lady, and oppressed her, and took her property: he is thy nearest relation.

She then took a cup of water, and, having pronounced a spell over it, sprinkled the faces of the two bitches, saying, Be restored to your original human forms! — whereupon they became again two young ladies. — Extolled be the perfection of their Creator! ¹⁰⁰ Having done this, the Jinneeyeh said, O Prince of the Faithful, he who beat the lady is thy son El-Emeen, who had heard of her beauty and loveliness: — and she proceeded to relate what had happened. The Khaleefeh was astonished, and exclaimed, Praise be to God for the restoration of these two bitches which hath been effected through my means! — and immediately he summoned before him his son El-Emeen, and inquired of him the history of the lady; and he related to him the truth. He then sent for Kádees and witnesses, and the first lady and her two sisters who had been transformed into bitches he married to the three mendicants who had related that they were the sons of Kings; and these he made chamberlains of his court, appointing them all that they required, and allotting them apartments in the palace of Baghdád. The lady who had been beaten he restored to his son El-Emeen, giving her a large property, and

ordering that the house should be rebuilt in a more handsome style. Lastly, the lady-cateress he took as his own wife; he admitted her at once to his own apartment, and, on the following day, he appointed her a separate lodging for herself, with female slaves to wait upon her: he also allotted to her a regular income; and afterwards built for her a palace.

IV

THE STORY OF THE THREE APPLES¹

ONE night, after the adventure above described, the Khaleefeh Hároon Er-Rasheed said to Jaafar, his Wezeer, We will go down to-night into the city, and inquire respecting the affairs of those who are at present in authority, and him against whom any one shall complain we will displace. Jaafar replied, I hear and obey: — and when the Khaleefeh had gone forth with him and Mesroor, and they had passed through several of the market-streets, they proceeded along a lane, and saw there an old man, with a net and basket upon his head, and a staff in his hand, walking at his leisure, and reciting these verses: —

They say to me, Thou shinest among mankind, by thy knowledge, like the moonlight night:

But I answer, Abstain from thus addressing me, since there is no knowledge without power:

For if they would pawn me, and my knowledge with me, and all my papers and inkhorn too,

For one day's food, they would never find the pledge accepted to the day of judgment. As for the poor, and his condition, and his whole life, how full of trouble!

In the summer he fails to earn his food, and in winter he warms himself over the fire-pot.²

The dogs follow him wherever he goes, and any reviler, and he cannot repel him.

If he states his case, and proves himself wronged, the judge will not admit his plea.

Such, then, being the poor man's life, his fittest place is in the burial-ground.³

The Khaleefeh, when he heard his recitation, said to Jaafar, Observe this poor man, and consider these verses; for they indicate his necessity. Then approaching the man, he said to him, O sheykh, what is thine occupation? — O my master, answered the old man, I am a fisherman, and have a family to maintain, and I went forth from my house at noon, and have remained until now, but God hath allotted me nothing wherewith to obtain food for my household; therefore I have hated myself, and wished for death. — Wilt thou, said the Khaleefeh, return with us to the river, and station thyself on the bank of the Tigris, and cast thy net for my luck? If thou wilt do so I will purchase of thee whatever cometh up for a hundred pieces of gold. — The fisherman rejoiced when he heard these words, and said, On my head be your commands: I will return with you.

So he went again to the river, and cast his net, and, having waited till it sank, drew the cords, and dragged back the net, and there came up in it a chest, locked and heavy. When the Khaleefeh saw it, he felt its weight,

and found it to be heavy; and he gave a hundred pieces of gold to the fisherman, who went away, while Mesroor, assisted by Jaafar, took up the chest, and conveyed it, in company with the Khaleefeh, to the palace, where they lighted the candles, and placed the chest before the Khaleefeh. Jaafar and Mesroor then broke it open, and they found in it a basket of palm-leaves sewed up with red worsted; and they cut the threads, and saw within it a piece of carpet, and, lifting up this, they found beneath it an izár,⁴ and when they had taken up the izár they discovered under it a damsel like molten silver, killed, and cut in pieces.

When the Khaleefeh beheld this, tears ran down his cheeks, and, looking towards Jaafar, he exclaimed, O dog of Wezeers, shall people be murdered in my time, and be thrown into the river, and become burdens upon my responsibility? By Allah, I must retaliate for this damsel upon him who killed her, and put him to death! — Then said he to Jaafar, By the truth of my descent from the Khaleefehs of the sons of El-'Abbás, if thou do not bring to me him who killed this woman, that I may avenge her upon him, I will crucify thee at the gate of my palace, together with forty of thy kinsmen! ⁵ And the Khaleefeh was enraged. — Grant me, said Jaafar, a delay of three days. — I grant thee the delay, replied the Khaleefeh. Jaafar then went forth from his presence, and took his route through the city, sorrowful, and saying within himself, How shall I discover him who killed this damsel!, that I may take him before the Khaleefeh? And if I take to him any other person, he will become a weight upon my conscience. I know not what to do.

For three days he remained in his house, and on the fourth day the Khaleefeh sent to summon him, and, when he had presented himself before him, said to him, Where is the murderer of the damsel? — O Prince of the Faithful, answered Jaafar, am I acquainted with things hidden from the senses, that I should know who is her murderer? The Khaleefeh, incensed at this answer, gave orders to crucify him at the gate of his palace, and commanded a crier to proclaim through the streets of Baghdád, Whosoever desireth to amuse himself by seeing the crucifixion of Jaafar El-Barmekee, the Wezeer of the Khaleefeh, and the crucifixion of his kinsmen, at the gate of the Khaleefeh's palace, let him come forth and amuse himself. — So the people came forth from every quarter to see the crucifixion of Jaafar and his kinsmen; and they knew not the cause of this. The Khaleefeh then gave orders to set up the crosses; and they did so, and placed the Wezeer and his kinsmen beneath, to crucify them, and were awaiting the Khaleefeh's permission, while the people wept for Jaafar and his relatives.

But while they were thus waiting, a handsome and neatly-dressed young man came forward quickly through the crowd, and, approaching the Wezeer, said to him, Safety to thee from this predicament, O chief of Emeers, and refuge of the poor! It was I who killed the woman whom ye found in the chest: kill me therefore for her, and retaliate her death upon me. — When Jaafar heard these words, he rejoiced for his own deliverance, and grieved for the young man: but while he was speaking to him, lo, an old sheykh

pressed hastily through the crowd to him and the young man, and, having saluted them, said, O Wezeer, believe not the words of this young man, for no one killed the damsel but myself; therefore retaliate her death upon me. The young man, however, said, O Wezeer, this is an old man, imbecile through age; he knoweth not what he saith: it was I who killed her; avenge her therefore upon me. — O my son, said the sheykh, thou art young, and wilt find pleasure in the world; and I am old, and satiated with the world: I will be a ransom for thee and for the Wezeer and his kinsmen; and no one killed the damsel but myself: by Allah, therefore, hasten to retaliate upon me.

On witnessing this scene, the Wezeer was astonished; and he took the young man and the sheykh to the Khaleefeh, and said, O Prince of the Faithful, the murderer of the damsel hath come. — Where is he? said the Khaleefeh. This young man, answered Jaafar, saith, I am the murderer; — and this sheykh accuseth him of falsehood, and saith, Nay, but *I* am the murderer. — The Khaleefeh, looking towards the sheykh and the young man, said, Which of you killed this damsel? The young man answered, No one killed her but myself: — and the sheykh said also, No one killed her but myself. The Khaleefeh therefore said to Jaafar, Take them both and crucify them. — If the murderer be one, replied Jaafar, to kill the other would be unjust. The young man then said, By Him who raised the heavens and spread out the earth, it was I who killed the damsel: — and he gave an account of the manner of his killing of her, and described what the Khaleefeh had found. The Khaleefeh therefore was convinced that the young man was he who had killed the damsel; and he was astonished, and said, What was the cause of thy killing this damsel unjustly, and of thy confessing the murder without being beaten,⁶ and thy saying, Retaliate her death upon me? The young man answereth as follows: —

Know, O Prince of the Faithful, that this damsel was my wife, and the daughter of my uncle: this sheykh was her father, and is my uncle. I married her when she was a virgin, and God blessed me with three male children by her; and she loved me and served me, and I saw in her no evil. At the commencement of this month she was attacked by a severe illness, and I brought to her the physicians, who attended her until her health returned to her; and I desired them to send her to the bath; but she said to me, I want something before I enter the bath, for I have a longing for it. — What is it? said I. She answered, I have a longing for an apple, to smell it, and take a bite from it. So I went out immediately into the city, and searched for the apple, and would have bought it had its price been a piece of gold: but I could not find one. I passed the next night full of thought, and when the morning came I quitted my house again and went about to all the gardens, one after another; yet I found none in them.

There met me, however, an old gardener, of whom I inquired for the apple, and he said to me, O my son, this is a rare thing, and not to be found here, nor anywhere except in the garden of the Prince of the Faithful at El-

Basrah, and preserved there for the Khaleefeh. I returned therefore to my wife, and my love for her so constrained me that I prepared myself and journeyed fifteen days, by night and day, in going and returning, and brought her three apples which I purchased of the gardener at El-Basrah for three pieces of gold; and, going in, I handed them to her; but she was not pleased by them, and left them by her side. She was then suffering from a violent fever, and she continued ill during a period of ten days.

After this she recovered her health, and I went out and repaired to my shop, and sat there to sell and buy; ⁷ and while I was thus occupied, at mid-day there passed by me a black slave, having in his hand an apple, with which he was playing: so I said to him, Whence didst thou get this apple, for I would procure one like it? — Upon which he laughed, and answered, I got it from my sweetheart: I had been absent, and came, and found her ill, and she had three apples; and she said to me, My unsuspecting husband journeyed to El-Basrah for them, and bought them for three pieces of gold: — and I took this apple from her. — When I heard the words of the slave, O Prince of the Faithful, the world became black before my face, and I shut up my shop, and returned to my house, deprived of my reason by excessive rage. I found not the third apple, and said to her, Where is the apple? She answered, I know not whither it is gone. I was convinced thus that the slave had spoken the truth, and I arose, and took a knife, and throwing myself upon her bosom, plunged the knife into her: I then cut off her head and limbs, and put them in the basket in haste, and covered them with the *izár*, over which I laid a piece of carpet: then I put the basket in the chest, and, having locked this, conveyed it on my mule, and threw it with my own hands into the Tigris.⁸

And now, continued the young man, I conjure thee by Allah, O Prince of the Faithful, to hasten my death in retaliation for her murder, as I dread, otherwise, her appeal for vengeance upon me on the day of resurrection: ⁹ for when I had thrown her into the Tigris without the knowledge of any one, I returned to my house, and found my eldest boy crying, though he knew not what I had done to his mother: so I said to him, What maketh thee cry? — and he answered, I took one of the apples that my mother had, and went down with it into the street to play with my brothers, and a tall black slave snatched it from me, and said to me, Whence came this to thee? I answered him, My father made a journey for it, and brought it from El-Basrah, for the sake of my mother; for she is sick: he bought three apples for three pieces of gold: — but he took it from me and beat me, and went away with it; and I am afraid that my mother may beat me on account of the apple. — When I heard my son's story, I discovered that the slave had forged a lie against the daughter of my uncle, and found that she had been killed unjustly; and as I was weeping bitterly for what I had done, this sheykh, my uncle and her father, came to me, and I informed him of the event; and he seated himself by me, and wept. We wept until midnight, and continued our mourning for her five days, ceasing not to the present day

to bewail her death. By the honour of thine ancestors, therefore, hasten my death, to retaliate her murder upon me.

The Khaleefeh wondered at the young man's story, and said, By Allah, I will not put to death any but the wicked slave; for the young man is excusable. Then looking towards Jaafar, he said to him, Bring before me this wicked slave who hath been the cause of the catastrophe; or, if thou bring him not, thou shalt be put to death in his stead. So the Wezeer departed weeping, and saying, Whence shall I bring him? Not every time that the jar is struck doth it escape being broken! I have no stratagem to employ in this affair: but He who delivered me in the first case may deliver me in the second. By Allah, I will not go out from my house for three days; and the Truth, whose perfection be extolled, will do what He willeth! — So he remained in his house three days, and on the fourth day he caused the Kádee to be brought, and made his testamentary arrangements; and as he was bidding farewell to his children, and weeping, lo, the messenger of the Khaleefeh came and said to him, The Prince of the Faithful is in a most violent rage, and hath sent me to thee; and he hath sworn that this day shall not pass until thou art put to death if thou do not bring to him the slave.

On hearing this, Jaafar wept, and his children wept with him; and when he had bidden them all farewell except his youngest daughter, he approached her for the same purpose. He loved her more than all his other children; and he pressed her to his bosom, and wept at the thought of his separation from her; but, in doing this, he felt something round in her pocket, and said to her, What is in thy pocket? She answered, O my father, it is an apple; our slave Reyhan¹⁰ brought it, and I have had it four days: he would not give it me until he had received from me two pieces of gold. — At this mention of the slave and the apple, Jaafar rejoiced, and exclaimed, O ready Dispeller of trouble!¹¹ — and immediately he ordered that the slave should be brought before him. He was therefore brought in, and he said to him, Whence came this apple? — O my master, he answered, I went out five days ago, and, entering one of the by-streets of the city, I saw some children playing, and one of them had this apple; and I snatched it from him, and beat him; and he cried, and said, That belongs to my mother, and she is sick: she wanted my father to bring her an apple, and he made a journey to El-Basrah, and brought back for her three apples which he bought for three pieces of gold; and I took this to play with it: — then he cried again, but, paying no regard to him, I took it away and brought it hither; and my little mistress bought it of me for two pieces of gold. — When he heard this story, Jaafar was filled with wonder at discovering that this distressing event, and the murder of the damsel, had been occasioned by his slave; and he took the slave and went with him to the Khaleefeh, who ordered that the story should be committed to writing, and published.

Jaafar then said to him, Wonder not, O Prince of the Faithful, at his tale, for it is not more extraordinary than the story of the Wezeer Noor-ed-Deen, and Shems-ed-Deen, his brother. — What story, said the Khaleefeh,

can be more wonderful than this? — O Prince of the Faithful, replied Jaafar, I will not relate it to thee unless on the condition that thou exempt my slave from the punishment of death. The Khaleefeh said, I give thee his blood: — and Jaafar, thereupon, commenced the relation of the story as follows: —

*HASAN AND THE DAMSEL SITT-EL-HOSN: HOW THEY WERE MARRIED BY
THE PRANK OF AN 'EFREET, STRANGELY SEPARATED, AND
REUNITED AFTER MARVELOUS EVENTS*

KNOW, O Prince of the Faithful, that there was, in Cairo,¹² a Sultán,¹³ just and beneficent, who had a wise and well-informed Wèzeer, possessing a knowledge of the affairs of the world, and of the art of government. This minister was an aged man, and he had two sons, like two moons: the name of the elder was Shems-ed-Deen, and that of the younger, Noor-ed-Deen;¹⁴ and the latter was more distinguished than the former by handsomeness and comeliness: there was no one in his day more handsome, so that the fame of his charms spread through the neighbouring regions, and some of the inhabitants of those parts travelled to his country merely to obtain a sight of him. And it came to pass that their father died, and the Sultán mourned for him, and, turning his regards towards the two sons, took them into his favour, invested them with robes of honour, and said to them, Ye two are instated in your father's office: — at which they rejoiced, and kissed the ground before him. They observed the ceremonies of mourning¹⁵ for their father during a period of a whole month, and entered upon the office of Wezeers, each of them discharging the duties of this station for a week at a time; and whenever the Sultán had a desire to go forth on a journey, he took one of them with him.

Now it happened, one night, that the Sultán purposed commencing a journey on the following morning; and it was the turn of the elder Wezeer to accompany him; and as the two brothers were conversing together that night, the elder said, O my brother, it is my wish that we should both marry on one night. — Do, O my brother, as thou desirest, answered the younger; and I will comply with that which thou shalt say. So they agreed to do this. The elder then said to his brother, If God so decree that we obtain the betrothal of two maidens, and accomplish our marriage on the same night, and they give birth to children on the same day, and God will that thy wife have a son, and my wife have a daughter, we will marry them to each other, for they will be cousins. — And what, O my brother, said Noor-ed-Deen, wilt thou require of my son as the dowry of thy daughter? He answered, I will require of thy son, as the dowry of my daughter, three thousand pieces of gold, and three gardens, and three farms; for if the young man make any other contract than this, it will not be proper.

But when Noor-ed-Deen heard this proposal, he exclaimed, What is this dowry that thou imposest upon my son? Dost thou not know that we are two brothers, and that we are both Wezeers, of one dignity? It were incumbent on thee to offer thy daughter to my son as a free gift, without any

dowry; for thou knowest that the male is more honourable than the female, and my child is a male, and by him shall our memory be preserved: not by thy daughter. — What sayest thou of her? asked his brother. — That our memory will not be preserved by her among the nobles, answered Noor-ed-Deen. But thou desirest, added he, to act with me according to the opinion of him who saith, If thou desire to drive away a person who would buy, demand of him a high price. — I see thee, replied Shems-ed-Deen, to have committed a fault, in making thy son more honourable than my daughter: thou art doubtless deficient in judgment, and destitute of good disposition, seeing that thou mentionest the partnership in the office of Wezeer, when I admitted thee not to share it with me excepting in my pity for thee, and that thou mightest assist me: but talk as thou wilt: since thou hast said this, by Allah I will not marry my daughter to thy son, though thou offer me her weight in gold.

On hearing these words of his brother, Noor-ed-Deen was enraged, and said, I will not marry my son to thy daughter. — I will not accept him as a husband for her, replied Shems-ed-Deen; and if I were not purposing a journey, I would do to thee deeds that should serve as warnings to others: however, when I return, God will do what He willeth. — When Noor-ed-Deen heard this, he was full of anger, and became unconscious of existence: but he concealed his feelings; and each of the two brothers passed the night apart from the other; and in the morning the Sultán set out on his journey, and, crossing over to the island,¹⁶ proceeded towards the Pyramids, accompanied by the Wezeer Shems-ed-Deen.

Noor-ed-Deen passed that night in a state of the utmost rage; and when the morning came he arose, and, having performed the morning-prayers, went to his closet and took out from it a pair of small saddle-bags, which he filled with gold; and as he reflected upon the words of his brother, and the contempt which he had shewn him, and the pride that he had manifested towards him, he repeated these verses: —

Travel. Thou wilt find a friend in the place of him thou leavest; and fatigue thyself;
for by labour are the sweets of life obtained.

To a man of intelligence and education there is no glory in a constant residence: there-
fore quit thy native place, and go abroad.

I have observed that the stagnation of water corrupteth it; if it floweth, it becometh
sweet; but otherwise, it doth not.

If the full moon never set, the eye of the contemplative would not on every occasion
pay regard to it:

The lions, if they left not the forest, would capture no prey; and the arrow, if it quitted
not the bow, would not strike the mark:

The grains of gold upon their native bed are regarded as mere dust; and the aloes-
wood, where it groweth, is a kind of firewood:

If exported, it becometh an object of high demand; but if not, it attaineth no kind of
distinction.

He then ordered one of his young men to saddle for him a dapple mule, tall, and of quick pace; and he did so, placing upon her a saddle adorned with

gold, with stirrups of Indian steel, and housing of the velvet of Ispahán; and she resembled a bride displayed before her husband. He ordered him also to place upon her a carpet of silk, and a prayer-carpet,¹⁷ and to put the saddle-bags beneath the latter; and when this was done, he said to the young man and the slaves, I have a desire to take a ride for my amusement outside the city, towards the province of Kalyoob, and shall be absent three nights; and let none of you follow me, for my heart is contracted.

Having thus said, he mounted his mule in haste, and, taking with him a small supply of food, departed from the city, turning his face towards the open country. The hour of noon overtook him not until he entered the city of Bilbeys, where he alighted to repose himself and rest his mule, and ate; after which he took from this place what he required for himself, and some provender for his mule, and, having placed these provisions upon her, went forth again into the plain, and before noon on the second following day, he entered Jerusalem.¹⁸ Here he alighted again, and rested himself and his beast, and ate: he then placed his saddle-bags under his head, and spread his carpet, and slept, still overcome by anger. He passed the night in this place; and in the morning he remounted, and he continued to urge on his mule until he arrived at Aleppo,¹⁹ where he alighted at a Khán, and remained three days to give rest to himself and his mule, and to enjoy the air of the place: which having done, he determined to prosecute his journey, and mounted his mule, and went forth. He knew not whither to direct his course; but travelled on until he arrived at the city of El-Basrah; and scarcely was he aware that the night had overtaken him, when he alighted there at a Khán, where he took off the saddle-bags from the mule, and spread the prayer-carpet, committing the mule, with her equipage, to the care of the door-keeper, and ordering him to walk her about a little.

The door-keeper did so; and it happened that the Wezeer of El-Basrah, sitting at a window of his palace, saw the mule, and, observing her costly equipage, thought that she must belong to some Wezeer or King; and as he attentively regarded her he was surprised, and said to one of his pages, Bring before me that door-keeper. So the page went and brought him; and the door-keeper, approaching, kissed the ground before him. The Wezeer, who was an aged person, then said to this man, Who is the owner of this mule, and what is his appearance? — O my lord, answered the door-keeper, her owner is a young man of elegant person, of the sons of the merchants, and of a dignified and grave aspect. On hearing this, the Wezeer arose, and, mounting his horse,²⁰ went to the Khán, and introduced himself to the young man, who, as soon as he saw him approaching, rose to meet him, and embraced him. The Wezeer, after he had alighted from his horse, saluted him and welcomed him, and, seating him by his side, said to him, Whence, O my son, hast thou come; and for what purpose? — O my lord, answered Noor-ed-Deen, I have come from the city of Cairo: my father was Wezeer there; and he hath departed to receive the mercy of God; — and he informed him of all that had happened to him from first to last, adding, I have determined

that I will not return until I shall have seen all the cities and countries of the world. — O my son, replied the Wezeer, obey not the suggestions of thy mind, lest thou expose thyself to destruction; for the countries are waste, and I fear on thy account the issues of fortune.

So saying, he ordered that the saddle-bags should be placed again on the mule, together with the carpet of silk and the prayer-carpet, and took Noor-ed-Deen with him to his house, where he lodged him in an elegant apartment, and treated him with honour and kindness; and, conceiving a strong affection for him, said to him, O my son, I have become an old man, and I have no male child; God, however, hath blessed me with a daughter who resembleth thee in comeliness, and I have rejected many persons who have been her suitors; but now, love for thee hath entered my heart; wilt thou then take my daughter as thy handmaid to serve thee, and be her husband? If thou consent to this, I will go up to the Sultán of El-Basrah, and will say to him, This is the son of my brother; — and I will introduce thee to him, that I may make thee Wezeer in my place, and I will remain in my house; for I am now aged. — Noor-ed-Deen, on hearing this proposal of the Wezeer of El-Basrah, hung down his head, and then answered, I hear and obey.

The Wezeer rejoiced at his assent, and ordered his servants to prepare for him a repast, and to decorate the great saloon²¹ which was furnished for the reception of the chiefs of the Emeers. He then called together his friends, and invited the great officers of the state, and the merchants of El-Basrah; and when they had come into his presence, he said to them, I had a brother who was Wezeer in the land of Egypt, and God blessed him with two sons; and me, as ye know, He hath blessed with a daughter: now my brother enjoined me to marry my daughter to one of his sons, and I consented to do so; and when she attained a fit age for marriage, he sent to me one of his sons, who is this young man here present. As soon, therefore, as he had come, I desired to perform the marriage-contract between him and my daughter, and that he should introduce himself to her here in my house. — Excellently hast thou done! they replied. They then drank sherbet of sugar, and the pages sprinkled rose-water upon them, and they departed: after which, the Wezeer ordered his servants to conduct Noor-ed-Deen to the bath, and gave him a suit of his best clothes,²² and sent to him the napkins and cups and perfuming-vessels, and everything else that he required. So when he came out from the bath, he put on the suit of clothes, and appeared like the full moon; and he mounted his mule, and, returning to the palace, alighted and presented himself before the Wezeer, and kissed his hand: and the Wezeer welcomed him, saying, Arise, and introduce thyself this night to thy wife; and to-morrow I will go up with thee to the Sultán, and I pray that God may bless thee with every kind of happiness. Noor-ed-Deen therefore arose, and went to his wife, the daughter of the Wezeer. — Thus did it happen to Noor-ed-Deen.

As to his brother, he continued a while journeying with the Sultán, and

when he returned, and found not his brother, he inquired of the servants respecting him, and they answered, On the day of thy departure with the Sultán, he mounted his mule, caparisoned as for a procession of state, and said, I am going towards the province of Kalyoob, and shall be absent a day or two days; for my heart is contracted; therefore let none of you follow me: — and from the day on which he went forth, to the present day, we have heard no tidings of him. Upon this the heart of Shems-ed-Deen was troubled at the separation of his brother, and he grieved excessively for his loss, saying within himself, The cause of this is nothing else than my having spoken harshly to him in my conversation on the night before my departure with the Sultán; and probably his mind was disturbed, and he went on a journey: I must therefore send after him.

He then went up and related this even to the Sultán, who wrote letters and sent them to his viceregents in all the provinces: but Noor-ed-Deen had traversed distant regions during the absence of his brother with the Sultán: therefore the messengers, when they had gone with the letters, returned without having obtained any information respecting him. So Shems-ed-Deen despaired of his brother, and said, I have enraged my brother by what I said to him concerning the marriage of the children. Would that I had not done so! This was not occasioned but by my want of sense and judgment! — And soon after this, he demanded in marriage the daughter of one of the merchants of Cairo, and performed the marriage-contract between himself and her, and introduced himself to her: and it happened that the night when this event took place was the same night on which Noor-ed-Deen introduced himself to his wife, the daughter of the Wezeer of El-Basrah: this being in accordance with the will of God, whose name be exalted, that He might execute his decree upon his creatures.

The event was as they both had said: for it came to pass that the two wives conceived by them: the wife of Shems-ed-Deen, the Wezeer of Egypt, gave birth to a daughter, than whom there was not seen, in that country, one more beautiful; and the wife of Noor-ed-Deen gave birth to a son, one more beautiful than whom was not seen in his time: as the poet hath said: —

If beauty came to be compared with him, it would hang down its head in shame:
Or if it were said, O beauty, hast thou seen the like?—it would answer, The equal of
this I have not.

So they named him Hasan; ²³ and on the seventh day after his birth, they made entertainments and spread repasts such as were fit for the sons of Kings: ²⁴ after which the Wezeer of El-Basrah took with him Noor-ed-Deen, and went up with him to the Sultán; and when he came into his presence he kissed the ground before him; and Noor-ed-Deen, being eloquent in tongue, and firm of heart, and comely in person and in actions, recited these words of the poet: —

This is he whose justice extendeth to all men, and who hath overrun and subdued every region.

Be thankful for his benefits; for they are not mere benefits; but they are strings of jewels on the necks of his people:
And kiss his fingers; for they are not mere fingers; but they are the keys of the supplies of Providence.

The Sultán treated them both with honour, and, having thanked Noor-ed-Deen for his address, said to his Wezeer, Who is this young man? The Wezeer therefore related to him his story from beginning to end, and added, This is the son of my brother. — How is it, said the Sultán, that he is the son of thy brother, and we have not before heard of him? The Wezeer answered, O our lord the Sultán, I had a brother who was Wezeer in the land of Egypt, and he died, leaving two sons: the elder succeeded to his father's office, as Wezeer, and this his younger son came to me; and I swore that I would not marry my daughter to any but him: so, when he came, I married him to her. He is a young man, and I am now aged; my hearing is impaired, and my judgment faileth: it is my wish, therefore, that our lord the Sultán would instate him in my office, seeing that he is the son of my brother and the husband of my daughter, and a person worthy of the dignity of Wezeer; for he is endowed with knowledge and judgment. — The Sultán, upon this, looked towards him, and, being pleased with him, approved of the advice of the Wezeer that he should promote him to that office; so he bestowed it upon him, and ordered that a magnificent dress of honour should be given to him, and one of the best of the mules upon which he was himself accustomed to ride, allotting him also supplies and salaries; and Noor-ed-Deen kissed the hand of the Sultán, and descended with his father-in-law to their house, both in high delight, and saying, Verily the birth of this child is fortunate.

On the following day Noor-ed-Deen went again to the King, and kissed the ground, and the Sultán ordered him to sit in the place of the Wezeer: so he sat, and occupied himself with the affairs of his office, and examined the cases of the people, and their suits, according to the custom of Wezeers: and the Sultán, observing him, was surprised at his conduct, and the acuteness of his understanding, and his good judgment. He attentively considered his qualities, and loved him, and advanced him in his favour: and when the court was dissolved, Noor-ed-Deen returned to his house, and related what had passed to his father-in-law, who was rejoiced at hearing it.

The old Wezeer ceased not to superintend the rearing of the child, who was named Hasan, for many days, while Noor-ed-Deen was constantly occupied with the affairs of his office, so that he left not the Sultán by day nor by night; and the King increased his salaries and supplies until his circumstances became ample: he had ships which made voyages under his orders with merchandise and other things, and he founded numerous estates, and made water-wheels²⁵ and gardens. Thus did he until his son Hasan was four years of age, when the old Wezeer, the father of his wife, died; and he conveyed his corpse with great pomp, and decently deposited it in the earth. He then

turned his thoughts towards the education of his son; and when the child had gained strength, he brought him a tutor to teach him in his own house, charging him to instruct him and educate him well; and the tutor did so, and taught him various useful sciences, after he had passed some years in learning the Kur-án.

Hasan meanwhile increased in loveliness and beauty, and elegance of person. The tutor continued to educate him in his father's palace; and from the time that he arrived at adolescence he went not out of the Wezeer's palace, until his father took him one day, and, having clad him in one of the richest of his dresses, mounted him on one of his best mules, and conducted him to the Sultán, and introduced him. When the King beheld Hasan Bedr-ed-Deen,²⁶ the son of the Wezeer Noor-ed-Deen, he was astonished at his beauty; and the people, when he passed by them for the first time, going up with his father to the King, were amazed at his surpassing beauty and loveliness, and elegance of person. The Sultán, as soon as he saw him, loved him, and bestowed marks of favour upon him, and said to his father, O Wezeer, thou must bring him with thee every day. The Wezeer answered, I hear and obey; — and returned with his son to his abode; and he continued every day to go up with him to the Sultán until the youth attained the age of fifteen years.

His father, the Wezeer Noor-ed-Deen, then fell sick, and called him into his presence, and said to him, O my son, know that this world is a perishable abode, and the world to come is an everlasting abode. I wish to give thee some precepts, and do thou understand what I am about to say to thee, and incline thy heart to it. — And he began to counsel him respecting the proper mode of conducting himself in society, and the due management of his affairs; and when he had done so, he reflected upon his brother and his native place and country, and wept at the thought of his separation from those he loved; his tears flowing: and he said, O my son, hear my words. I have a brother²⁷ in Cairo, and I quitted him and departed against his will. — He then took a piece of paper,²⁸ and wrote upon it all that had happened to him from first to last, together with the date of his marriage and introduction to the daughter of the Wezeer, and the date of his arrival at El-Basrah and his interview with its Wezeer; and, having added some strict admonition, he said to his son, Keep this charge, for the paper on which it is written containeth an account of thine origin and thy rank and lineage; and if any evil accident befall thee, repair to Cairo, and inquire for thine uncle, and salute him, and inform him that I died in a strange land, ardently desiring that I could see him. Therefore Hasan Bedr-ed-Deen took the paper, and, having folded it, and wrapped it in a piece of waxed cloth,²⁹ sewed it between the lining and the outer cloth of his cap,³⁰ and wept for his father, that he should be parted from him in his youth.

Noor-ed-Deen then said to his son,³¹ I charge thee that thou be not familiar with any one; for in retirement is security. Divinely gifted was the poet who said, —

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful.
Live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.

Accustom thyself to taciturnity: occupy thyself with thine own affairs, and use not many words: for the poet saith, —

Taciturnity is an ornament, and in silence is security: therefore when thou speakest, be not loquacious:
For if thou repent once of thy silence, thou wilt assuredly repent many times of thy speech.

Beware of drinking wine; for it is the source of every kind of mischief. The poet³² saith on this subject, —

I have abandoned wine and those who drink it; and have become the friend of such as condemn it.
Wine leadeth astray from the path of rectitude, and openeth the doors to evil.

Hate no man, and oppress none; for oppression is base. The poet saith, —

Oppress not if thou hast the power to do so; for oppression will eventually bring thee repentance:
Thine eye will sleep while the oppressed, wakeful, will call for vengeance upon thee; and the eye of God sleepeth not.

Despise thy wealth, but not thyself: yet bestow not wealth save upon him who deserveth it. If thou keep it, it will keep thee; but if thou squander it will ruin thee; and then wilt thou need the assistance of the least of mankind. It hath been said by the poet, —

When my wealth faileth, no friend assisteth me; but when it aboundeth, all men are my friends.
How many enemies for the sake of wealth have consorted with me! And my companion, in the time of want, hath abandoned me!

In this manner he continued to admonish his son Hasan Bedr-ed-Deen until his spirit departed. The house became a scene of mourning, and the Sultán and all the Emeers grieved for him; and they buried him. They continued their mourning during a period of two months, and the son of Noor-ed-Deen rode not out nor went to the court nor presented himself before the Sultán; and the King instated one of the Chamberlains in his place, and appointed a new Wezeer in the place of his father, and ordered this Wezeer to put seals upon all the houses of Noor-ed-Deen, and upon his wealth and all his buildings and other possessions.³³ So the new Wezeer went with the Chamberlains to the house of the Wezeer Noor-ed-Deen, to seal its door and to arrest his son Hasan Bedr-ed-Deen, and bring him before the Sultán, that he might do to him what his judgment required. But there was among the troops one of the memlooks of the deceased Wezeer Noor-ed-Deen; and

he could not endure that the son of his master should be thus treated: he therefore repaired to Hasan Bedr-ed-Deen, whom he found with downcast head and mourning heart, on account of the death of his father, and acquainted him with what had passed. Hasan asked him, Will the execution of the order be delayed long enough for me to enter my house,³⁴ and take somewhat of my worldly possessions by which to obtain support during my exile? But the memlook answered, Save thyself: — and when Hasan heard these words, he covered his head with the skirt of his robe, and, going forth on foot, fled out of the city: and he heard the people saying, The Sultán hath sent the new Wezeer to the house of their deceased Wezeer, to seal his wealth and other possessions, and to arrest his son Hasan Bedr-ed-Deen, and bring him before him that he may put him to death: — and the people were mourning for him on account of his beauty and loveliness. So when he heard what they said, he took a course that he had not intended, and, not knowing whither to go, walked until destiny urged him to the tomb of his father.

Entering the burial-ground, he bent his way among the tombs until he seated himself at that of his father, where he removed his skirt from over his head. And as he was sitting there, a Jew of El-Basrah approached, and said to him, Wherefore, O my master, do I see thee thus changed? He answered, I was just now sleeping, and I beheld my father reproaching me for having failed to visit his tomb: wherefore I rose in alarm, fearing that the day would pass without my visiting it, and so the occurrence would distress me. The Jew then said to him, O my master, thy father despatched some vessels with merchandise, and some of them have returned; and it is my wish to purchase of thee the cargo of every vessel that hath arrived for a thousand pieces of gold; — and so saying, he took out a purse filled with gold, and counted out from it a thousand pieces, which he paid to Hasan the son of the Wezeer, and said to him, Write me a paper, and seal it.

So Hasan took a paper, and wrote upon it, The writer of this paper, Hasan Bedr-ed-Deen, the son of the Wezeer Noor-ed-Deen, hath sold to the Jew such a one the whole cargo of every one of his father's vessels that hath returned from her voyage, for a thousand pieces of gold, and hath received the price in advance. And after he had taken a copy³⁵ of it, the Jew went away with the paper; and Hasan wept, reflecting upon his former state of dignity and favour. At length the night closed in upon him, and sleep overtook him, and he remained asleep at his father's tomb until the moon rose when his head rolled from the tomb, and he lay and slept on his back, his face shining in the moonlight.

Now the burial-ground was inhabited by believing Jinn; and a Jinneeyeh, coming forth, saw the face of Hasan as he lay asleep, and when she beheld him, was surprised at his beauty and loveliness, and exclaimed, Extolled be Allah's perfection! This youth is like none but the virgins of paradise! — She then soared into the air, to perform her accustomed circuits, and saw an 'Efreet on his flight. She saluted him, and he returned her salutation; and she said to him, Whence comest thou? He answered from Cairo: — and

she said to him, Wilt thou go with me to behold the beauty of the youth who is sleeping in the burial-ground? He replied, Yes. So they went together; and when they had descended into the burial-ground, she said to him, Hast thou seen in the course of thy life a person like this? — And the 'Efreet looked upon him, and exclaimed, Extolled be the perfection of Him unto whom none is to be compared! But, O my sister, he added, if thou desire, I will relate to thee what I have seen.

Tell me, she replied: so he said, I have seen a person resembling this youth in the land of Egypt; and that person is the daughter of the Wezeer. The King had heard of her, and demanded her of her father, the Wezeer Shems-ed-Deen, in marriage; but he answered him, O our lord the Sultán, accept my excuse, and pity my grief; for thou knowest that my brother Noor-ed-Deen departed from us, and we know not where he is; and that he shared with me the office of Wezeer; and the cause of his departure was this, that I was sitting conversing with him on the subject of marriage, and he was angry with me, and in anger went away: — and he related to the King all that had passed between them; adding, This was the cause of his indignation, and I have been under an oath that I will not marry my daughter to any but the son of my brother from the day that her mother gave birth to her; and that was about fifteen years ago: and lately I heard that my brother had married the daughter of the Wezeer of El-Basrah, and obtained a son by her; and I will not marry my daughter to any but him, in honour of my brother. After I had heard this, I recorded the date of my marriage, and of my wife's conception, and of the birth of this daughter: she is intended for the son of her uncle; and of other maidens there are plenty.

But when the Sultán heard these words of the Wezeer, he was violently enraged, and said, How is it that such a one as myself demandeth in marriage a daughter from one like thee, and thou withholdest her from him, and excusest thyself by an absurd pretext? By my head, I will not marry her but to one of less consideration than myself, in scorn of thy pride! — And the King had a humpbacked groom, with a hump before and a hump behind; and he ordered him to be brought, and affianced him to the daughter of the Wezeer, commanding that he should introduce himself to her this night, and be conducted in pompous procession. I left him in the midst of the memlooks of the Sultán, who were surrounding him with lighted candles in their hands, laughing at him and mocking him, at the door of the bath, while the daughter of the Wezeer was sitting weeping in the midst of the dye-women³⁶ and tire-women.³⁷ She resembles more than any other person this youth. They have prohibited her father from going to her; and I have never seen, O my sister, a more ugly wretch than this humpback: but as to the maiden, she is more beautiful than this youth.

To this story of the 'Efreet, the Jinneeyeh answered, Thou liest; for this youth is the most beautiful of the people of his age. But the 'Efreet replied, By Allah, O my sister, the maiden is more beautiful than he: however, none but he is suited to her; for they resemble each other, and probably are

brother and sister, or cousins; and how will she be thrown away upon this humpback! She therefore said to him, O my brother, let us place ourselves beneath him and lift him up and take him to the maiden of whom thou speakest, and see which of the two is more beautiful. The 'Efreet answered, I hear and obey: this proposal is right, and there can be no better determination than this which thou hast chosen; therefore I will carry him. So he lifted him up, and soared into the sky, and the Jinneeyeh flew by his side until he descended with him in the city of Cairo, where he placed him upon a mastabah,³⁸ and roused him from his sleep.³⁹

When, therefore, he awoke, and found that he was not at his father's tomb in the land of El-Basrah, he looked to the right and left, and perceived that he was in a city that was not El-Basrah, and would have cried out, but the 'Efreet winked to him, and, lighting for him a candle, said to him, Know that I have brought thee hither, and I desire to do thee a service for the sake of God: take, therefore, this candle, and go with it to yonder bath, and mix with the people there, and proceed with them until thou arrivest at the saloon of the bride; then go before, and enter the saloon, and fear no one; and when thou hast entered, station thyself on the right of the humpbacked bridegroom; and whenever the tire-women and singing-women and dye-women come to thee, put thy hand into thy pocket: thou wilt find it full of gold, and do thou take it by the handful and throw it to them; and imagine not that thou wilt put thy hand in and not find it filled with gold: give therefore to every one who cometh to thee by the handful, and fear nothing; but rely upon Him who created thee; for this will not be through thine own strength or power, but through the strength of God, and his power.

On hearing these words of the 'Efreet, Hasan Bedr-ed-Deen said, What is this event, and what manner of kindness is this? And he went with his candle to the bath, where he found the humpback mounted on his horse; and he joined himself to the party, in the same garb in which he had arrived, and with the same comely appearance; being attired with a tarboosh⁴⁰ and turban, and a farajeeyeh⁴¹ interwoven with gold. He proceeded with the pompous train, and every time that the singing-women stopped for the people to give them money, he put his hand into his pocket, and found it filled with gold, and took it by the handful and threw it into the tambourine,⁴² for the singing-women and tire-women, filling the tambourine with pieces of gold: and the singing-women were amazed, and the people wondered at his beauty and loveliness. Thus he continued to do until they arrived at the house of the Wezeer, when the chamberlains drove back the people, and prevented their entrance; but the singing-women and tire-women said, By Allah, we will not enter unless this youth enter with us, for he hath overwhelmed us with his favours, and the bride shall not be displayed unless he be present: — and upon this they entered with him into the saloon of the festivity, and seated him, in spite of the humpbacked bridegroom.

All the ladies of the Emeers and Wezeers and Chamberlains were ranged in two rows, each lady holding a large lighted candle, and having her head-

veil drawn across the lower part of her face: thus they stood in two rows, to the right and the left, from the foot of the couch of the bride to the upper end of the leewán that adjoined the chamber from which the bride was to come forth. And when the ladies beheld Hasan Bedr-ed-Deen and his beauty and loveliness, his face shining like the crescent of the moon, the hearts of all of them inclined to him, and the female singers said to all the women who were present, Know that this charming youth hath given us nothing but red gold; therefore fail not to serve him properly, and obey him in whatever he shall say. The women crowded round him to gaze at his charms, and their minds were overpowered by astonishment at his beauty, and each of them wished that she might be in his bosom for a year or a month or an hour: they removed the veils from their faces, and their hearts were perplexed, and they said, Joy to the person to whom this youth belongeth, or to the person over whom he is lord! Then they imprecated evil upon the humpbacked groom and him who was the cause of his marriage to that lovely maiden; and every time that they prayed for blessings upon Hasan Bedr-ed-Deen, they imprecated misfortunes upon the humpback.

The singing-women then beat the tambourines, and the tire-women approached with the daughter of the Wezeer in the midst of them. They had perfumed her with sweet scents and essences, and clad her, and adorned her hair and neck with various ornaments, decking her with garments such as were worn by the ancient monarchs of Persia. Among these was a loose gown embroidered with red gold, presenting the forms of wild beasts and birds, hanging down over her other clothes; and round her neck was a necklace worth thousands, composed of jewels such as neither a King of El-Yemen nor a Cæsar ever collected: she was like the moon shining in its fourteenth night, and when she approached she resembled a Hooreeyeh.⁴³ Extolled be the perfection of him who created her so splendid a being! The women encompassed her, and appeared like stars; she, in the midst of them, being as the moon when the clouds have withdrawn from before it. Meanwhile, Hasan Bedr-ed-Deen remained sitting, with the company gazing at him; and as the bride approached with a dignified and graceful gait, the humpbacked groom rose to her, to kiss her; but she turned aside from him, and went and stood before Hasan, the son of her uncle. The company laughed at this; and when they beheld her turn towards Hasan Bedr-ed-Deen, and saw him put his hand into his pocket and take out handfuls of gold and throw it into the tambourine of the singing-women, they were delighted, and said, We wish that this bride were thine: — and he smiled.

All this time the humpbacked groom was alone, looking like an ape; and every time that they lighted his candle it went out again, and he was confounded, and remained sitting in the dark, full of secret indignation, with all the company surrounding him, while the lighted candles presented an appearance of beauty that was most admirable, so that every person of reflection was amazed at their splendour. But as to the bride, she raised her hands towards heaven, and said, O Allah, make this to be my husband, and relieve

me from this humpbacked groom! — The tire-women then proceeded to display the bride in different dresses, to the seventh suit, before Hasan Bedr-ed-Deen of El-Basrah, the humpbacked groom remaining alone; and when they had finished this ceremony they gave permission to the company to depart: so all who were present at the festivity, both women and children, went out, except Hasan Bedr-ed-Deen and the humpbacked groom; after which the tire-women conducted the bride to an inner chamber, to take off her ornaments and outer robes, and to prepare her for the bridegroom's visit.

Upon this, the humpbacked groom approached Hasan Bedr-ed-Deen, and said to him, O my master, thou hast made us happy by thy company this night, and overwhelmed us with thy favours; but now wherefore dost thou not rise and go to thy house without thy being ejected. He answered, In the name of Allah; — and rose, and went out from the door: but the 'Efreet met him, and said unto him, Stay, O Bedr-ed-Deen; and when the humpback retires into the private closet, enter thou and seat thyself in the bride-chamber; and when the bride cometh, say to her, I am thy husband; and the King had not recourse to this stratagem from any other motive than his fearing for thee the effect of the eye; ⁴⁴ and this whom thou hast seen is one of our grooms: — then approach her, and uncover her face, and fear no evil from any one.

While Bedr-ed-Deen was thus conversing with the 'Efreet, lo, the groom entered the closet, and seated himself; and immediately the 'Efreet rose before him, from the trough of water that was in the closet,⁴⁵ in the form of a mouse, and cried Zeek! — What brought thee here? said the humpback. The mouse then increased in size, and became like a cat; and then increased, and became a dog, and cried, 'Owh! 'Owh! At the sight of this the groom was terrified, and exclaimed, Get away, thou unlucky! ⁴⁶ The dog, however, still increased and swelled until it became an ass, and brayed in his face, crying, Hák! Hák! — upon which the groom, in terror, cried out, Come to my aid, O people of the house! But lo, the ass increased, and became like a buffalo, and, stopping up the place before him, spoke with the speech of a son of Adam, and said, Wo be to thee, O humpback! O filthiest of grooms! Upon this the groom was seized with a colick, and seated himself upon the slabs, and his teeth knocked together. The 'Efreet then said to him, Hath the earth become narrow to thee, that thou wouldst marry none but my mistress? But the groom was silent.

Return me an answer, said the 'Efreet, or I will make thine abode to be in the dust! — By Allah, then answered the groom, I am not in fault; for they compelled me, and I knew not that she had a lover among the buffaloes; but now I repent before Allah and before thee. Then the 'Efreet said, I swear by Allah that if thou depart from this place, or utter a word before the sun hath risen, I will slay thee: and when the sun hath risen go thy way, and never return to this house. And he seized the humpbacked groom, and, placing his head upside down upon the slabs, and his feet upwards, said to

him, Remain here, and I will watch thee until sunrise. — Thus did it happen to the humpback.

Now, as to Hasan Bedr-ed-Deen of El-Basrah, he left the humpback and the 'Efreet contending together, and, entering the house, seated himself in the bride-chamber; and lo, the bride approached, accompanied by an old woman, who stopped at the door of the chamber, and said, O Aboo-Shiháb,⁴⁷ rise, and take thy bride; and I command thee to the care of Allah. Then the old woman went away, and the bride, whose name was Sitt-el-Hosn,⁴⁸ advanced to the upper end of the chamber. Her heart was broken, and she said within herself, By Allah, I will not suffer him to caress me though my spirit depart from me! But when she had proceeded to the upper end of the chamber, she beheld Bedr-ed-Deen, and said, My beloved, until this hour art thou remaining? I had said within myself, perhaps thou and the hump-backed groom are to share me between you. — What, said he, should give the groom access to thee, and wherefore should he be my partner in the possession of thee? — Who, then she asked, is my husband? Thou or he? — O my mistress, answered Bedr-ed-Deen, we did not this for any other purpose than to make a jest of him, and that we might laugh at him; for when the tire-women and the singing-women and thy family beheld thine admirable beauty, they feared for us the effect of the eye, and thy father hired him for ten pieces of gold, in order that he might divert from us the eye; and now he hath departed. When Sitt-el-Hosn heard these words of Bedr-ed-Deen, she smiled, and uttered a gentle laugh, and said, By Allah, thou hast extinguished my fire! Take me then, I conjure thee, and press me to thy bosom. — And they embraced each other.

Not long after this, the 'Efreet said to the Jinneeyeh, Arise, and place thyself beneath the youth, and let us convey him back, lest the morning overtake us; for the time is near. So she advanced towards him, and, placing herself beneath his skirt, as he lay asleep, took him up, and flew away with him, in the state in which she found him, clad only in his shirt, and pursued her flight with the 'Efreet by her side. But God gave permission to some angels to cast at the 'Efreet a shooting-star of fire, and he was burnt. The Jinneeyeh, however, escaped unhurt, and deposited Bedr-ed-Deen in the place over which the shooting-star had burnt the 'Efreet. She would not pass beyond it, fearing for his safety; and as destiny had appointed, this place was Damascus: so she placed him by one of the gates of this city, and flew away.

When daylight therefore came, and the gates were opened, the people, coming forth, beheld a beautiful youth clad in his shirt, and with a cotton skull-cap without a turban. In consequence of his having been so long wakeful, he was now immersed in sleep; and when the people saw him, some said, Would that he had waited till he had put on his clothes! — another said, Objects of pity are the children of men of condition! Probably this youth hath just come forth from his drinking-place, on account of some business, and intoxication hath overcome him, and he hath wandered from the place to which he would go until he arrived at the gate of the city, and, finding it

locked, hath slept there. — They had expressed various opinions respecting him, and were wondering at his case, when Bedr-ed-Deen awoke. Perceiving that he was at the gate of a city, and surrounded by men, he was astonished, and said, Where am I, O good people; and what is the cause of your assembling around me, and what hath befallen me among you? They answered, We saw thee at the call to morning-prayer lying at this gate asleep; and we know nothing more of thy case. Where wast thou sleeping this night? — By Allah, O people, he replied, I was sleeping this night in Cairo. — On hearing this, one of them said, Dost thou eat hasheesh? ⁴⁹ Another said, Thou art mad. How couldst thou be passing the night in Cairo, and be sleeping in the morning at the city of Damascus? — He said to them, By Allah, O good people, I will tell you no falsehood: I was last night in the land of Egypt and the day before I was at El-Basrah. One of them said, This is a wonderful thing! Another said, This youth is mad. And they clapped their hands at him, and, conversing together, said, Alas, for his youth! By Allah, there is no denying his madness! — They then said to him, Return to thy reason. But he replied, I was yesterday a bridegroom in the land of Egypt. — Probably thou hast dreamt, said they, and hast seen this of which thou speakest in thy sleep.

And Hasan was confounded, and said, By Allah, this was not a dream: and where is the humpbacked groom who was sitting with us, and the purse of gold that I had? And where are my clothes and my drawers? — He then rose, and entered the city, and proceeded through its great thoroughfare-streets and market-streets; and the people crowded round him and paraded him: so he entered the shop of a cook. Now this cook was a robber,⁵⁰ whom God had caused to repent of his unlawful actions, and he had opened a cook's shop; and all the people of Damascus feared him on account of his boldness; therefore, when they saw that the youth had entered this shop, they left him, being afraid.

When the cook beheld Hasan Bedr-ed-Deen, and observed his beauty and comeliness, love for him entered his heart, and he said to him, Whence art thou, O young man? Relate to me thy story; for thou art become dearer to me than my soul. — So he related to him all that had happened, from beginning to end: and the cook said to him, O my master Bedr-ed-Deen, know that this is a wonderful event and an extraordinary story; but, O my son, conceal thy case until God dispel thy trouble, and remain with me in this place; and as I have not a son, I will adopt thee as such. Bedr-ed-Deen replied, Let it be as thou desirest, O uncle. And immediately the cook went out to the mart, and bought for Bedr-ed-Deen costly clothes, and put them on him: he then went to the Kádee, and made a declaration that he was his adopted son: ⁵¹ so Hasan Bedr-ed-Deen became known throughout the city of Damascus as the son of the cook; and he sat with him in the shop to receive the money, and in this situation he remained.

Now as to Sitt-el-Hosn, when daybreak came and she awoke, she found not Hasan Bedr-ed-Deen remaining with her, and, imagining that he would

soon return, she sat a while expecting him; and lo, her father came in to her, troubled at that which had befallen him from the Sultán, and at his having married his daughter by force to one of his servants, the humpbacked groom; and he said within himself, I will kill this girl if she have suffered the wretch to caress her. So he advanced to the bride-chamber, and, stopping at the door, said, O Sitt-el-Hosn! She answered, Well, O my master! — and came forth to him, walking with a vacillating gait, through joy, and kissed the ground before him; and her countenance beamed with increased splendour in consequence of her union with that gazelle. When her father, therefore, saw her in this state, he exclaimed to her, O thou base creature! art thou delighted with this groom? On hearing these words of her father, Sitt-el-Hosn smiled, and replied, By Allah, it is enough that thou hast done, and that the people laugh at me, and put me on an equality with this groom, who is not, in my estimation, of the value of a paring of one of my finger-nails; but as to my husband — by Allah, I never in the course of my life passed a night more delightful than that which I have just passed in his company: therefore jest not with me by mentioning that humpback.

When her father heard what she said he was filled with rage; his eyes glared so that little appeared of them but the white, and he said to her, Wo to thee! What are these words that thou sayest? Verily the humpbacked groom hath passed the night with thee! — I conjure thee by Allah, she rejoined, that thou mention him not. May Allah reject him, and reject his father! Continue not then to mock me by mentioning him; for the groom was only hired for ten pieces of gold, and he took his hire and departed; and I came and entered the bride-chamber, and beheld my husband seated, after the singing-women had displayed me before him; and he threw them red gold until he had enriched the poor who were present. I have reclined upon the bosom of my gentle-hearted husband, with the black eyes and the joined eyebrows. — When her father heard this, the light became darkness before his face, and he exclaimed to her, O thou abandoned one! What is this that thou sayest? Where is thy reason? — O my father, she replied, thou hast broken my heart in pieces! Wherefore dost thou pay no attention? This of whom I spake is my husband, and he hath retired to his private closet.

So her father went thither, in a state of astonishment, and, entering the closet, found the humpback groom with his head upon the slabs and his feet turned upwards; and the Wezeer was confounded at the sight, and said, Is not this the humpback? — and he spoke to him; but the humpback returned no answer, thinking that it was the 'Efreet who addressed him. The Wezeer, therefore, cried out at him with a loud voice, and said to him, Speak, or I will cut off thy head with this sword! Upon which the humpback exclaimed, By Allah, O sheykh of the 'Efreet, from the time that thou placedst me here I have not raised my head: I conjure thee therefore that thou shew favour to me! — The Wezeer, on hearing the humpback thus address him, said to him, What sayest thou? I am the father of the bride, and I am not an 'Efreet. — Then said the humpback, My life is not in thy hand, nor art

thou able to take my soul; so go thy way before he come to thee who hath treated me in this manner. Ye would not marry me to any but the mistress of buffaloes and the mistress of 'Efreet! May Allah, then, confound him who married me to her and confound him who was the cause of it!

Then did the humpbacked groom address the Wezeer, the father of the bride, again, saying, Allah confound him who was the cause of this! — Rise, said the Wezeer, and depart from this place. — Am I mad, he replied, that I should go with thee without the permission of the 'Efreet? For he said to me, When the sun shall have risen go thy way. — Hath the sun then risen or not? For I cannot depart from my place until the sun hath risen. — Upon this the Wezeer said to him, Who brought thee to this place? He answered, I came hither yesterday, and a dust rose from the midst of the water, and cried out, and increased in bulk until it became the size of a buffalo, and said to me words that entered my ear. Leave me, therefore, and go. Allah confound the bride and him who married me to her! — The Wezeer then approached him, and dragged him forth, and he went out running, doubting whether the sun had risen, and went up to the Sultán, and informed him of that which had happened to him with the 'Efreet.

But as to the Wezeer, the father of the bride, he returned with his reason perplexed respecting the case of his daughter, and said to her, O my daughter, reveal to me thy story. She replied, The elegant person before whom I was displayed remained with me; and if thou believe me not, see this is his turban, twisted just as it was, upon the chair,⁵² and his drawers are under the bed, and in them is something wrapped up: I know not what it is. So, when her father heard this, he entered the bride-chamber, and found the turban of Hasan Bedr-ed-Deen, the son of his brother; and taking it up, he turned it over, and said, This is such a turban as is worn by Wezeers, except that it is of the Mósilee⁵³ kind. He then observed an amulet sewed in his red cloth cap; and he unsewed it; and he took the drawers, and found the purse containing the thousand pieces of gold, and, opening this, he discovered in it a paper, which, when he had read it, he saw to be a copy of the Jew's contract, with the name of Hasan Bedr-ed-Deen the son of Noor-ed-Deen of Cairo; and he found also the thousand pieces of gold.

But when he read the paper he cried aloud and fell down in a swoon; and as soon as he recovered, and understood the case, he was astonished, and exclaimed, There is no deity but God, who is able to do whatsoever He willeth! Then said he, O my daughter, knowest thou who hath become thy husband? She answered, no. — He is the son of my brother, said he, and the son of thine uncle; and these thousand pieces of gold are thy dowry. Extolled be the perfection of God! Would that I knew how this event hath happened! — Then he opened the amulet that was sewed up, and found in it a paper written by the hand of his brother Noor-ed-Deen of Cairo, the father of Hasan Bedr-ed-Deen: and when he beheld the hand-writing of his brother he repeated this couplet: —

I behold their footsteps, and melt with desire, and pour forth my tears upon the places they have trodden.

Begging of Him who hath afflicted me by their separation, that He will bless me some day by a reunion.

So saying, he read the paper, and found in it the date of his marriage to the daughter of the Wezeer of El-Basrah, and that of his first introduction to her, and a record of his age at the time of his death, and the date of the birth of his son Hasan Bedr-ed-Deen; and he wondered, and shook with delight; and, comparing what had happened to his brother with the events that had happened to himself, he found that they corresponded exactly: his marriage and the marriage of his brother agreed in date, and their first visits to their respective wives in like manner; as also the birth of Bedr-ed-Deen, the son of his brother, and the birth of his daughter Sitt-el-Hosn. He took the two papers, and, going up with them to the Sultán, he acquainted him with all that had happened from the first of the case to the last; and the King was astonished, and ordered that the case should be immediately recorded.

The Wezeer then remained in expectation of the son of his brother; but he met with no tidings of him: so he said, By Allah, I will do a deed that none hath done before me: — and he took an ink-case and a pen, and wrote an inventory of the furniture of the house, describing the money-chest as having been in such a place, and a certain curtain in such another place, and everything in the house in like manner; and he folded up the paper, and ordered that all the furniture should be stored up; and he took the turban with its tarboosh, and also the farajeeyeh and the purse, and kept them himself.

After this, in due time, the daughter of the Wezeer gave birth to a son like the moon, resembling his father in beauty and symmetry and splendour and loveliness. They received him from his mother, and blackened the edges of his eyes with kohl,⁵⁴ and delivered him to the nurses, and named him 'Ajeeb.⁵⁵ His day was as a month; and his month, as a year;⁵⁶ and when seven years had passed over him, his grandfather committed him to a school-master, whom he charged to educate him with great care. He continued at the school four years, and used to fight with his schoolfellows, and abuse them, saying to them, Who among you is like me? I am the son of the Wezeer of Cairo. — So the boys went together to complain to the monitor of that which they suffered from 'Ajeeb; and the monitor said to them, I will teach you something to say to him when he cometh, and he shall repent of his coming to the school; and it is this: to-morrow, when he is come, seat yourselves round him, and say to one another, By Allah, none shall play with us at this game excepting him who shall tell us the name of his mother and that of his father; and he who knoweth not the name of his mother and that of his father is illegitimate; therefore he shall not play with us.

Accordingly, on the following morning they came to the school, and 'Ajeeb was there; and the boys surrounded him, and said as the monitor had directed them, and they all agreed to the proposal; and one said, My name is Májid,

and my mother is 'Alawee, and my father is 'Ezz-ed-Deen: — then another said after the same manner, and another, and so on, until the turn came to 'Ajeeb; and he said to them, My name is 'Ajeeb, and my mother is Sitt-el-Hosn, and my father is Shems-ed-Deen, the Wezeer of Cairo: — and they said to him, By Allah, the Wezeer is not thy father. 'Ajeeb replied, the Wezeer is my father indeed: — and upon this the boys laughed at him, and clapped their hands at him, saying Thou knowest not who is thy father: get away from us, therefore; for none shall play with us excepting him who knoweth the name of his father: — and immediately the boys dispersed from around him, and made a jest of him. In consequence of this treatment his heart became contracted, and he was almost choked with crying; and the monitor said to him, Dost thou really consider as thy father him who is thy grandfather, the Wezeer, the father of thy mother Sitt-el-Hosn? Thy father thou knowest not, nor do we know him; for the Sultán married her to the humpbacked groom, and the Jinn came and prevented him: so, if thou know not thy father, they will regard thee among them as illegitimate. Dost thou not see that the son of the woman who is coveted as a wife knoweth his father? The Wezeer of Cairo is thy grandfather; and as to thy father, we know him not, nor dost thou: return therefore to thy reason.

Upon this, 'Ajeeb went immediately to his mother, Sitt-el-Hosn, and complained to her, and wept; and his weeping prevented his speaking: and when his mother heard his complaint and his crying, her heart was inflamed for him, and she said to him, O my son, what maketh thee weep? Tell me thy story. — So he told her what he had heard from the boys and from the monitor, and said to her, O my mother, who is my father? She answered him, Thy father is the Wezeer of Cairo. But he said, He is not my father: tell me not, therefore, what is false; for the Wezeer is thy father; not mine: who then is my father? If thou do not tell me truly, I will kill myself with this dagger. — And when his mother heard the mention of his father, she wept at the allusion to the son of her uncle, and remembering the amiable qualities of Hasan Bedr-ed-Deen of El-Basrah, and what had happened to herself and him, she recited an ode commencing thus: —

They excited love in my heart, and departed; and far distant hath their abode become!
Reason forsook me when they withdrew, and sleep and patience abandoned me.

And she wept and cried out, and her son did the same; and lo, the Wezeer entered. His heart burned within him when he beheld their state, and he said to them, What causeth you to weep? She acquainted him therefore with the treatment that her son had experienced from the other boys of the school; and he, also, wept, and called to mind what had happened to his brother and himself and his daughter, and he knew not the mystery of the case. Then suddenly he arose, and, going up to the council-chamber, presented himself before the King, and related to him the story, begging his permission to travel eastwards to the city of El-Basrah, that he might make inquiries respecting the son of his brother; and requesting also of the Sultán

that he would write letters for him to all the countries through which he might pass, that, if he found the son of his brother in any place, he might take him away. And he wept before the Sultán, and the heart of the King was moved with compassion for him, and he wrote for him letters to all the regions and countries; upon which the Wezeer rejoiced, and, having offered up a prayer for the Sultán, took leave of him.

He descended immediately and prepared for the journey, and, taking with him all that he required, together with his daughter and her son 'Ajeeb, travelled the first day and the second and the third, and proceeded until he arrived at the city of Damascus, and beheld it with its trees and streams celebrated by the poets. He alighted in the open space called Meydán el-Hasbà; and, when he had pitched his tents, said to his servants, We will take rest here two days. So the servants entered the city to gratify their various desires; one to sell, another to buy, a third to enter the bath, and a fourth to visit the mosque of the Benee-Umeiyeh, which hath not in the world its equal. 'Ajeeb also entered the city, accompanied by his eunuch, in order to amuse themselves; and the eunuch walked behind 'Ajeeb, having in his hand a whip that would strike down a camel. And when the people of Damascus beheld 'Ajeeb, and his elegance of form and perfect beauty, and observed him to be endowed with admirable loveliness, and with kindness of manner, more bland than the northern zephyr, sweeter than limpid water to the thirsty, and more pleasant than health to the diseased, they followed him, running after him in crowds; and some sat waiting in the streets to see him pass. Thus did they until the slave, as destiny had ordained, stopped before the shop of 'Ajeeb's father, Hasan Bedr-ed-Deen, in which the cook who had acknowledged him as his adopted son in the presence of the Kádees and witnesses had established him; and this cook had died, and left him all his property, together with his shop.⁵⁷

When the slave stopped there on this day, the servants also stopped with him: and Hasan Bedr-ed-Deen beheld his son, and was charmed with him, observing his extreme beauty: his soul yearned towards him with natural sympathy, and his heart clung to him. He had just prepared a conserve of pomegranate-grains, sweetened with sugar; and the affection divinely inspired increased in him; so he called out in ecstasy, and said, O my master, O thou who hast captivated my heart and soul, and to whom my affections are drawn by sympathy! wilt thou come in to me and refresh my heart and eat of my food? And when he had said this, his eyes overflowed with involuntary tears, and he reflected upon his past experience and his condition at the present time. When 'Ajeeb heard the address of his father, his heart was in like manner drawn towards him by sympathy, and he looked towards the eunuch, and said to him, Verily my heart is moved with sympathy for this cook: he seemeth to have parted with a son: come in with us, therefore, that we may refresh his heart and eat his offering of hospitality: perhaps God, through our so doing, may accomplish our union with our father. But the eunuch replied, By Allah, O my master, it is not proper. How should we,

who are of the family of the Wezeer, eat in the shop of a cook? I will, however, drive away the people from thee, lest they see thee: otherwise it will be impossible for thee to enter the shop.

On hearing the reply of the eunuch, Bedr-ed-Deen was surprised, and, looking towards him, while his tears flowed down his cheeks, said to him, Verily my heart loveth him. — Let us hear no more of these words, said the eunuch: — and he desired the youth not to enter: but the father of 'Ajeeb cast his eyes upon the eunuch, and said, Great sir, wherefore wilt thou not refresh my heart and come in to me? O thou who resemblest black dust, but whose heart is white! O thou who hast been described in such and such terms of praise! — so that the eunuch laughed, and said, What wouldst thou say? Speak, and be brief. — And Bedr-ed-Deen recited this couplet: —

Were it not for his accomplishments and admirable faithfulness, he had not been invested with authority in the abode of Kings.

What an excellent guardian for the hareem is he! On account of his beauty the angels of heaven wait upon him!

This address pleased the eunuch so much that he took the hand of 'Ajeeb, and entered the cook's shop; and Bedr-ed-Deen ladled out a saucerful of conserve of pomegranate-grains prepared with almonds and sugar, and the slave and the youth ate together; Bedr-ed-Deen saying to them, Ye have delighted me by your company: eat, and may it benefit you! 'Ajeeb then said to his father, Sit down and eat with us; and perhaps God will unite us to him whom we desire. And Bedr-ed-Deen said, O my son, hast thou been afflicted in thy tender years by the separation of those whom thou lovest? — Yes, O uncle, answered 'Ajeeb' my heart is inflamed by the absence of one of those who are dear to me: the friend who hath withdrawn himself from me is my father, and I and my grandfather have come abroad to search for him through the world; and how do I sigh for my union with him! — And he wept bitterly; and his father, moved by his tears, wept with him, reflecting upon his own desolate state, separated from those he loved, deprived of his father, and far removed from his mother; and the eunuch was moved with compassion for him.

They all ate together until they were satisfied; after which, the youth and the slave arose, and quitted the shop of Bedr-ed-Deen, who felt as if his soul had departed from his body and gone with them. He could not endure their absence for the twinkling of an eye; so he shut up his shop and followed them, though ignorant that the youth was his son, and walked quickly until he came up to them before they had gone out from the great gate; whereupon the eunuch, looking back at him, said, What dost thou want, O cook? Bedr-ed-Deen answered, When ye departed from me, I felt as if my soul had quitted my body, and, having some business in the suburb, I was desirous of accompanying you to transact my business, and, after that, to return. But the eunuch was angry, and said to 'Ajeeb, Verily this repast was unlucky: respectful treatment hath become incumbent on us; and see, he is

following us from place to place. 'Ajeeb therefore looked round, and, seeing the cook, was enraged, and his face became red; but he said to the eunuch, Suffer him to walk in the public road of the Muslims; but when we shall have turned from it to our tents, if he do the same, and we know that he is following us, we will drive him back.

And he hung down his head and went on, with the eunuch behind him. Bedr-ed-Deen, however, followed them to the Meydán el-Hasbà, and when they had drawn near to the tents they looked back and saw him behind them; and 'Ajeeb was angry, fearing that the eunuch might inform his grandfather, and lest it should be said that he had entered the cook's shop, and that the cook had followed him. He looked at him till his eyes met the eye of his father, who had become as a body without a soul; and he fancied that his eye bore an expression of deceit, and that he was perhaps a knave: so his anger increased, and he took up a stone, and threw it at his father, and the stone struck him on the forehead, and wounded him, and he fell down in a swoon, the blood flowing over his face. 'Ajeeb went on with the eunuch to the tents; and Hasan Bedr-ed-Deen, when he recovered his senses, wiped off the blood, and, having cut off a piece of linen from his turban, bound up his head with it, blaming himself, and saying, I wronged the youth when I shut up my shop and followed him, so he thought I was a deceiver. He then returned to his shop, and occupied himself with the sale of his meats; and he yearned with desire for his mother, who was at El-Basrah.

The Wezeer, his uncle, remained at Damascus three days, and then departed to Hems, and having entered this town, proceeded thence, inquiring at every place where he halted in his journey until he had arrived at Márideen and El-Môsil and Diyár Bekr. He continued his journey until he arrived at the city of El-Basrah, and when he had entered it and taken up his quarters, he went and presented himself before the Sultán, who received him with respect and honour, and inquired the reason of his coming: so he acquainted him with his story, and informed him that the Wezeer 'Alee Noor-ed-Deen was his brother. The Sultán ejaculated, God have mercy upon him! ⁵⁸ — and said, O Sáheb,⁵⁹ he was my Wezeer, and I loved him much: he died twelve years ⁶⁰ ago, and left a son; but we have lost him, and have heard no tidings of him: his mother, however, is with us, for she is the daughter of my old Wezeer. On hearing from the King that the mother of his nephew was alive, the Wezeer Shems-ed-Deen rejoiced, and said, I am desirous of having an interview with her. And the King gave him immediate permission to visit her at his brother's house: so he went thither, and kissed the threshold, and, entering an open court, found a door over-arched with hard stone inlaid with various kinds of marble of every colour; and he walked along by the walls of the house, and as he cast his eyes around upon them he observed the name of his brother Noor-ed-Deen inscribed on them in characters of gold; and he went to the name, and kissed it, and wept. He then advanced to the saloon of his brother's wife, the mother of Hasan Bedr-ed-Deen of El-Basrah.

During the absence of her son she had given herself up to weeping and wailing night and day; and after she had long suffered from his separation she made for her son a tomb of marble in the midst of the saloon, where she wept for him night and day, sleeping nowhere but by this tomb. And when Shems-ed-Deen arrived at her apartment he heard her voice apostrophizing the tomb; and while she was thus occupied he entered and saluted her, and informed her that he was her husband's brother; acquainting her with what had passed, and revealing to her the particulars of the story. He told her that her son Hasan Bedr-ed-Deen had passed a whole night with his daughter, and disappeared in the morning, and that his daughter had borne him a son, whom he had brought with him: and when she heard this news of her son, and that he was perhaps still living, and beheld her husband's brother, she fell at his feet and kissed them, addressing him with this couplet: —

Divinely is he inspired who acquainteth me with their approach; for he hath brought information most delightful to be heard.

If he would be satisfied with that which is cast off,⁶¹ I would give him a heart rent in pieces at the hour of valediction.

The Wezeer then sent to bring 'Ajeeb; and when he came, his grandmother rose to him and embraced him, and wept; but Shems-ed-Deen said to her, This is not a time for weeping, but rather a time for preparing thyself to accompany us on our return to the land of Egypt: and perhaps God may unite us with thy son, my nephew. She replied, I hear and obey: — and, arising immediately, collected all her property and treasures, and her female slaves, and forthwith prepared herself; after which the Wezeer, Shems-ed-Deen, went up again to the Sultán of El-Basrah, and took leave of him; and the King sent with him presents and rarities for the Sultán of Egypt.

The Wezeer departed without delay, accompanied by his brother's wife, and continued his journey until he arrived at the city of Damascus, where he alighted again, and encamped, and said to his attendants, We will remain at Damascus a week, to buy, for the Sultán, presents and rarities. 'Ajeeb then said to the eunuch, Boy,⁶² I long for a little diversion: arise, therefore, and let us go to the market of Damascus, and see what is going on there, and what hath happened to that cook whose confection we ate and whose head we broke, notwithstanding he had treated us with kindness; we acted ill towards him. The eunuch replied, I hear and obey: — and 'Ajeeb went forth with him from the tents, the tie of blood inciting him to visit his father, and they entered the city, and proceeded to the shop of the cook, whom they found standing there.

It was then near the time of afternoon-prayers; and it happened that he had again just prepared a confection of pomegranate-grains; and when they drew near to him, the heart of 'Ajeeb yearned towards him when he saw him, and he perceived the scar occasioned by the stone that he had thrown. He said to him, Peace be on thee! Know that my heart is with

thee. — And when Bedr-ed-Deen beheld him, his affections were engrossed by him, and his heart throbbed with emotion towards him, and he hung down his head, desiring to adapt his tongue to speech, and unable to do so: but presently he raised his head, and, looking towards the youth in an humble and abject manner, recited these verses: —

I wished for my beloved; but when I beheld him I was confounded, and possessed neither tongue nor eye.

I hung down my head in honour and reverence, and would have hidden what I felt; but it would not be concealed.

I had prepared a volume of expostulation; but when we met I remembered not a word.

He then said to them, Refresh ye my heart, and eat of my food; for, by Allah, as soon as I beheld thee, my heart yearned towards thee, and I had not followed thee unless I had been deprived of my reason. — By Allah, replied 'Ajeeb, thou dost indeed love us, and we ate a morsel with thee; but after it thou keptest close behind us and wouldst have disgraced us: we will not eat again with thee, therefore, but on the condition of thy swearing that thou wilt not follow us; and otherwise we will not come to thee again henceforth; for we are staying at this city a week, in order that my grandfather may procure presents for the King. — I bind myself, said Bedr-ed-Deen, to do as ye desire. So 'Ajeeb entered the shop with the eunuch, and Bedr-ed-Deen placed before them a saucer filled with the confection of pomegranate-grains; upon which 'Ajeeb said to him; Eat with us; and may God dispel our affliction: — and Bedr-ed-Deen was delighted, and he ate with them; but he turned not his eyes from the youth; for his heart and all his faculties were captivated by him. 'Ajeeb, observing this, said to him, Knowest thou not that I told thee thou wast a rude doter? Enough of this: continue not to gaze at my face. — Bedr-ed-Deen, therefore, apologized to him, and began to put morsels into the mouth of 'Ajeeb, and then did the same to the eunuch.

Afterwards he poured the water upon their hands, and when they had washed he loosed a napkin of silk from his waist and wiped them with it. He next sprinkled rose-water upon them from a bottle that was in his shop, and went out, and returned with two cups of sherbet prepared with rose-water infused with musk, and, placing these before them, he said, Complete your kindness. So 'Ajeeb took a cup and drank; and Bedr-ed-Deen handed the other to the eunuch; and both drank until their stomachs were full, and gratified their appetites to a degree beyond their usual habit.

They then departed, and hastened back to the tents, and 'Ajeeb went in to his grandmother, the mother of his father Hasan Bedr-ed-Deen; and she kissed him, and said, Where hast thou been? He answered, In the city. And she arose, and brought him a saucer of confection of pomegranate-grains, which happened to be somewhat deficient in sweetness; and she said to the eunuch, Sit down with thy master. The eunuch said within himself, By Allah, we have no appetite. He, however, seated himself, and

'Ajeeb did the same, though satiated with what he had eaten and drunk, and dipped a morsel of bread in the confection, and ate it; but it seemed to him insipid, on account of his being thus cloyed, and he loathed it, and said, What is this nasty dish? — O my child, said his grandmother, dost thou find fault with my cookery? It was I who prepared it; and, except thy father, Hasan Bedr-ed-Deen, there is none who can cook it as well as myself — By Allah, O my mistress, replied 'Ajeeb, This thy dish is not well prepared: we have just now seen in the city a cook who had prepared a confection of pomegranate-grains, but its odour was such as to dilate the heart, and the confection itself, such as to excite appetite in one already satiated: as to thine, in comparison with his, it is good for nothing.

His grandmother, on hearing this, fell into a violent rage, and turning towards the eunuch, said to him, Wo to thee! Hast thou corrupted my child? Thou hast taken him into the shops of the cooks! — The eunuch feared, and denied, saying, We did not enter the shop, but only passed by it: — but 'Ajeeb said, By Allah, we entered and ate, and what we ate was better than this mess of thine. And upon this his grandmother arose, and informed her husband's brother, and incensed him against the eunuch. The slave was therefore brought before the Wezeer, and he said to him, Wherefore didst thou take my child into the cook's shop? The eunuch, fearing, said again, We did not enter. — Nay, said 'Ajeeb, we did enter, and ate of a confection of pomegranate-grains until we were satiated, and the cook gave us to drink sherbet with ice and sugar. The Wezeer's anger with the eunuch now increased, and he asked him again; but still he denied.

Then said the Wezeer, If this assertion be true, sit down and eat before us. The eunuch therefore advanced, and would have eaten; but he could not; and he threw down the morsel that was in his hand, and said, O my master, I am satiated since yesterday. And by this the Wezeer knew that he had eaten in the shop of the cook: so he ordered the female slaves to throw him down upon the ground, and they did so, and he gave him a severe beating, while the slave cried for mercy, but still saying, I am satiated since yesterday! The Wezeer then interrupted the beating, and said to him, Declare the truth. And at length the eunuch said, Know that we did enter the shop of the cook while he was cooking pomegranate-grains, and he ladled out for us some of the confection, and, by Allah, I never in my life ate any like it, or any more detestable than this which is before us.

The mother of Bedr-ed-Deen, enraged at this, said, Thou shalt go to this cook, and bring us a saucerful of his confection and shew it to thy master, that he may say which of the two is the better and the more delicious. — Well, replied the eunuch: and immediately she gave him a saucer, and half a piece of gold; and he went to the shop, and said to the cook, We have laid a wager respecting thy confection at the tent of our master; for there is a mess of pomegranate-grains cooked by the family: give us, therefore, for this half-piece of gold, and apply thyself to prepare it perfectly; for we have received an excruciating beating on account of thy cookery. Laugh-

ing at these words, Bedr-ed-Deen replied, By Allah, none excelleth in the preparation of this confection except myself and my mother, and she is now in a distant country. And he ladled out as much as filled the saucer, and perfected it by the addition of some musk and rose-water. The eunuch then hastened back with it to the family; and the mother of Hasan took it, and, tasting its delicious flavour, immediately knew who had prepared it, and shrieked, and fell down in a swoon. The Wezeer was amazed at the event; and they sprinkled some rose-water upon her, and when she recovered she said, If my son be yet in the world, no one but he cooked this confection: he is my son Hasan Bedr-ed-Deen without doubt: for none but he can prepare this, except myself, and it was I who taught him to do it.

When the Wezeer heard these words, he rejoiced exceedingly, and exclaimed, Oh, how I long to behold my brother's son! Will fortune, indeed, unite us with him? But I look not for our union from any but God, whose name be exalted! — And he instantly arose, and called out to his male attendants, saying, Let twenty men of you go to the shop of the cook, and demolish it, and bind his hands behind him with his turban, and drag him hither by force, but without any injury to his person. They replied, Well. The Wezeer then rode immediately to the palace, and, presenting himself before the Viceroy of Damascus, shewed him the contents of the letters which he had brought from the Sultán; and the Viceroy, after kissing them, put them to his head, and said, Who is thine offender? He answered, A man who is by trade a cook. And instantly the Viceroy ordered his Chamberlains to repair to his shop; and they went thither; but found it demolished, and everything that had been in it broken; for when the Wezeer went to the palace, his servants did as he had commanded them. They were then waiting his return from the palace; and Bedr-ed-Deen was saying within himself, What can they have discovered in the confection, that such an event as this should have befallen me?

And when the Wezeer returned from the Viceroy, and had received his permission to take his offender and to depart with him, he entered the encampment, and called for the cook. They brought him, therefore, with his hands bound behind him with his turban; and when he saw his uncle he wept bitterly, and said, O my master, what crime have ye found in me? The Wezeer said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes: and have ye found in it anything that requires one's head to be struck off? This, replied the Wezeer, is the smallest part of thy recompense. — Wilt thou not, said Bedr-ed-Deen, acquaint me with my crime? The Wezeer answered, Yea, immediately. And forthwith he called out to the young men, saying, Bring the camels!

They then took Bedr-ed-Deen, and put him in a chest, and, having locked him up in it, commenced their journey, and continued on their way till the approach of night, when they halted and ate, and, taking out Bedr-ed-Deen, fed him; after which they put him again into the chest, and in like manner proceeded to another station. Here also they took him out;

and the Wezeer said to him, Art thou he who cooked the confection of pomegranate-grains? He answered, Yes, O my master. And the Wezeer said, Shackle his feet. And they did so, and restored him to the chest. They then continued their journey to Cairo; and when they arrived at the quarter called Er-Reydáneeyeh⁶³ the Wezeer commanded to take out Bedr-ed-Deen again from the chest, and to bring him a carpenter, to whom he said, Make, for this man, a cross.⁶⁴ — What, said Bedr-ed-Deen, dost thou mean to do with it? The Wezeer answered, I will crucify thee upon it, and nail thee to it, and then parade thee about the city. — Wherefore, demanded Bedr-ed-Deen, wilt thou treat me thus? — The Wezeer replied, For thy faulty preparation of the confection of pomegranate-grains, because thou madest it deficient in pepper. — Because of its deficiency in pepper, exclaimed Bedr-ed-Deen, wilt thou do all this to me? Art thou not satisfied with having thus imprisoned me, and fed me every day with only one meal? — The Wezeer answered, For its deficiency in pepper, thy recompense shall be nothing less than death.

And Bedr-ed-Deen was amazed, and bewailed his lot, and remained a while absorbed in reflection. The Wezeer, therefore, said to him, Of what art thou thinking? He answered, Of imbecile minds, such as thine; for if thou wert a man of sense thou wouldst not have treated me in this manner on account of the deficiency of pepper. — It is incumbent on us, replied the Wezeer, to punish thee, that thou mayest not do the like again: — to which Bedr-ed-Deen rejoined, The least of the things thou hast done to me were a sufficient punishment. The Wezeer, however, said, Thy death is unavoidable. — All this conversation took place while the carpenter was preparing the cross; and Bedr-ed-Deen was looking on.

Thus they both continued until the approach of night, when Bedr-ed-Deen's uncle took him and put him again into the chest, saying, To-morrow shall be thy crucifixion. He then waited until he perceived that he was asleep; upon which he remounted, and, with the chest borne before him, entered the city, and repaired to his house: and when he had arrived there he said to his daughter Sitt-el-Hosn, Praise be to God who hath restored to thee the son of thine uncle! Arise, and furnish the house as it was on the night of the bridal display. — She therefore ordered her female slaves to do so; and they arose, and lighted the candles; and the Wezeer brought out the paper upon which he had written his inventory of the furniture of the house, and read it, and ordered them to put every thing in its place, so that the beholder would not doubt that this was the very night of the bridal display. He directed them to put Bedr-ed-Deen's turban in the place where its owner had deposited it, and in like manner the trousers, and the purse which was beneath the mattress, and ordered his daughter to adorn herself as she was on the bridal night, and to enter the bride-chamber; saying to her, When the son of thine uncle comes into thy chamber, say to him, Thou hast loitered since thou withdrewest from me this night: — and request him to return and converse with thee till day. — Having thus arranged everything, the

Wezeer took out Bedr-ed-Deen from the chest, removed the shackles from his feet, and stripped him of his outer clothes, leaving him in his shirt.

All this was done while he was asleep, unconscious of what was passing; and when he awoke, and found himself in an illuminated vestibule, he said, within himself, Am I bewildered by dreams, or am I awake? Then rising, he advanced a little way to an inner door, and looked, and lo, he was in the house in which the bride had been displayed, and he beheld the bride-chamber and the couch and his turban and clothes. Confounded at the sight of these things, he took one step forwards and another backwards, thinking, Am I asleep or awake? And he began to wipe his forehead, and exclaimed in his astonishment, By Allah, this is the dwelling of the bride who was here displayed before me: and yet I was just now in a chest. And while he was addressing himself, behold Sitt-el-Hosn lifted up the corner of the musquito curtain, and said, O my master, wilt thou not come in? for thou hast loitered since thou withdrewest from me this night.

When he heard these words he looked at her face, and laughed, and said, Verily, these appearances are bewildering illusions of a dream! Then entering, he sighed; and as he reflected upon what had happened to him, he was perplexed at his situation, and his case seemed involved in obscurity. Looking at his turban and trousers, and the purse containing the thousand pieces of gold, he exclaimed, Allah is all-knowing! — but it seemeth to me that I am bewildered by dreams! — And he was confounded in the excess of his astonishment. Upon this, therefore, Sitt-el-Hosn said to him, Wherefore do I behold thee thus astonished and perplexed? Thou wast not so in the commencement of the night. — And he laughed, and asked her, How many years have I been absent from thee? — Allah preserve thee! she exclaimed. The name of Allah encompass thee! ⁶⁵ Thou hast only withdrawn to yonder apartment. What hath passed in thy mind? — On hearing this he smiled, and replied, Thou hast spoken truth; but when I withdrew from thee, sleep overcame me, and I dreamt that I was a cook in Damascus, and that I lived there twelve years; ⁶⁶ and I thought that a youth of the sons of the great came to me, accompanied by a eunuch — and he proceeded to relate what had happened to him in consequence of this youth's visit: then drawing his hand over his forehead, he felt the scar occasioned by the blow, and exclaimed, By Allah, O my mistress, it seemeth as though it were true; for he struck me with a stone upon my forehead, and cut it open: it seemeth, therefore, as though this had really happened when I was awake: but probably this dream occurred when we were both asleep. I imagined in my dream that I was transported to Damascus, without tarboosh or turban or trousers, and that I followed the occupation of a cook. — And again, for a while, he remained utterly confounded. He then said, By Allah, I imagined that I made a confection of pomegranate-grains containing but little pepper. Verily I must have been asleep, and in my sleep have seen all this. — I conjure thee by Allah, said Sitt-el-Hosn, tell me what more thou sawest?

And he related to her the whole; and added, If I had not awaked, they would have crucified me upon a wooden cross. — On account of what? said she. He answered, On account of the deficiency of pepper in the confection of pomegranate-grains; and I imagined that they demolished my shop, and broke all my vessels, and put me in a chest, and brought the carpenter to make a cross of wood; for they intended to crucify me upon it. Praise be to God, therefore, who caused all this to occur to me in sleep, and caused it not to happen to me when I was awake! — Sitt-el-Hosn, laughing at his words, pressed him to her bosom, and he in like manner embraced her. Then, reflecting again, he said, By Allah, it seems as if it had happened when I was awake; and I knew not the reason, nor the truth of the case. — And he composed himself to sleep, perplexed with his case, and sometimes saying, I saw it in my sleep, — and other times, I experienced it awake.

Thus he continued until the morning, when his uncle, the Wezeer Shems-ed-Deen, came in to him, and saluted him; and Bedr-ed-Deen, as soon as he beheld him, exclaimed, I conjure thee by Allah, tell me art not thou he who gave orders to bind my hands behind me, and to nail up my shop, on account of the confection of pomegranate-grains, because it was deficient in pepper? The Wezeer answered, Know, O my son, that the truth hath appeared, and what was hidden hath been manifested. Thou art the son of my brother; and I did not this but to know if thou wert he who visited my daughter on that night. I was not convinced of this until I saw that thou knewest the house, and thy turban and trousers and gold, and the two papers; namely, the one which thou wrotest, and that which thy father, my brother, wrote: for I had never seen thee before, and therefore knew thee not; and as to thy mother, I have brought her with me from El-Basrah. — Having thus said, he threw himself upon him, and wept; and Bedr-ed-Deen, full of astonishment at his uncle's words, embraced him, and in like manner wept from excess of joy. The Wezeer then said to him, O my son, the cause of all this was what passed between me and thy father. And he related to him the circumstances of their case, and the cause of his father's departure to El-Basrah; after which he sent for 'Ajeeb; and when the father of the youth saw him, he exclaimed, This is he who threw the stone at me. — This, said the Wezeer, is thy son. And Bedr-ed-Deen cast himself upon him, and recited the following verses: —

Long have I wept on account of our disunion; the tears overflowing from my eyelids;
And I vowed that if Providence should bring us together, I would never again mention
our separation.

Joy hath overcome me to such a degree that by its excess it hath made me weep.
O eye, thou hast become so accustomed to tears that thou weepest from happiness as
from grief.⁹⁷

And when he had uttered these words, his mother, beholding him, threw herself upon him, and repeated this couplet: —

Fortune made a vow to torment me incessantly; but thine oath hath proved false, O Fortune; therefore expiate it.⁶⁸ Happiness hath arrived, and the beloved is come to my relief: repair then to the messenger of festivity, and hasten.

She afterwards related to him everything that had happened to her; and he also acquainted her with all that he had suffered; and they offered up thanks to God for their union. The Wezeer then went up to the Sultán, and informed him of these occurrences; and the King was astonished, and ordered that a statement of them should be inserted in the records, to be preserved to future ages. And the Wezeer resided with his brother's son, and his own daughter and her son, and with the wife of his brother; and all of them passed their lives in the enjoyment of the utmost happiness until they were visited by the terminator of delights, and the separator of companions.⁶⁹

Conclusion of the Story of the Three Apples

Such, O Prince of the Faithful, said Jaafar, were the events that happened to the Wezeer Shems-ed-Deen and his brother Noor-ed-Deen. — By Allah, exclaimed the Khaleefeh Hároon Er-Rasheed, this story is wonderful! And he gave one of his own concubines to the young man who had killed his wife, and appointed him a regular maintenance; and the young man became one of his companions at the table.

V

THE STORY OF THE HUMPBACK AND THOSE ACCUSED OF HIS DEATH

THERE was, in ancient times, in the City of El-Basrah,¹ a tailor who enjoyed an ample income, and was fond of sport and merriment. He was in the habit of going out occasionally with his wife, that they might amuse themselves with strange and diverting scenes; and one day they went forth in the afternoon,² and, returning home in the evening, met a hump-backed man, whose aspect was such as to excite laughter in the angry, and to dispel anxiety and grief: so they approached him to enjoy the pleasure of gazing at him, and invited him to return with them to their house, and to join with them in a carousal that night.

He assented to their proposal; and after he had gone with them to the house, the tailor went out to the market; night having then approached. He bought some dried fish, and bread and limes and sweetmeat, and, returning with them, placed the fish before the humpback; and they sat down to eat; and the tailor's wife took a large piece of fish, and crammed the humpback with it, and, closing his mouth with her hand, said, By Allah, thou shalt not swallow it but by gulping it at once, and I will not give thee time to chew it. He therefore swallowed it; but it contained a large and sharp bone, which stuck across in his throat, his destiny having so determined, and he expired. The tailor exclaimed, There is no strength nor power but in God, the High, the Great! Alas, that this poor creature should not have died but in this manner by our hands! — Wherefore this idling? exclaimed the woman. — And what can I do? asked her husband. — Arise, she answered, and take him in thy bosom, and cover him with a silk napkin: I will go out first, and do thou follow me, this very night, and say, This is my son, and this is his mother; and we are going to convey him to the physician, that he may give him some medicine.

No sooner had the tailor heard these words than he arose, and took the humpback in his bosom. His wife, accompanying him, exclaimed, O my child! may Allah preserve thee! Where is the part in which thou feeblest pain; and where hath this smallpox attacked thee? — So every one who saw them said, They are conveying a child smitten with the smallpox. Thus they proceeded, inquiring as they went, for the abode of the physician; and the people directed them to the house of a physician who was a Jew; and they knocked at the door, and there came down to them a black slave-girl, who opened the door, and beheld a man carrying (as she imagined) a child,

and attended by its mother; and she said, What is your business? — We have a child here, answered the tailor's wife, and we want the physician to see him: take, then, this quarter of a piece of gold and give it to thy master, and let him come down and see my son; for he is ill. The girl, therefore, went up, and the tailor's wife, entering the vestibule, said to her husband, Leave the humpback here, and let us take ourselves away. And the tailor, accordingly, set him up against the wall, and went out with his wife.

The slave-girl, meanwhile, went in to the Jew, and said to him, Below, in the house, is a sick person, with a woman and a man: and they have given me a quarter of a piece of gold for thee, that thou mayest prescribe for them what may suit his case. And when the Jew saw the quarter of a piece of gold, he rejoiced, and, rising in haste, went down in the dark; and in doing so, his foot struck against the lifeless humpback. O Ezra! he exclaimed — O Heavens and the Ten Commandments! O Aaron, and Joshua son of Nun! It seemeth that I have stumbled against this sick person, and he hath fallen down the stairs and died! And how shall I go forth with one killed from my house? O Ezra's ass! ³ — He then raised him, and took him up from the court of the house to his wife, and acquainted her with the accident. — And why sittest thou here idle? said she; for if thou remain thus until daybreak our lives will be lost: let me and thee, then, take him up to the terrace, and throw him into the house of our neighbour the Muslim; for he is the steward of the Sultán's kitchen, and often do the cats come to his house, and eat of the food which they find there; ⁴ as do the mice too: and if he remain there for a night, the dogs will come down to him from the terraces and eat him up entirely.⁵ So the Jew and his wife went up, carrying the humpback, and let him down by his hands and feet to the pavement; placing him against the wall; which having done, they descended.

Not long had the humpback been thus deposited when the steward returned to his house, and opened the door, and going up with a lighted candle in his hand, found a son of Adam standing in the corner next the kitchen; upon which he exclaimed, What is this? By Allah, the thief that hath stolen our goods is none other than a son of Adam, who taketh what he findeth of flesh or grease, even though I keep it concealed from the cats and dogs; and if I killed all the cats and dogs of the quarter it would be of no use; for he cometh down from the terraces! — And so saying, he took up a great mallet, and struck him with it, and then, drawing close to him, gave him a second blow with it upon the chest, when the humpback fell down, and he found that he was dead; whereupon he grieved, and said, There is no strength nor power but in God! And he feared for himself, and exclaimed, Curse upon the grease and the flesh, and upon this night, in which the destiny of this man hath been accomplished by my hand! Then, looking upon him, and perceiving that he was a humpback, he said, Is it not enough that thou art humpbacked, but must thou also be a robber, and steal the flesh and the grease? O Protector, cover me with thy gracious shelter! —

And he lifted him upon his shoulders, and descended, and went forth from his house, towards the close of the night, and stopped not until he had conveyed him to the commencement of the market-street, where he placed him upon his feet by the side of a shop at the entrance of a lane, and there left him and retired.

Soon after, there came a Christian, the Sultán's broker, who, in a state of intoxication, had come forth to visit the bath; and he advanced, staggering, until he drew near to the humpback, when he turned his eyes, and beheld one standing by him. Now some persons had snatched off his turban early in the night,⁶ and when he saw the humpback standing there, he concluded that he intended to do the same; so he clenched his fist, and struck him on the neck. Down fell the humpback upon the ground, and the Christian called out to the watchman of the market,⁷ while, still in the excess of his intoxication, he continued beating the humpback, and attempting to throttle him. As he was thus employed, the watchman came, and, finding the Christian kneeling upon the Muslim⁸ and beating him, said, Arise, and quit him! He arose, therefore, and the watchman, approaching the humpback, saw that he was dead, and exclaimed, How is it that the Christian dareth to kill the Muslim? Then seizing the Christian, he bound his hands behind him, and took him to the house of the Wálee;⁹ the Christian saying within himself, O Heavens! O Virgin! how have I killed this man? and how quickly did he die from a blow of the hand! — Intoxication had departed, and reflection had come.

The humpback and the Christian passed the remainder of the night in the house of the Wálee, and the Wálee ordered the executioner to proclaim the Christian's crime, and he set up a gallows, and stationed him beneath it. The executioner then came, and threw the rope round his neck, and was about to hang him, when the Sultán's steward pushed through the crowd, seeing the Christian standing beneath the gallows, and the people made way for him, and he said to the executioner, Do it not; for it was I who killed him. — Wherefore didst thou kill him? said the Wálee. He answered, I went into my house last night, and saw that he had descended from the terrace and stolen my goods; so I struck him with a mallet upon his chest, and he died, and I carried him out, and conveyed him to the market-street, where I set him up in such a place, at the entrance of such a lane. Is it not enough for me to have killed a Muslim, that a Christian should be killed on my account? Hang, then, none but me. — The Wálee, therefore, when he heard these words, liberated the Christian broker, and said to the executioner, Hang this man, on the ground of his confession. And he took off the rope from the neck of the Christian, and put it around the neck of the steward, and, having stationed him beneath the gallows, was about to hang him, when the Jewish physician pushed through the crowd, and called out to the executioner, saying to him, Do it not: for none killed him but I; and the case was this: he came to my house to be cured of a disease,

and as I descended to him I struck against him with my foot, and he died: kill not the steward, therefore; but kill me.

So the Wálee gave orders to hang the Jewish physician; and the executioner took off the rope from the steward's neck, and put it round the neck of the Jew. But, lo, the tailor came, and, forcing his way among the people, said to the executioner, Do it not; for none killed him but I; and it happened thus: I was out amusing myself during the day, and as I was returning at the commencement of the night, I met this humpback in a state of intoxication, with a tambourine, and singing merrily; and I stopped to divert myself by looking at him, and took him to my house. I then bought some fish, and we sat down to eat, and my wife took a piece of fish and a morsel of bread, and crammed them into his mouth, and he was choked, and instantly died. Then I and my wife took him to the house of the Jew, and the girl came down and opened the door, and while she went up to her master, I set up the humpback by the stairs, and went away with my wife: so, when the Jew came down and stumbled against him, he thought that he had killed him. — And he said to the Jew, Is this true? He answered, Yes. The tailor, then, looking towards the Wálee, said to him, Liberate the Jew, and hang me. And when the Wálee heard this he was astonished at the case of the humpback, and said, Verily this is an event that should be recorded in books! And he said to the executioner, Liberate the Jew, and hang the tailor on account of his own confession. So the executioner led him forward, saying, Dost thou put forward this and take back that; and shall we not hang one? And he put the rope round the neck of the tailor.

Now the humpback was the Sultán's buffoon, and the Sultán could not bear him to be out of his sight; and when the humpback had got drunk, and been absent that night and the next day until noon, the King inquired respecting him of some of his attendants, and they answered him, O our lord, the Wálee hath taken him forth dead, and gave orders to hang the person who killed him, and there came a second and a third person, each saying, None killed him but I: — and describing to the Wálee the cause of his killing him. When the King, therefore, heard this, he called out to the Chamberlain, and said to him, Go down to the Wálee, and bring them all hither before me. So the Chamberlain went down, and found that the executioner had almost put to death the tailor, and he called out to him, saying, Do it not: — and informed the Wálee that the case had been reported to the King. And he took him, and the humpback borne with him, and the tailor and the Jew and the Christian and the steward, and went up with them all to the King; and when the Wálee came into the presence of the King, he kissed the ground, and related to him all that had happened. And the King was astonished, and was moved with merriment, at hearing this tale; and he commanded that it should be written in letters of gold. He then said to those who were present, Have ye ever heard anything like the story of this humpback? And upon this the Christian advanced, and said, O King of the age, if thou permit me I will relate to thee an event that

hath occurred to me more wonderful and strange and exciting than the story of the humpback. — Tell us then thy story, said the King. And the Christian related as follows: —

THE CHRISTIAN BROKER'S STORY OF THE YOUNG MAN WHOSE HANDS WERE CUT OFF

Know, O King of the age, that I came to this country with merchandise, and destiny stayed me among your people. I was born in Cairo, and am one of its Copts, and there I was brought up. My father was a broker; and when I had attained to manhood, he died, and I succeeded to his business; and as I was sitting one day, lo, a young man of most handsome aspect, and clad in a dress of the richest description, came to me, riding upon an ass, and, when he saw me, saluted me; whereupon I rose to him, to pay him honour, and he produced a handkerchief containing some sesame, and said, What is the value of an ardebb¹⁰ of this? I answered him. A hundred pieces of silver. And he said to me, Take the carriers and the measurers, and repair to the Khán of El-Jáwalee¹¹ in the district of Báb en-Nasr:¹² there wilt thou find me. And he left me and went his way, after having given me the handkerchief with the sample of the sesame. So I went about to the purchasers; and the prices of each ardebb amounted to a hundred and twenty pieces of silver; and I took with me four carriers, and went to him. I found him waiting my arrival; and when he saw me he rose and opened a magazine, and we measured its contents, and the whole amounted to fifty ardebbs.

The young man then said, Thou shalt have, for every ardebb, ten pieces of silver as brokerage; and do thou receive the price and keep it in thy care: the whole sum will be five thousand; and thy share of it, five hundred: so there will remain for me four thousand and five hundred; and when I shall have finished the sale of the goods contained in my store-rooms, I will come to thee and receive it. I replied, It shall be as thou desirest. And I kissed his hand, and left him. Thus there accrued to me, on that day, a thousand pieces of silver, besides my brokerage.¹³

He was absent from me a month, at the expiration of which he came and said to me, Where is the money? I answered, Here it is ready. And he said, Keep it until I come to thee to receive it. And I remained expecting him; but he was absent from me another month; after which he came again, and said, Where is the money? Whereupon I arose and saluted him, and said to him, Wilt thou eat something with us? He, however, declined, and said, Keep the money until I shall have gone and returned to receive it from thee. He then departed; and I arose, and prepared for him the money, and sat expecting him; but again he absented himself from me for a month, and then came and said, After this day I will receive it from thee. And he departed, and I made ready the money for him as before, and sat waiting his return.

Again, however, he remained a month absent from me, and I said within myself, Verily this young man is endowed with consummate liberality! After the month he came, attired in rich clothing, and resembling the full moon, appearing as if he had just come out of the bath, with red cheek and fair forehead and a mole like a globule of amberggris. When I beheld him I kissed his hand, and invoked a blessing upon him, and said to him, O my master, wilt thou not take thy money? — Have patience with me, he answered, until I shall have transacted all my affairs, after which I will receive it from thee. And so saying, he departed; and I said within myself, By Allah, when he cometh I will entertain him as a guest, on account of the profit which I have derived from his money; for great wealth hath accrued to me from it.

At the close of the year he returned, clad in a dress richer than the former; and I swore to him that he should alight to be my guest. — On the condition, he replied, that thou expend nothing of my money that is in thy possession. I said, Well: — and, having seated him, prepared what was requisite of meats and drinks and other provisions, and placed them before him, saying, In the name of Allah! And he drew near to the table, and put forth his left hand, and thus ate with me: so I was surprised at him; ¹⁴ and when we had finished he washed his hand, and I gave him a napkin with which to wipe it. We then sat down to converse, and I said, O my master, dispel a trouble from my mind. Wherefore didst thou eat with thy left hand? Probably something paineth thee in thy right hand? — On hearing these words, he stretched forth his arm from his sleeve, ¹⁵ and behold, it was maimed — an arm without a hand! And I wondered at this; but he said to me, Wonder not; nor say in thy heart that I ate with thee with my left hand from a motive of self-conceit; for rather to be wondered at is the cause of the cutting off of my right hand. And what, said I, was the cause of it? He answered thus: —

Know that I am from Baghdád: my father was one of the chief people of that city; and when I had attained the age of manhood, I heard the wanderers and travellers and merchants conversing respecting the land of Egypt, and their words remained in my heart until my father died, when I took large sums of money, and prepared merchandise consisting of the stuffs of Baghdád and of El-Môsil, and similar precious goods, and, having packed them up, journeyed from Baghdád; and God decreed me safety until I entered this your city. And so saying, he wept, and repeated these verses: —

The blear-eyed escapeth a pit into which the clear-sighted falleth;
And the ignorant, an expression by which the shrewd sage is ruined.
The believer can scarce earn his food, while the impious infidel is favoured.
What art or act can a man devise? It is what the Almighty appointeth!

I entered Cairo, continued the young man, and deposited the stuffs in the Khán of Mesroor, ¹⁶ and, having unbound my packages and put them

in the magazines, gave to the servant some money to buy for us something to eat, after which I slept a little; and when I arose, I went to Beyn el-Kasreyn.¹⁷ I then returned, and passed the night; and in the morning following, I opened a bale of stuff, and said within myself, I will arise and go through some of the market-streets, and see the state of the mart. So I took some stuff, and made some of my servants carry it, and proceeded until I arrived at the Keysáreeyeh of Jahárkas,¹⁸ where the brokers came to me, having heard of my arrival, and took from me the stuff, and cried it about for sale; but the price bidden amounted not to the prime cost. And upon this the Sheykh of the brokers said to me, O my master, I know a plan by which thou mayest profit; and it is this: that thou do as other merchants, and sell thy merchandise upon credit for a certain period, employing a scrivener and a witness and a money-changer, and receive a portion of the profits every Thursday and Monday; so shalt thou make of every piece of silver two; and besides that, thou wilt be able to enjoy the amusements afforded by Egypt and its Nile. — The advice is judicious, I replied: and accordingly I took the brokers with me to the Khán, and they conveyed the stuffs to the Keysáreeyeh, where I sold it to the merchants, writing a bond in their names, which I committed to the money-changer, and taking from him a corresponding bond. I then returned to the Khán, and remained there some days; and every day I took for my breakfast a cup of wine, and had mutton and sweetmeats prepared for me, until the month in which I became entitled to the receipt of the profits, when I seated myself every Thursday and Monday at the shops of the merchants, and the money-changer went with the scrivener and brought me the money.

Thus did I until one day I went to the bath and returned to the Khán, and, entering my lodging, took for my breakfast a cup of wine, and then slept; and when I awoke I ate a fowl,¹⁹ and perfumed myself with essence, and repaired to the shop of a merchant named Bedr-ed-Deen the Gardener,²⁰ who, when he saw me, welcomed me, and conversed with me a while in his shop; and as we were thus engaged, lo, a female came and seated herself by my side. She wore a headkerchief inclined on one side, and the odours of sweet perfumes were diffused from her, and she captivated my reason by her beauty and loveliness as she raised her izár and I beheld her black eyes. She saluted Bedr-ed-Deen, and he returned her salutation, and stood conversing with her; and when I heard her speech, love for her took entire possession of my heart. She then said to Bedr-ed-Deen, Hast thou a piece of stuff woven with pure gold thread? And he produced to her a piece; and she said, May I take it and go, and then send thee the price? But he answered, It is impossible, O my mistress; for this is the owner of the stuff, and I owe him a portion of the profit. — Wo to thee! said she: it is my custom to take of thee each piece of stuff for a considerable sum of money, giving thee a gain beyond thy wish, and then to send thee the price. — Yes, he rejoined; but I am in absolute want of the price this day. And upon this she took the piece and threw it back to him upon his breast, saying, Verily

your class knows not how to respect any person's rank! And she arose, and turned away.

I felt then as if my soul went with her, and, rising upon my feet, I said to her, O my mistress, kindly bestow a look upon me, and retrace thine honoured steps. And she returned, and smiled and said, For thy sake I return. And she sat opposite me upon the seat of the shop; and I said to Bedr-ed-Deen, What is the price that thou hast agreed to give for this piece? He answered, Eleven hundred pieces of silver. And I said to him, Thy profit shall be a hundred pieces of silver: give me then a paper, and I will write for thee the price upon it. I then took the piece of stuff from him, and wrote the paper with my own hand, and gave the piece of stuff to the lady, saying to her, take it and go; if thou wilt, bring the price to me in the market; or, if thou wilt, it shall be my present to thee. She replied, God recompense thee, and bless thee with my property, and make thee my husband; and may God accept this prayer! — O my mistress, said I, let this piece of stuff be thine, and another like it, and permit me to see thy face.

And upon this she raised her veil; and when I beheld her face, the sight drew from me a thousand sighs, and my heart was entangled by her love, so that I no longer remained master of my reason. She then lowered the veil again, and took the piece of stuff, saying, O my master, leave me not desolate. So she departed, while I continued sitting in the market-street until past the hour of afternoon-prayer, with wandering mind, overpowered by love. In the excess of my passion, before I rose I asked the merchant respecting her; and he answered me, She is a rich lady, the daughter of a deceased Emeer, who left her great property.

I then took leave of him, and returned to the Khán, and the supper was placed before me; but, reflecting upon her, I could eat nothing. I laid myself down to rest; but sleep came not to me, and I remained awake until the morning, when I arose and put on a suit of clothing different from that which I had worn the day before; and, having drunk a cup of wine, and eaten a few morsels as my breakfast, repaired again to the shop of the merchant, and saluted him, and sat down with him. The lady soon came, wearing a dress more rich than the former, and attended by a slave-girl; and she seated herself, and saluted me instead of Bedr-ed-Deen, and said, with an eloquent tongue which I had never heard surpassed in softness or sweetness, Send with me some one to receive the twelve hundred pieces of silver, the price of the piece of stuff. — Wherefore, said I, this haste? She replied, May we never lose thee! And she handed to me the price; and I sat conversing with her, and made a sign to her, which she understood, intimating my wish to visit her: whereupon she rose in haste, expressing displeasure at my hint.

My heart clung to her, and I followed in the direction of her steps through the market-street; and lo, a slave-girl came to me, and said, O my master, answer the summons of my mistress. Wondering at this, I said,

No one here knoweth me. — How soon, she rejoined, hast thou forgotten her! My mistress is she who was to-day at the shop of the merchant Bedred-Deen. — So I went with her until we arrived at the money-changer's; ²¹ and when her mistress, who was there, beheld me, she drew me to her side, and said, O my beloved, thou has wounded my heart, and love of thee hath taken possession of it; and from the time that I first saw thee, neither sleep nor food nor drink hath been pleasant to me. I replied, And more than that do I feel; and the state in which I am needs no complaint to testify it. — Then shall I visit thee, O my beloved, she asked, or wilt thou come to me? For our marriage must be a secret.²² — I am a stranger, I answered, and have no place of reception but the Khán; therefore, if thou wilt kindly permit me to go to thine abode the pleasure will be perfect. — Well, she replied; but to-night is the eve of Friday, and let nothing be done till to-morrow, when, after thou hast joined in the prayers, do thou mount thine ass, and inquire for the Habbáneeyeh; ²³ and when thou has arrived there, ask for the House called the Ká'ah ²⁴ of Barakát the Nakeeb,²⁵ known by the surname of Aboo-Shámeh; for there do I reside; and delay not; for I shall be anxiously expecting thee.

On hearing this I rejoiced exceedingly, and we parted; and I returned to the Khán in which I lodged. I passed the whole night sleepless, and was scarcely sure that the daybreak had appeared when I rose and changed my clothes, and, having perfumed myself with essences and sweet scents, took with me fifty pieces of gold in a handkerchief, and walked from the Khán of Mesroor to Báb Zuweyleh, ²⁶ where I mounted an ass, and said to its owner, Go with me to the Habbáneeyeh. And in less than the twinkling of an eye he set off, and soon he stopped at a by-street called Darb El-Munakkiree, when I said to him, Enter the street, and inquire for the Ká'ah of the Nakeeb. He was absent but a little while, and, returning, said, Alight. — Walk on before me, said I, to the Ká'ah. And he went on until he had led me to the house; whereupon I said to him, To-morrow come to me hither to convey me back. — In the name of Allah, he replied: and I handed to him a quarter of a piece of gold, and he took it and departed.

I then knocked at the door, and there came forth to me two young virgins in whom the forms of womanhood had developed themselves, resembling two moons, and they said, Enter; for our mistress is expecting thee, and she hath not slept last night from her excessive love for thee. I entered an upper saloon with seven doors: around it were latticed windows looking upon a garden in which were fruits of every kind, and running streams and singing birds: it was plastered with imperial gypsum, in which a man might see his face reflected: ²⁷ its roof was ornamented with gilding, and surrounded by inscriptions in letters of gold upon a ground of ultramarine: it comprised a variety of beauties, and shone in the eyes of beholders; the pavement was of coloured marbles, having in the midst of it a fountain, with four snakes of red gold casting forth water from their mouths like pearls

and jewels at the corners of the pool; ²⁸ and it was furnished with carpets of coloured silk, and mattresses.

Having entered, I seated myself: and scarcely had I done so when the lady approached me. She wore a crown set with pearls and jewels; ²⁹ her hands and feet were stained with hennà; and her bosom was ornamented with gold. As soon as she beheld me she smiled in my face, and embraced me, saying, Is it true that thou hast come to me, or is this a dream? — I am thy slave, I answered; and she said, Thou art welcome. Verily, from the time when I first saw thee, neither sleep hath been sweet to me, nor hath food been pleasant! — In such case have *I* been, I replied; — and we sat down to converse; but I hung down my head towards the ground, in bashfulness; and not long had I thus remained when a repast was placed before me, consisting of the most exquisite dishes, as fricandoes and hashes and stuffed fowls. I ate with her until we were satisfied; when they brought the basin and ewer, and I washed my hands; after which we perfumed ourselves with rose-water infused with musk, and sat down again to converse; expressing to each other our mutual passion; and her love took such possession of me that all the wealth I possessed seemed worthless in comparison.

In this manner we continued to enjoy ourselves until, night approaching, the female slaves brought supper and wine, a complete service; and we drank until midnight. Never in my life had I passed such a night. And when morning came I arose, and having thrown to her the handkerchief containing the pieces of gold, ³⁰ I took leave of her and went out; but as I did so she wept, and said, O my master, when shall I see again this lovely face? I answered her, I will be with thee at the commencement of the night. And when I went forth, I found the owner of the ass, who had brought me the day before, waiting for me at the door; and I mounted, and returned with him to the Khán of Mesroor, where I alighted, and gave to him half a piece of gold, saying to him, Come hither at sunset. He replied, On the head be thy command.

I entered the Khán, and ate my breakfast, and then went forth to collect the price of my stuffs; after which I returned. I had prepared for my wife a roasted lamb, and purchased some sweetmeat; and I now called the porter, described to him the house, and gave him his hire. Having done this, I occupied myself again with my business until sunset, when the owner of the ass came, and I took fifty pieces of gold, and put them into a handkerchief. Entering the house, I found that they had wiped the marble and polished the vessels of copper and brass, and filled the lamps and lighted the candles, and dished the supper and strained the wine; and when my wife saw me, she threw her arms around my neck, and said, Thou hast made me desolate by thine absence! The tables were then placed before us, and we ate until we were satisfied, and the slave-girls took away the first table, and placed before us the wine; and we sat drinking, and eating of the dried fruits, and making merry, until midnight. We then slept until morning, when I handed her the fifty pieces of gold as before, and left her.

Thus I continued to do for a long time, until I passed the night and awoke possessing not a piece of silver nor one of gold; and I said within myself, This is the work of the Devil! And I repeated these verses: —

Poverty causeth the lustre of a man to grow dim, like the yellowness of the setting sun. When absent, he is not remembered among mankind; and when present, he shareth not their pleasures.

In the market-streets he shunneth notice; and in desert places he poureth forth his tears. By Allah! a man among his own relations, when afflicted with poverty, is as a stranger!

With these reflections I walked forth into Beyn el-Kasreyn, and proceeded thence to Báb Zuweyleh, where I found the people crowding together, so that the gate was stopped up by their number; and, as destiny willed, I saw there a trooper, and, unintentionally pressing against him, my hand came in contact with his pocket, and I felt it, and found that it contained a purse; and I caught hold of the purse, and took it from his pocket. But the trooper felt that his pocket was lightened, and, putting his hand into it, found nothing; upon which he looked aside at me, and raised his hand with the mace,³¹ and struck me upon my head. I fell to the ground, and the people surrounded us, and seized the bridle of the trooper's horse, saying, On account of the crowd dost thou strike this young man such a blow? But he called out to them and said, This is a robber! On hearing this I feared. The people around me said, This is a comely young man, and hath taken nothing. While some, however, believed this, others disbelieved; and after many words, the people dragged me along, desiring to liberate me: but, as it was predestined, there came at this moment the Wálee and other magistrates entering the gate, and, seeing the people surrounding me and the trooper, the Wálee said, What is the news? The trooper answered, By Allah, O Emeer, this is a robber: I had in my pocket a blue purse containing twenty pieces of gold; and he took it while I was pressed by the crowd. — Was any one with thee? asked the Wálee. The trooper answered, No. And the Wálee called out to the chief of his servants, saying, Seize him and search him. So he seized me; and protection was withdrawn from me; and the Wálee said to him, Strip him of all that is upon him.

And when he did so, they found the purse in my clothes: and the Wálee, taking it, counted the money, and found it to be twenty pieces of gold, as the trooper had said; whereupon he was enraged, and called out to his attendants, saying, Bring him forward. They, therefore, brought me before him, and he said to me, O young man, tell the truth. Didst thou steal this purse? — And I hung down my head towards the ground, saying within myself, If I answer that I did not steal it, it will be useless, for he hath produced it from my clothes; and if I say, I stole it, I fall into trouble. I then raised my head, and said, Yes, I took it. And when the Wálee heard these words, he wondered, and called witnesses, who presented themselves, and gave their testimony to my confession. — All this took place at Báb Zuweyleh. — The Wálee then ordered the executioner to cut off my hand; and

he cut off my right hand; ³² but the heart of the trooper was moved with compassion for me, and he interceded for me that I should not be killed ³³ so the Wálee left me and departed. The people however continued around me, and gave me to drink a cup of wine; and the trooper gave me the purse, saying, Thou art a comely youth, and it is not fit that thou shouldst be a thief. And I took it from him, and addressed him with these verses: —

By Allah! good sir, I was not a robber; nor was I a thief, O, best of mankind! But fortune's vicissitudes overthrew me suddenly, and anxiety and trouble and poverty overpowered me.

I cast it not; but it was the Deity who cast an arrow that threw down the kingly diadem from my head.³⁴

The trooper then left me and departed, after having given me the purse, and I went my way; but first I wrapped my hand in a piece of rag,³⁵ and put it in my bosom. My condition thus altered, and my countenance pallid in consequence of my sufferings, I walked to the Ká'ah, and, in a disordered state of mind, threw myself upon the bed. My wife, seeing my complexion thus changed, said to me, What hath pained thee, and wherefore do I see thee thus altered? I answered her, My head acheth, and I am not well.

And on hearing this she was vexed, and became ill on my account, and said, Burn not my heart, O my master! Sit up, and raise thy head, and tell me what hath happened to thee this day: for I read a tale in thy face. — Abstain from speaking to me, I replied. And she wept, and said, It seemeth that thou art tired of us; for I see thee to be conducting thyself in a manner contrary to thy usual habit. Then she wept again, and continued addressing me, though I made her no reply, until the approach of night, when she placed some food before me; but I abstained from it, fearing that she should see me eat with my left hand, and said, I have no desire to eat at present. She then said again Tell me what hath happened to thee this day, and wherefore I see thee anxious and broken-hearted. I answered, I will presently tell thee at my leisure. And she put the wine towards me, saying, Take it; for it will dispel thine anxiety; and thou must drink, and tell me thy story. I replied, therefore, If it must be so, give me to drink with thy hand. And she filled a cup and drank it; and then filled it again and handed it to me, and I took it from her with my left hand, and, while tears ran from my eyes, I repeated these verses: —

When God willeth an event to befall a man who is endowed with reason and hearing and sight,
He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair.³⁶
Till, having fulfilled his purpose against him, He restoreth him his reason that he may be admonished.³⁷

Having thus said, I wept again; and when she saw me do so, she uttered a loud cry, and said, What is the reason of thy weeping? Thou hast burned my heart! And wherefore didst thou take the cup with thy left

hand? — I answered her, I have a boil upon my right hand. — Then put it forth, said she, that I may open it for thee. — It is not yet, I replied, the proper time for opening it; and continue not to ask me; for I will not put it forth at present. I then drank the contents of the cup, and she continued to hand me the wine until intoxication overcame me, and I fell asleep in the place where I was sitting; upon which she discovered that my right arm was without a hand, and, searching me, saw the purse containing the gold.

Grief, such as none else experienceth, overcame her at the sight; and she suffered incessant torment on my account until the morning, when I awoke, and found that she had prepared for me a dish composed of four boiled fowls, which she placed before me. She then gave me to drink a cup of wine; and I ate and drank, and put down the purse, and was about to depart; but she said, Whither wouldst thou go? I answered, To such a place, to dispel somewhat of the anxiety which oppresses my heart. — Go not, said she; but rather sit down again. So I sat down, and she said to me, Hath thy love of me become so excessive that thou hast expended all thy wealth upon me, and lost thy hand? I take thee, then, as witness against me, and God also is witness, that I will never desert thee; and thou shalt see the truth of my words. — Immediately, therefore, she sent for witnesses, who came; and she said to them, Write my contract of marriage to this young man, and bear witness that I have received the dowry. And they did as she desired them; after which she said, Bear witness that all my property which is in this chest, and all my memlooks and female slaves, belong to this young man. Accordingly, they declared themselves witnesses of her declaration, and I accepted the property, and they departed after they had received their fees.

She then took me by my hand, and, having led me to a closet, opened a large chest, and said to me, See what is contained in this chest. I looked, therefore; and lo, it was full of handkerchiefs; and she said, This is thy property; which I have received from thee: for every time that thou gavest me a handkerchief containing fifty pieces of gold, I wrapped it up, and threw it into this chest: take, then, thy property; for God hath restored it to thee, and thou art now of high estate. Fate hath afflicted thee on my account so that thou hast lost thy right hand, and I am unable to compensate thee: if I should sacrifice my life, it would be but a small thing, and thy generosity would still have surpassed mine. — She then added, Now take possession of thy property. So I received it; and she transferred the contents of her chest to mine, adding her property to mine which I had given her. My heart rejoiced, my anxiety ceased, and I approached and kissed her, and made myself merry by drinking with her; after which she said again, Thou hast sacrificed all thy wealth and thy hand through love of me, and how can I compensate thee? By Allah, if I gave my life for love of thee, it were but a small thing, and I should not do justice to thy claims upon me. — She then wrote a deed of gift transferring to me all her apparel,

and her ornaments of gold and jewels, and her houses and other possessions; and she passed that night in grief on my account, having heard my relation of the accident that had befallen me.

Thus we remained less than a month, during which time she became more and more infirm and disordered; and she endured no more than fifty days before she was numbered among the people of the other world. So I prepared her funeral, and deposited her body in the earth, and having caused recitations of the Kur-án to be performed for her, and given a considerable sum of money in alms for her sake, returned from the tomb. I found that she had possessed abundant wealth, and houses and lands, and among her property were the store-rooms of sesame of which I sold to thee the contents of one; and I was not prevented from settling with thee during this period but by my being busied in selling the remainder, the price of which I have not yet entirely received. Now I desire of thee that thou wilt not oppose me in that which I am about to say to thee; since I have eaten of thy food: I give thee the price of the sesame, which is in thy hands. — This which I have told thee was the cause of my eating with my left hand.

I replied, Thou hast treated me with kindness and generosity: — and he then said, Thou must travel with me to my country; for I have bought merchandise of Cairo and Alexandria. Wilt thou accompany me? — I answered, Yes: — and promised him that I would be ready by the first day of the following month. So I sold all that I possessed, and, having bought merchandise with the produce, travelled with the young man to this thy country, where he sold his merchandise and bought other in its stead, after which he returned to the land of Egypt: but it was my lot to remain here, and to experience that which hath befallen me this night during my absence from my native country. — Now is not this, O King of the age, more wonderful than the story of the humpback?

The King replied, Ye must be hanged, all of you! — And upon this, the Sultán's steward advanced towards the King, and said, If thou permit me, I will relate to thee a story that I happened to hear just before I found this humpback; and if it be more wonderful than the events relating to him, wilt thou grant us our lives? — The King answered, Tell thy story: — and he began thus: —

THE STEWARD'S STORY OF THE MAN WHOSE THUMBS WERE CUT OFF

I was last night with a party who celebrated a recitation of the Kur-án,³⁸ for which purpose they had assembled the professors of religion and law; and when these reciters had accomplished their task, the servants spread a repast, comprising among other dishes a zirbájeh.³⁹ We approached, therefore, to eat of the zirbájeh; but one of the company drew back, and refused to partake of it: we conjured him; yet he swore that he would not eat of it: and we pressed him again; but he said, Press me not; for I have suffered enough from eating of this dish. And when we had finished, we said to

him, By Allah, tell us the reason of thine abstaining from eating of this zirbájeh. He replied, Because I cannot eat of it unless I wash my hands forty times with kali, and forty times with cyperus, and forty times with soap; altogether, a hundred and twenty times. And upon this, the giver of the entertainment ordered his servants, and they brought water and the other things which this man required: so he washed his hands as he had described, and advanced, though with disgust, and, having seated himself, stretched forth his hand as one in fear, and put it into the zirbájeh, and began to eat, while we regarded him with the utmost wonder.

His hand trembled, and when he put it forth, we saw that his thumb was cut off, and that he ate with his four fingers: we therefore said to him, We conjure thee, by Allah, to tell us how was thy thumb maimed: was it thus created by God, or hath some accident happened to it? — O my brothers, he answered, not only have I lost this thumb, but also the thumb of the other hand; and each of my feet is in like manner deprived of the great toe: but see ye: — and, so, saying, he uncovered the stump of the thumb of the other hand, and we found it like the right; and so also his feet, destitute of the great toes. At the sight of this, our wonder increased, and we said to him, We are impatient to hear thy story, and thine account of the cause of the amputation of thy thumbs and great toes, and the reason of thy washing thy hands a hundred and twenty times. So he said, —

Know that my father was a great merchant, the chief of the merchants of the city of Baghdád in the time of the Khaleefeh Hároon Er-Rasheed; but he was ardently addicted to the drinking of wine, and hearing the lute; and when he died, he left nothing. I buried him, and caused recitations of the Kur-án to be performed for him, and after I had mourned for him days and nights, I opened his shop, and found that he had left in it but few goods, and that his debts were many: however, I induced his creditors to wait, and calmed their minds, and betook myself to selling and buying from week to week, and so paying the creditors.⁴⁰

Thus I continued to do for a considerable period, until I had discharged all the debts and increased my capital; and as I was sitting one day, I beheld a young lady, than whom my eye had never beheld any more beautiful, decked with magnificent ornaments and apparel, riding on a mule, with a slave before her and a slave behind her; and she stopped the mule at the entrance of the market-street, and entered, followed by a eunuch, who said to her, O my mistress, enter, but inform no one who thou art, lest thou open the fire of indignation upon us. The eunuch then further cautioned her; and when she looked at the shops of the merchants, she found none more handsome than mine; so, when she arrived before me, with the eunuch following her, she sat down upon the seat of my shop, and saluted me; and I never heard speech more charming than hers, or words more sweet. She then drew aside the veil from her face, and I directed at her a glance which drew from me a sigh; my heart was captivated by her love, and I continued repeatedly gazing at her face, and recited these two verses: —

Say to the beauty in the dove-coloured veil, Death would indeed be welcome to relieve me from thy torment.

Favour me with a visit, that so I may live. See, I stretch forth my hand to accept thy liberality.

And when she had heard my recitation of them, she answered thus: —

May I lose my heart if it cease to love you! For verily my heart loveth none but you. If my eye regard any charms but yours, may the sight of you never rejoice it after absence!

She then said to me, O youth, hast thou any handsome stuffs? — O my mistress, I answered, thy slave is a poor man; but wait until the other merchants open their shops, and then I will bring thee what thou desirest. So I conversed with her, drowned in the sea of her love, and bewildered by my passion for her, until the merchants had opened their shops, when I arose, and procured all that she wanted, and the price of these stuffs was five thousand pieces of silver: and she handed them all to the eunuch, who took them; after which, they both went out from the market-street, and the slaves brought to her the mule, and she mounted, without telling me whence she was, and I was ashamed to mention the subject to her: consequently, I became answerable for the price to the merchants, incurring a debt of five thousand pieces of silver.

I went home, intoxicated with her love, and they placed before me the supper, and I ate a morsel; but reflections upon her beauty and loveliness prevented my eating more. I desired to sleep, but sleep came not to me; and in this condition I remained for a week. The merchants demanded of me their money; but I prevailed upon them to wait another week; and after this week, the lady came again, riding upon a mule, and attended by a eunuch and two other slaves; and, having saluted me, said, O my master, we have been tardy in bringing to thee the price of the stuffs: bring now the money-changer, and receive it.⁴¹ So the money-changer came, and the eunuch gave him the money, and I took it, and sat conversing with her until the market was replenished, and the merchants opened their shops, when she said to me, Procure for me such and such things. Accordingly, I procured for her what she desired of the merchants, and she took the goods and departed without saying anything to me respecting the price.

When she had gone, therefore, I repented of what I had done; for I had procured for her what she demanded for the price of a thousand pieces, of gold; and as soon as she had disappeared from my sight, I said within myself, What kind of love is this? She hath brought me five thousand pieces of silver, and taken goods for a thousand pieces of gold! — I feared that the result would be my bankruptcy, and the loss of the property of others, and said, The merchants know none but me, and this woman is no other than a cheat, who hath imposed upon me by her beauty and loveliness: seeing me to be young, she hath laughed at me, and I asked her not where was her residence.

I remained in a state of perplexity, and her absence was prolonged more than a month. Meanwhile the merchants demanded of me their money, and so pressed me that I offered my possessions for sale, and was on the brink of ruin; but as I was sitting absorbed in reflection, suddenly she alighted at the gate of the market-street, and came in to me. As soon as I beheld her, my solicitude ceased, and I forgot the trouble which I had suffered. She approached, and addressed me with her agreeable conversation, and said, Produce the scales, and weigh thy money: — and she gave me the price of the goods which she had taken, with a surplus; after which, she amused herself by talking with me, and I almost died with joy and happiness.

She then said to me, Hast thou a wife? I answered, No; for I am not acquainted with any woman: — and wept. So she asked me, What causeth thee to weep? And I answered, A thought that hath come into my mind; — and, taking some pieces of gold, gave them to the eunuch, requesting him to grant me his mediation in the affair; upon which he laughed, and said, She is in love with thee more than thou art with her, and hath no want of the stuffs, but hath done this only from her love of thee: propose to her, therefore, what thou wilt; for she will not oppose thee in that which thou wilt say. Now she observed me giving the pieces of gold to the eunuch, and returned, and resumed her seat; and I said to her, Shew favour to thy slave, and pardon me for that which I am about to say. I then acquainted her with the feelings of my heart, and my declaration pleased her, and she consented to my proposal, saying, This eunuch will come with my letter; and do thou what he shall tell thee; — and she arose, and departed.

I went to the merchants, and delivered to them their money, and all profited except myself; for when she left me I mourned for the interruption of our intercourse, and I slept not during the whole of the next night: but a few days after, her eunuch came to me, and I received him with honour, and asked him respecting his mistress. He answered, She is sick: — and I said to him, Disclose to me her history. He replied, The lady Zubeydeh, the wife of Hároon Er-Rasheed, brought up this damsel, and she is one of her slaves: she had desired of her mistress to be allowed the liberty of going out and returning at pleasure, and the latter gave her permission: she continued, therefore, to do so until she became a chief confidant; after which, she spoke of thee to her mistress, and begged that she would marry her to thee; but her mistress said, I will not do it until I see this young man, and if he have a desire for thee, I will marry thee to him. We therefore wish to introduce thee immediately into the palace; and if thou enter without any one's having knowledge of thy presence, thou wilt succeed in accomplishing thy marriage with her but if thy plot be discovered, thy head will be struck off. What, then, sayest thou? — I answered, Good: I will go with thee, and await the event that shall befall me there. — As soon, then, as this next night shall have closed in, said the eunuch, repair to the mosque which the

lady Zubeydeh hath built on the bank of the Tigris and there say thy prayers, and pass the night.⁴² — Most willingly, I replied.

Accordingly, when the time of nightfall arrived, I went to the mosque, and said my prayers there, and passed the night; and as soon as the morning began to dawn, I saw two eunuchs approaching in a small boat, conveying some empty chests, which they brought into the mosque. One of them then departed, and the other remained; and I looked attentively at him, and lo, it was he who had been our intermediary: and soon after, the damsel, my companion, came up to us. I rose to her when she approached, and embraced her; and she kissed me, and wept; and after we had conversed together for a little while, she took me and placed me in a chest, and locked it upon me.⁴³ The slaves then brought a quantity of stuffs, and filled with them the other chests which they locked and conveyed, together with the chest in which I was enclosed, to the boat, accompanied by the damsel; and having embarked them, they plied the oars, and proceeded to the palace of the honoured lady Zubeydeh. The intoxication of love now ceased in me, and reflection came in its place: I repented of what I had done, and prayed God to deliver me from my dangerous predicament.

Meanwhile, they arrived at the gate of the Khaleefeh, where they landed, and took out all the chests, and conveyed them into the palace: but the chief of the door-keepers, who had been asleep when they arrived, was awakened by the sounds of their voices, and cried out to the damsel, saying, The chests must be opened, that I may see what is in them: — and he arose, and placed his hand upon the chest in which I was hidden. My reason abandoned me, my heart almost burst from my body, and my limbs trembled; but the damsel said, These are the chests of the lady Zubeydeh, and if thou open them and turn them over, she will be incensed against thee, and we shall all perish. They contain nothing but clothes dyed of various colours, except this chest upon which thou hast put thy hand, in which there are also some bottles filled with the water of Zemzem,⁴⁴ and if any of the water run out upon the clothes it will spoil their colours. Now I have advised thee, and it is for thee to decide: so do what thou wilt. — When he heard, therefore, these words, he said to her, Take the chests, and pass on: — and the eunuchs immediately took them up, and, with the damsel, conveyed them into the palace: but in an instant, I heard a person crying out, and saying, The Khaleefeh! The Khaleefeh!

I was bereft of my reason, and seized with a colick from excessive fear; I almost died, and my limbs were affected with a violent shaking. The Khaleefeh cried out to the damsel, saying to her, What are these chests? She answered, O my lord (may God exalt thy dominion!), these chests contain clothes of my mistress Zubeydeh. — Open them, said the Khaleefeh, that I may see the clothes. — When I heard this, I felt sure of my destruction. The damsel could not disobey his command; but she replied, O Prince of the Faithful, there is nothing in these chests but clothes of the lady Zubeydeh, and she hath commanded me not to open them to any one. The Khaleefeh,

however, said, The chests must be opened, all of them, that I may see their contents: — and immediately he called out to the eunuchs to bring them before him. I therefore felt certain that I was on the point of destruction.

They then brought before him chest after chest, and opened each to him, and he examined the contents; and when they brought forward the chest in which I was enclosed, I bade adieu to life, and prepared myself for death; but as the eunuchs were about to open it, the damsel said, O Prince of the Faithful, verily this chest containeth things especially appertaining to women; and it is proper, therefore, that it should be opened before the lady Zubeydeh: — and when the Khaleefeh heard her words, he ordered the eunuchs to convey all the chests into the interior of the palace. The damsel then hastened, and ordered two eunuchs to carry away the chest in which I was hidden, and they took it to an inner chamber, and went their way: whereupon she quickly opened it, and made a sign to me to come out: so I did as she desired, and entered a closet that was before me, and she locked the door upon me, and closed the chest: and when the eunuchs had brought in all the chests, and had gone back, she opened the door of the closet, and said, Thou hast nothing to fear! May God refresh thine eye! Come forth now, and go up with me, that thou mayest have the happiness of kissing the ground before the lady Zubeydeh.

I therefore went with her, and beheld twenty other female slaves, high-bosomed virgins, and among them was the lady Zubeydeh, who was scarcely able to walk from the weight of the robes and ornaments with which she was decked. As she approached, the female slaves dispersed from around her, and I advanced to her, and kissed the ground before her. She made a sign to me to sit down: so I seated myself before her; and she began to ask me questions respecting my condition and lineage; to all of which I gave such answers that she was pleased, and said, By Allah, the care which we have bestowed on the education of this damsel hath not been in vain. She then said to me, Know that this damsel is esteemed by us as though she were really our child, and she is a trust committed to thy care by God. Upon this, therefore, I again kissed the ground before her, well pleased to marry the damsel; after which, she commanded me to remain with them ten days. Accordingly, I continued with them during this period; but I knew nothing meanwhile of the damsel; certain of the maids only bringing me my dinner and supper, as my servants. After this, however, the lady Zubeydeh asked permission of her husband, the Prince of the Faithful, to marry her maid, and he granted her request, and ordered that ten thousand pieces of gold should be given to her.

The lady Zubeydeh, therefore, sent for the Kádee and witnesses, and they wrote my contract of marriage to the damsel; and the maids then prepared sweetmeats and exquisite dishes, and distributed them in all the apartments. Thus they continued to do for a period of ten more days; and after the twenty days had passed, they conducted the damsel into the bath, preparatively to my being introduced to her as her husband. They then brought to me a

repast comprising a basin of zirbájeh sweetened with sugar, perfumed with rose-water, infused with musk, and containing different kinds of fricandoed fowls and a variety of other ingredients, such as astonished the mind; and, by Allah, when this repast was brought, I instantly commenced upon the zirbájeh, and ate of it as much as satisfied me, and wiped my hand, but forgot to wash it. I remained sitting until it became dark; when the maids lighted the candles, and the singing-girls approached with the tambourines, and they continued to display the bride, and to give presents of gold, until she had perambulated the whole of the palace; after which, they brought her to me, and disrobed her; and as soon as I was left alone with her, I threw my arms around her neck, scarcely believing in our union: but as I did so, she perceived the smell of the zirbájeh from my hand, and immediately uttered a loud cry: whereupon the female slaves ran in to her from every quarter.

I was violently agitated, not knowing what was the matter; and the slaves who had come in said to her, What hath happened to thee, O our sister? — Take away from me, she exclaimed to them, this madman, whom I imagined to be a man of sense! — What indication of my insanity hath appeared to thee? I asked. Thou madman, said she, wherefore hast thou eaten of the zirbájeh, and not washed thy hand? By Allah, I will not accept thee for thy want of sense, and thy disgusting conduct! — And so saying, she took from her side a whip,⁴⁵ and beat me with it upon my back until I became insensible from the number of the stripes. She then said to the other maids, Take him to the magistrate of the city police, that they may cut off his hand with which he ate the zirbájeh without washing it afterwards. On hearing this, I exclaimed, There is no strength nor power but in God! Wilt thou cut off my hand on account of my eating zirbájeh and neglecting to wash it? — And the maids who were present entreated her, saying to her, O our sister, be not angry with him for what he hath done this time. But she replied, By Allah, I must cut off something from his extremities! And immediately she departed, and was absent from me ten days: after which, she came again, and said to me, O thou black-faced! Am I not worthy of thee? How didst thou dare to eat the zirbájeh and not wash thy hand? — And she called to the maids, who bound my hands behind me, and she took a sharp razor, and cut off both my thumbs and both my great toes, as ye see, O companions; and I swooned away. She then sprinkled upon my wounds some powder, by means of which the blood was stanchd; and I said, I will not eat of a zirbájeh as long as I live unless I wash my hands forty times with kali and forty times with cyperus and forty times with soap: — and she exacted of me an oath that I would not eat of this dish unless I washed my hands as I have described to you. Therefore, when this zirbájeh was brought, my colour changed, and I said within myself, This was the cause of the cutting off of my thumbs and great toes: — so, when ye compelled me, I said, I must fulfil the oath which I have sworn.

I then said to him (continued the Sultán's steward), And what happened to thee after that? He answered, When I had thus sworn to her, she was

appeased, and I was admitted into her favour; and we lived happily together for a considerable time: after which she said, The people of the Khaleefeh's palace know not that thou hast resided here with me, and no strange man beside thee hath entered it; nor didst thou enter but through the assistance of the lady Zubeydeh. She then gave me fifty thousand pieces of gold, and said to me, Take these pieces of gold, and go forth and buy for us a spacious house. So I went forth, and purchased a handsome and spacious house, and removed thither all the riches that she possessed, and all that she had treasured up, and her dresses and rarities. — This was the cause of the amputation of my thumbs and great toes. — So we ate (said the Sultán's steward), and departed; and after this, the accident with the humpback happened to me: this is all my story; and peace be on thee.

The King said, This is not more pleasant than the story of the humpback: nay, the story of the humpback is more pleasant than this; and ye must all of you be crucified. — The Jew, however, then came forward, and, having kissed the ground, said, O King of the age, I will relate to thee a story more wonderful than that of the humpback: — and the King said, Relate thy story. So he commenced thus: —

*THE PHYSICIAN'S STORY OF THE YOUTH
AND THE GOVERNOR'S DAUGHTERS*

THE most wonderful of the events that happened to me in my younger days was this: — I was residing in Damascus, where I learnt and practised my art; and while I was thus occupied, one day there came to me a memlook from the house of the governor of the city: so I went forth with him, and accompanied him to the abode of the governor. I entered, and beheld, at the upper end of a saloon, a couch of alabaster overlaid with plates of gold, upon which was reclining a sick man: he was young; and a person more comely had not been seen in his age. Seating myself at his head, I ejaculated a prayer for his restoration; ⁴⁶ and he made a sign to me with his eye. I then said to him, O my master, stretch forth to me thy hand: — whereupon he put forth to me his left hand; and I was surprised at this, and said within myself, What self-conceit! I felt his pulse, however, and wrote a prescription for him, and continued to visit him for a period of ten days, until he recovered his strength; when he entered the bath, and washed himself, and came forth: and the governor conferred upon me a handsome dress of honour, and appointed me superintendent of the hospital of Damascus.⁴⁷

But when I went with him into the bath, which they had cleared of all other visitors for us alone, and the servants had brought the clothes, and taken away those which he had pulled off within, I perceived that his right hand had been cruelly amputated; at the sight of which I wondered, and grieved for him; and looking at his skin, I observed upon him marks of beating with mikra'ahs, which caused me to wonder more. The young man then turned towards me, and said, O doctor of the age, wonder not at my case;

for I will relate to thee my story when we have gone out from the bath: — and when we had gone forth, and arrived at the house, and had eaten some food, and rested, he said to me, Hast thou a desire to divert thyself in the supper-room? I answered, Yes: — and immediately he ordered the slaves to take up thither the furniture, and to roast a lamb and bring us some fruit. So the slaves did as he commanded them: and when they had brought the fruit, and we had eaten, I said to him, Relate to me thy story: — and he replied, O doctor of the age, listen to the relation of the events which have befallen me.

Know that I am of the children of El-Mósil. My paternal grandfather died leaving ten male children, one of whom was my father: he was the eldest of them; and they all grew up and married; and my father was blest with me; but none of his nine brothers was blest with children. So I grew up among my uncles, who delighted in me exceedingly; and when I had attained to manhood, I was one day with my father in the chief mosque of El-Mósil. The day was Friday; and we performed the congregational prayers, and all the people went out, except my father and my uncles, who sat conversing together respecting the wonders of various countries, and the strange sights of different cities, until they mentioned Egypt; when one of my uncles said, The travellers assert, that there is not on the face of the earth a more agreeable country than Egypt with its Nile: ⁴⁸ — and my father added, He who hath not seen Cairo hath not seen the world: its soil is gold! its Nile is a wonder; its women are like the black-eyed virgins of Paradise; its houses are palaces; and its air is temperate; its odour surpassing that of aloes-wood, and cheering the heart: and how can Cairo be otherwise when it is the metropolis of the world? ⁴⁹ Did ye see its gardens in the evening (he continued), with the shade obliquely extending over them, ye would behold a wonder, and yield with ecstasy to their attractions.⁵⁰

When I heard these descriptions of Egypt, my mind became wholly engaged by reflections upon that country; and after they had departed to their homes, I passed the night sleepless from my excessive longing towards it, and neither food nor drink was pleasant to me. A few days after, my uncles prepared to journey thither, and I wept before my father that I might go with them, so that he prepared a stock of merchandise for me, and I departed in their company; but he said to them, Suffer him not to enter Egypt, but leave him at Damascus, that he may there sell his merchandise.

I took leave of my father, and we set forth from El-Mósil, and continued our journey until we arrived at Aleppo, where we remained some days; after which we proceeded thence until we came to Damascus; and we beheld it to be a city with trees and rivers and fruits and birds, as though it were a paradise, containing fruits of every kind. We took lodgings in one of the Kháns, and my uncles remained there until they had sold and bought; and they also sold my merchandise, gaining, for every piece of silver, five, so that I rejoiced at my profit. My uncles then left me, and repaired to Egypt, and

I remained, and took up my abode in a handsome Ká'ah, such as the tongue cannot describe; the monthly rent of which was two pieces of gold.⁵¹

Here I indulged myself with eating and drinking, squandering away the money that was in my possession; and as I was sitting one day at the door of the Ká'ah, a damsel approached me, attired in clothing of the richest description, such as I had never seen surpassed in costliness, and I invited her to come in; whereupon, without hesitation, she entered; and I was delighted at her compliance, and closed the door upon us both. She then uncovered her face, and took off her izár, and I found her to be so surprisingly beautiful that love for her took possession of my heart: so I went and brought a repast consisting of the most delicious viands and fruit and everything else that was requisite for her entertainment, and we ate and sported together; after which, we drank till we were intoxicated, and fell asleep, and so we remained until the morning, when I handed her ten pieces of gold; but she swore that she would not accept them from me, and said, Expect me again, O my beloved, after three days: at the hour of sunset I will be with thee: and do thou prepare for us, with these pieces of gold, a repast similar to this which we have just enjoyed. She then gave me ten pieces of gold, and took leave of me, and departed, taking my reason with her.

And after the three days had expired, she came again, decked with embroidered stuffs and ornaments and other attire more magnificent than those which she wore on the former occasion. I had prepared for her what was required previously to her arrival; so we now ate and drank and fell asleep as before; and in the morning she gave me again ten pieces of gold promising to return to me after three more days. I therefore made ready what was requisite, and after the three days she came attired in a dress still more magnificent than the first and second, and said to me, O my master, am I beautiful? — Yea, verily, I answered. — Wilt thou give me leave, she rejoined, to bring with me a damsel more beautiful than myself, and younger than I, that she may sport with us, and we may make merry with her? For she hath requested that she may accompany me, and pass the night in frolicking with us. — And so saying, she gave me twenty pieces of gold, desiring me to prepare a more plentiful repast, on account of the lady who was to come with her; after which, she bade me farewell, and departed.

Accordingly, on the fourth day, I procured what was requisite, as usual, and soon after sunset she came, accompanied by a female wrapped in an izár, and they entered, and seated themselves. I was rejoiced, and I lighted the candles, and welcomed them with joy and exultation. They then took off their outer garments, and when the new damsel uncovered her face, I perceived that she was like the full moon: I had never beheld a person more beautiful. I arose immediately, and placed before them the food and drink, and we ate and drank, while I continued caressing the new damsel, and filling the wine-cup for her, and drinking with her: but the first lady was affected with a secret jealousy. — By Allah, she said, verily this girl is beautiful! Is she not more charming than I? — Yea, indeed, I answered. — Soon after

this, I fell asleep, and when I awoke in the morning, I found my hand defiled with blood, and, opening my eyes, perceived that the sun had risen; so I attempted to rouse the damsel, my new companion, whereupon her head rolled from her body. The other damsel was gone, and I concluded, therefore, that she had done this from her jealousy; and after reflecting a while, I arose, and took off my clothes, and dug a hole in the Ká'ah, in which I deposited the murdered damsel, afterwards covering her remains with earth, and replacing the marble pavement as it was before. I then dressed myself again, and, taking the remainder of my money, went forth, and repaired to the owner of the Ká'ah, and paid him a year's rent, saying to him, I am about to journey to my uncles in Egypt.

So I departed to Egypt, where I met with my uncles, and they were rejoiced to see me. I found that they had concluded the sale of their merchandise, and they said to me, What is the cause of thy coming? I answered, I had a longing desire to be with you, and feared that my money would not suffice me. — For a year I remained with them, enjoying the pleasures of Egypt and its Nile; and I dipped my hand into the residue of my money, and expended it prodigally in eating and drinking until near the time of my uncles' departure, when I fled from them: so they said, Probably, he hath gone before us, and returned to Damascus: — and they departed. I then came forth from my concealment, and remained in Cairo three years, squandering away my money until scarcely any of it remained: but meanwhile I sent every year the rent of the Ká'ah at Damascus to its owner: and after the three years my heart became contracted, for nothing remained in my possession but the rent for the year.

I therefore journeyed back to Damascus, and alighted at the Ká'ah. The owner was rejoiced to see me, and I entered it, and cleansed it of the blood of the murdered damsel, and, removing a cushion, I found, beneath this, the necklace that she had worn that night. I took it up and examined it, and wept a while. After this I remained in the house two days, and on the third day I entered the bath, and changed my clothes. I now had no money left; and I went one day to the market where (the Devil suggesting it to me, in order to accomplish the purpose of destiny) I handed the necklace of jewels to a broker; and he rose to me, and seated me by his side: then having waited until the market was replenished, he took it, and announced it for sale secretly, without my knowledge. The price bidden for it amounted to two thousand pieces of gold; but he came to me and said, This necklace is of brass, of the counterfeit manufacture of the Franks, and its price hath amounted to a thousand pieces of silver. I answered him, Yes: we had made it for a woman, merely to laugh at her, and my wife has inherited it, and we desire to sell it: go, therefore, and receive the thousand pieces of silver. Now when the broker heard this, he perceived that the affair was suspicious, and went and gave the necklace to the chief of the market, who took it to the Wálee, and said to him, This necklace was stolen from me, and we have found the thief, clad in the dress of the sons of the merchants.

And before I knew what had happened, the officers had surrounded me, and they took me to the Wálee, who questioned me respecting the necklace. I told him, therefore, the same story that I had told to the broker; but he laughed, and said, This is not the truth: — and instantly his people stripped me of my outer clothing, and beat me with mikra'ahs all over my body, until, through the torture that I suffered from the blows, I said, I stole it; — reflecting that it was better I should say I stole it, than confess that its owner was murdered in my abode; for then they would kill me to avenge her: and as soon as I had said so, they cut off my hand, and scalded the stump with boiling oil,⁵² and I swooned away. They then gave me to drink some wine, by swallowing which I recovered my senses; and I took my amputated hand, and returned to the Ká'ah; but its owner said to me, Since this hath happened to thee, leave the Ká'ah, and look for another abode; for thou art accused of an unlawful act. — O my master, I replied, give me two or three days' delay that I may seek for a lodging: — and he assented to this, and departed and left me. So I remained alone, and sat weeping, and saying, How can I return to my family with my hand cut off? He who cut it off knoweth not that I am innocent: perhaps, then, God will bring about some event for my relief.

I sat weeping violently; and when the owner of the Ká'ah had departed from me, excessive grief overcame me, and I was sick for two days; and on the third day, suddenly the owner of the Ká'ah came to me, with some officers of the police, and the chief of the market, and accused me again of stealing the necklace. So I went out to them, and said, What is the news? — whereupon, without granting me a moment's delay, they bound my arms behind me, and put a chain around my neck, saying to me, The necklace which was in thy possession hath proved to be the property of the governor of Damascus, its Wezeer and its Ruler: it hath been lost from the governor's house for a period of three years, and with it was his daughter. — When I heard these words from them, my limbs trembled, and I said within myself, They will kill me! My death is inevitable! By Allah, I must relate my story to the governor; and if he please he will kill me, or if he please he will pardon me.

And when we arrived at the governor's abode, and they had placed me before him, and he beheld me, he said, Is this he who stole the necklace and went out to sell it? Verily ye have cut off his hand wrongfully. — He then ordered that the chief of the market should be imprisoned, and said to him, Give to this person the compensatory fine for his hand,⁵³ or I will hang thee and seize all thy property. And he called out to his attendants, who took him and dragged him away.

I was now left with the governor alone, after they had, by his permission, loosed the chain from my neck, and untied the cords which bound my arms; and the governor, looking towards me, said to me, O my son, tell me thy story, and speak truth. How did this necklace come into thy possession? — So I replied, O my lord, I will tell thee the truth: — and I related to him all that had happened to me with the first damsel, and how she had brought

me the second, and murdered her from jealousy; on hearing which, he shook his head, and covered his face with his handkerchief, and wept. Then looking towards me, he said, Know, O my son, that the elder damsel was my daughter: I kept her closely; and when she had attained a fit age for marriage, I sent her to the son of her uncle in Cairo; but he died, and she returned to me, having learnt habits of profligacy from the inhabitants of that city: ⁵⁴ so she visited thee four times; and on the fourth occasion, she brought to thee her younger sister. They were sisters by the same mother, and much attached to each other; and when the event which thou hast related occurred to the elder, she imparted her secret to her sister, who asked my permission to go out with her; after which the elder returned alone; and when I questioned her respecting her sister, I found her weeping for her, and she answered, I know no tidings of her: — but she afterwards informed her mother, secretly, of the murder which she had committed; and her mother privately related the affair to me; and she continued to weep for her incessantly, saying, By Allah, I will not cease to weep for her until I die. Thy account, O my son, is true; for I knew the affair before thou toldest it me. See then, O my son, what hath happened: and now I request of thee that thou wilt not oppose me in that which I am about to say; and it is this: — I desire to marry thee to my youngest daughter; for she is not of the same mother as they were: ⁵⁵ she is a virgin, and I will receive from thee no dowry, but will assign to you both an allowance; and thou shalt be to me as an own son. — I replied, Let it be as thou desirest, O my master. How could I expect to attain unto such happiness? — The governor then sent immediately a courier to bring the property which my father had left me (for he had died since my departure from him), and now I am living in the utmost affluence.

I wondered, said the Jew, at his history; and after I had remained with him three days, he gave me a large sum of money; and I left him, to set forth on a journey; and, arriving in this your country, my residence here pleased me, and I experienced this which hath happen to me with the humpback.

The King, when he had heard this story, said, This is not more wonderful than the story of the humpback, and ye must all of you be hanged, and especially the tailor, who is the source of all the mischief. But he afterwards added, O tailor, if thou tell me a story more wonderful than that of the humpback, I will forgive you your offences. So the tailor advanced, and said, —

THE TAILOR'S STORY OF THE LOVERS AND THE INQUISITIVE BARBER

Know, O King of the age, that what hath happened to me is more wonderful than the events which have happened to all the others. Before I met the humpback, I was, early in the morning, at an entertainment given to certain tradesmen of my acquaintance, consisting of tailors and linen-drappers and carpenters and others; and when the sun had risen, the

repast was brought for us to eat; and lo, the master of the house came in to us, accompanied by a strange and handsome young man, of the inhabitants of Baghdád. He was attired in clothes of the handsomest description, and was a most comely person, except that he was lame; and as soon as he had entered and saluted us, we rose to him; but when he was about to seat himself, he observed among us a man who was a barber, whereupon he refused to sit down, and desired to depart from us.

We and the master of the house, however, prevented him, and urged him to seat himself; and the host conjured him, saying, What is the reason of thy entering, and then immediately departing? — By Allah, O my master, replied he, offer me no opposition; for the cause of my departure is this barber, who is sitting with you. And when the host heard this, he was exceedingly surprised, and said, How is it that the heart of this young man, who is from Baghdád, is troubled by the presence of this barber? We then looked towards him, and said, Relate to us the cause of thy displeasure against this barber; and the young man replied, O company, a surprising adventure happened to me with this barber in Baghdád, my city; and he was the cause of my lameness, and of the breaking of my leg; and I have sworn that I will not sit in any place where he is present, nor dwell in any town where he resides: I quitted Baghdád and took up my abode in this city, and I will not pass the next night without departing from it. — Upon this we said to him, We conjure thee, by Allah, to relate to us thy adventure with him. — And the countenance of the barber turned pale when he heard us make this request. The young man then said, —

Know, O good people, that my father was one of the chief merchants of Baghdád; and God (whose name be exalted!) blessed him with no son but myself; and when I grew up, and had attained to manhood, my father was admitted to the mercy of God, leaving me wealth and servants and other dependants; whereupon I began to attire myself in clothes of the handsomest description, and to feed upon the most delicious meats. Now God (whose perfection be extolled!) made me to be a hater of women; and so I continued, until, one day, I was walking through the streets of Baghdád, when a party of them stopped my way: I therefore fled from them, and, entering a by-street which was not a thoroughfare, I reclined upon a mastabah at its further extremity.

Here I had been seated but a short time when, lo, a window opposite the place where I sat was opened, and there looked out from it a damsel like the full moon, such as I have never in my life beheld. She had some flowers, which she was watering, beneath the window; and she looked to the right and left, and then shut the window, and disappeared from before me. Fire had been shot into my heart, and my mind was absorbed by her; my hatred of women was turned into love, and I continued sitting in the same place until sunset, in a state of distraction from the violence of my passion, when, lo, the Kádee of the city came riding along, with slaves before him and servants be-

hind him, and alighted, and entered the house from which the damsel had looked out: so I knew that he must be her father.

I then returned to my house, sorrowful; and fell upon my bed, full of anxious thoughts; and my female slaves came in to me, and seated themselves around me, not knowing what was the matter with me; and I acquainted them not with my case, nor returned any answers to their questions; and my disorder increased. The neighbours, therefore, came to cheer me with their visits; and among those who visited me was an old woman, who, as soon as she saw me, discovered my state; whereupon she seated herself at my head, and, addressing me in a kind manner, said, O my son, tell me what hath happened to thee? So I related to her my story, and she said, O my son, this is the daughter of the Kádee of Baghdád, and she is kept in close confinement: the place where thou sawest her is her apartment, and her father occupies a large saloon below, leaving her alone; and often do I visit her: thou canst obtain an interview with her only through me: so brace up thy nerves. When I heard, therefore, what she said, I took courage, and fortified my heart; and my family rejoiced that day. I rose up firm in limb, and hoping for complete restoration; and the old woman departed; but she returned with her countenance changed, and said, O my son, ask not what she did when I told her of thy case; for she said, If thou abstain not, O ill-omened old woman, from this discourse, I will treat thee as thou deservest: — but I must go to her a second time.

On hearing this, my disorder increased: after some days, however, the old woman came again, and said, O my son, I desire of thee a reward for good tidings. My soul returned to my body at these words, and I replied, Thou shalt receive from me everything that thou canst wish. She then said, I went yesterday to the damsel, and when she beheld me with broken heart and weeping eye, she said to me, O my aunt, wherefore do I see thee with contracted heart? — and when she had thus said, I wept, and answered, O my daughter and mistress, I came to thee yesterday from visiting a youth who loveth thee, and he is at the point of death on thy account: — and, her heart being moved with compassion, she asked, Who is this youth of whom thou speakest? I answered, He is my son, and the child that is dear to my soul: he saw thee at the window some days ago, while thou wast watering thy flowers; and when he beheld thy face, he became distracted with love for thee: I informed him of the conversation that I had with thee the first time; upon which his disorder increased, and he took to his pillow: he is now dying, and there is no doubt of his fate. — And upon this, her countenance became pale, and she said, Is this all on my account? — Yea, by Allah, I answered; and what dost thou order me to do? Go to him, said she; convey to him my salutation, and tell him that my love is greater than his; and on Friday next, before the congregational prayers, let him come hither: I will give orders to open the door to him, and to bring him up to me, and I will have a short interview with him, and he shall return before my father comes back from the prayers.

When I heard these words of the old woman, the anguish which I had suffered ceased; my heart was set at rest, and I gave her the suit of clothes which I was then wearing, and she departed, saying to me, Cheer up thy heart. I replied, I have no longer any pain. The people of my house, and my friends, communicated, one to another, the good news of my restoration to health, and I remained thus until the Friday, when the old woman came in to me, and asked me respecting my state: so I informed her that I was happy and well. I then dressed and perfumed myself and sat waiting for the people to go to prayers, that I might repair to the damsel; but the old woman said to me, Thou hast yet more than ample time, and if thou go to the bath and shave, especially for the sake of obliterating the traces of thy disorder, it will be more becoming. — It is a judicious piece of advice, replied I; but I will shave my head first, and then go into the bath.

So I sent for a barber to shave my head, saying to the boy, Go to the market, and bring me a barber, one who is a man of sense, little inclined to impertinence, that he may not make my head ache by his chattering. And the boy went, and brought this sheykh, who, on entering, saluted me; and when I had returned his salutation, he said to me, May God dispel thy grief and thine anxiety, and misfortunes and sorrows! I responded, May God accept thy prayer! He then said, Be cheerful, O my master, for health hath returned to thee. Dost thou desire to be shaved or to be bled? — For it hath been handed down, on the authority of Ibn-'Abbás,⁵⁶ that the Prophet said, Whoso shorteneth his hair on Friday, God will avert from him seventy diseases; — and it hath been handed down also, on the same authority, that the Prophet said, Whoso is cupped on Friday will not be secure from the loss of sight and from frequent disease. — Abstain, said I, from this useless discourse, and come immediately, shave my head, for I am weak.

And he arose, and, stretching forth his hand, took out a handkerchief, and opened it; and lo, there was in it an astrolabe, consisting of seven plates;⁵⁷ and he took it, and went into the middle of the court, where he raised his head towards the sun, and looked for a considerable time; after which he said to me, Know that there have passed, of this our day, which is Friday, and which is the tenth of Safar,⁵⁸ of the year 263⁵⁹ of the Flight of the Prophet, — upon whom be the most excellent of blessings and peace! — and the ascendant star of which, according to the required rules of the science of computation, is the planet Mars, — seven degrees⁶⁰ and six minutes; and it happeneth that Mercury hath come in conjunction with that planet; and this indicateth that the shaving of hair is now a most excellent operation: and it hath indicated to me, also, that thou desirest to confer a benefit upon a person: and fortunate is he! — but after that, there is an announcement that presenteth itself to me respecting a matter which I will not mention to thee.

By Allah, I exclaimed, thou hast wearied me, and dissipated my mind, and augured against me, when I required thee only to shave my head: arise, then, and shave it; and prolong not thy discourse to me. But he replied,

By Allah, if thou knewest the truth of the case, thou wouldst demand of me a further explication; and I counsel thee to do this day as I direct thee, according to the calculations deduced from the stars: it is thy duty to praise God, and not to oppose me; for I am one who giveth thee good advice, and who regardeth thee with compassion: I would that I were in thy service for a whole year, that thou mightest do me justice; and I desire not any pay from thee for so doing. — When I heard this, I said to him, Verily thou art killing me this day, and there is no escape for me. — O my master, he replied, I am he whom the people call Es-Sámit,⁶¹ on account of the paucity of my speech, by which I am distinguished above my brothers: for my eldest brother is named El-Bakbook;⁶² and the second, El-Heddár; and the third, Bakbak; and the fourth is named El-Kooz el-Aswánee; and the fifth, El-Feshshár; and the sixth is named Shakálik; and the seventh brother is named Es-Sámit; and he is myself.

Now when this barber thus overwhelmed me with his talk, I felt as if my gall-bladder had burst, and said to the boy, Give him a quarter of a piece of gold, and let him depart from me for the sake of Allah: for I have no need to shave my head. But the barber on hearing what I said to the boy, exclaimed, What is this that thou hast said, O my lord? By Allah, I will accept from thee no pay unless I serve thee; and serve thee I must; for to do so is incumbent on me, and to perform what thou requirest; and I care not if I receive from thee no money. If thou knowest not my worth, I know thine; and thy father — may Allah have mercy upon him! — treated us with beneficence; for he was a man of generosity. By Allah, thy father sent for me one day, like this blessed day, and when I went to him, he had a number of his friends with him, and he said to me, Take some blood from me. So I took the astrolabe, and observed the altitude for him, and found the ascendant of the hour to be of evil omen, and that the letting of blood would be attended with trouble: I therefore acquainted him with this, and he conformed to my wish, and waited until the arrival of the approved hour, when I took the blood from him.

He did not oppose me; but, on the contrary, thanked me; and in like manner all the company present thanked me; and thy father gave me a hundred pieces of gold for services similar to the letting of blood. — May God, said I, shew no mercy to my father for knowing such a man as thou! — and the barber laughed, and exclaimed, There is no deity but God! Mo-hammad is God's Apostle! Extolled be the perfection of Him who changeth others, but is not changed! I did not imagine thee to be otherwise than a man of sense; but thou hast talked nonsense in consequence of thine illness. God hath mentioned, in his Excellent Book those who restrain their anger, and who forgive men:⁶³ — but thou art excused in every case. I am unacquainted, however, with the cause of thy haste; and thou knowest that thy father used to do nothing without consulting me; and it hath been said, that the person to whom one applies for advice should be trusted: now thou wilt find no one better acquainted with the affairs of the world than myself,

and I am standing on my feet to serve thee. I am not displeased with thee, and how then art thou displeased with me? But I will have patience with thee on account of the favours which I have received from thy father. — By Allah, said I, thou hast wearied me with thy discourse, and overcome me with thy speech! I desire that thou shave my head and depart from me.

I gave vent to my rage; and would have risen, even if he had wetted my head, when he said, I knew that displeasure with me had overcome thee; but I will not be angry with thee, for thy sense is weak and thou art a youth: a short time ago I used to carry thee on my shoulder,⁶⁴ and take thee to the school. — Upon this, I said to him, O my brother, I conjure thee by Allah, depart from me that I may perform my business, and go thou thy way. Then I rent my clothes; and when he saw me do this, he took the razor, and sharpened it, and continued to do so until my soul almost parted from my body; then advancing to my head, he shaved a small portion of it; after which he raised his hand, and said, O my lord, haste is from the Devil; — and he repeated this couplet: —

Deliberate, and haste not to accomplish the desire; and be merciful, so shalt thou meet
with one merciful:

For there is no hand but God's hand is above it;⁶⁵ nor oppressor that shall not meet
with an oppressor.

O my lord (he then continued), I do not imagine that thou knowest my condition in society; for my hand lighteth upon the heads of kings and emeers and wezeers and sages and learned men; and of such a one as myself hath the poet said, —

The trades altogether are like a necklace, and this barber is the chief pearl of the strings.
He excelleth all that are endowed with skill, and under his hands are the heads of Kings.

— Leave, said I, that which doth not concern thee! Thou hast contracted my heart, and troubled my mind. — I fancy that thou art in haste, he rejoined. I replied, Yes! Yes! Yes! — Proceed slowly, said he; for verily haste is from the Devil, and it giveth occasion to repentance and disappointment; and he upon whom be blessing and peace⁶⁶ hath said, The best of affairs is that which is commenced with deliberation: — and, by Allah, I am in doubt as to thine affair: I wish, therefore, that thou wouldst make known to me what thou art hasting to do; and may it be good; for I fear it is otherwise.

There now remained, to the appointed time, three hours; and he threw the razor from his hand in anger, and, taking the astrolabe, went again to observe the sun; then after he had waited a long time, he returned, saying, There remain, to the hour of prayer, three hours, neither more nor less. For the sake of Allah, said I, be silent; for thou hast crumbled my liver! — and thereupon, he took the razor, and sharpened it as he had done the first time, and shaved another portion of my head. Then stopping again, he said, I

am in anxiety on account of thy hurry: if thou wouldst acquaint me with the cause of it, it would be better for thee; for thou knowest that thy father used to do nothing without consulting me.

I perceived now that I could not avoid his importunity, and said within myself, The time of prayer is almost come, and I desire to go before the people come out from the service: if I delay a little longer, I know not how to gain admission to her. I therefore said to him, Be quick, and cease from this chattering and impertinence; for I desire to repair to an entertainment with my friends. But when he heard the mention of the entertainment, he exclaimed, The day is a blessed day for me! I yesterday conjured a party of my intimate friends to come and feast with me, and forgot to prepare for them anything to eat; and now I have remembered it. Alas for the disgrace that I shall experience from them! — So I said to him, Be in no anxiety on this account, since thou hast been told that I am going to-day to an entertainment; for all the food and drink that is in my house shall be thine if thou use expedition in my affair, and quickly finish shaving my head. — May God recompense thee with every blessing! he replied: describe to me what thou hast for my guests, that I may know it. I have, said I, five dishes of meat, and ten fowls fricandoed, and a roasted lamb. — Cause them to be brought before me, he said, that I may see them. So I had them brought to him, and he exclaimed, Divinely art thou gifted! How generous is thy soul! But the incense and perfumes are wanting. — I brought him, therefore, a box containing nedd⁶⁷ and aloes-wood and ambergris and musk, worth fifty pieces of gold. — The time had now become contracted, like my own heart; so I said to him, Receive this, and shave the whole of my head, by the existence of Mohammad, God bless and save him! But he replied, By Allah, I will not take it until I see all that it contains. — I therefore ordered the boy, and he opened the box to him; whereupon the barber threw down the astrolabe from his hand, and, seating himself upon the ground, turned over the perfumes and incense and aloes-wood in the box until my soul almost quitted my body.

He then advanced, and took the razor, and shaved another small portion of my head; after which he said, By Allah, O my son, I know not whether I should thank thee or thank thy father; for my entertainment to-day is entirely derived from thy bounty and kindness, and I have no one among my visitors deserving of it; for my guests are, Zeytoon the bath-keeper, and Saleea the wheat-seller, and 'Owkal the bean-seller, and 'Akresheh the grocer, and Homeyd the dustman, and 'Akárish the milk-seller, and each of these hath a peculiar dance which he performeth, and peculiar verses which he reciteth; and the best of their qualities is, that they are like thy servant, the memlook who is before thee; and I, thy slave, know neither loquacity nor impertinence. As to the bath-keeper, he saith, If I go not to the feast, it cometh to my house! — and as to the dustman, he is witty, and full of frolick: often doth he dance, and say, News, with my wife, is not kept in a chest! — and each of my friends hath jests that another hath not: but the description is

not like the actual observation. If thou choose, therefore, to come to us, it will be more pleasant both to thee and to us: relinquish, then, thy visit to thy friends of whom thou hast told us that thou desirest to go to them; for the traces of disease are yet upon thee, and probably thou art going to a people of many words, who will talk of that which concerneth them not; or probably there will be among them one impertinent person; and thy soul is already disquieted by disease. — I replied, If it be the will of God, that shall be on some other day: — but he said, It will be more proper that thou first join my party of friends, that thou mayest enjoy their conviviality, and delight thyself with their salt. Act in accordance with the saying of the poet: —

Defer not a pleasure when it can be had; for fortune often destroyeth our plans.

Upon this I laughed from a heart laden with anger, and said to him, Do what I require, that I may go in the care of God, whose name be exalted! and do thou go to thy friends, for they are waiting thine arrival. He replied, I desire nothing but to introduce thee into the society of these people; for verily they are of the sons of that class among which is no impertinent person; and if thou didst but behold them once, thou wouldst leave all thine own companions. — May God, said I, give thee abundant joy with them, and I must bring them together here some day. — If that be thy wish, he rejoined, and thou wilt first attend the entertainment of thy friends this day, wait until I take this present with which thou hast honoured me, and place it before my friends, that they may eat and drink without waiting for me, and then I will return to thee, and go with thee to thy companions; for there is no false delicacy between me and my companions that should prevent my leaving them: so I will return to thee quickly, and repair with thee whithersoever thou goest. — Upon this I exclaimed, There is no strength nor power but in God, the High, the Great! Go thou to thy companions, and delight thy heart with them, and leave me to repair to mine, and to remain with them this day, for they are waiting my arrival. — But he said, I will not leave thee to go alone. — The place to which I am going, said I, none can enter except myself. — I suppose then, he rejoined, that thou hast an appointment to-day with some female: otherwise, thou wouldst take me with thee; for I am more deserving than all other men, and will assist thee to attain what thou desirest. I fear that thou art going to visit some strange woman, and that thy life will be lost; for in this city of Baghdád no one can do anything of this kind, especially on such a day as this; seeing that the Wálee of Baghdád is a terrible, sharp, sword. — Wo to thee, O wicked old man! I exclaimed, what are these words with which thou addressest me? — And upon this, he kept a long silence.

The time of prayer had now arrived, and the time of the Khutbeh⁶⁸ was near, when he had finished shaving my head: so I said to him, Go with this food and drink to thy friends, and I will wait for thee until thou return, and thou shalt accompany me: — and I continued my endeavours to deceive him,

that he might go away; but he said to me, Verily thou art deceiving me, and wilt go alone, and precipitate thyself into a calamity from which there will be no escape for thee: by Allah! by Allah! then, quit not this spot until I return to thee and accompany thee, that I may know what will be the result of thine affair. — I replied, Well: prolong not thine absence from me. And he took the food and drink and other things which I had given him, but intrusted them to a porter to convey them to his abode, and concealed himself in one of the by-streets. I then immediately arose. The muëddins on the menáreh's had chanted the Selám of Friday; ⁶⁹ and I put on my clothes, and went forth alone, and, arriving at the by-street, stopped at the door of the house where I had seen the damsel: and lo, the barber was behind me, and I knew it not. I found the door open, and entered; and immediately the master of the house returned from the prayers, and entered the saloon and closed the door; and I said within myself, How did this devil discover me?

Now it happened, just at this time, for the fulfilment of God's purpose to rend the veil of protection before me, that a female slave belonging to the master of the house committed some offence, in consequence of which he beat her, and she cried out; whereupon a male slave came in to him to liberate her; but he beat him also, and he likewise cried out; and the barber concluded that he was beating me; so he cried, and rent his clothes, and sprinkled dust upon his head, shrieking, and calling for assistance. He was surrounded by people, and said to them, My master hath been killed in the house of the Kádee! Then running to my house, crying out all the while, and with a crowd behind him, he gave the news to my family; and I knew not what he had done when they approached, crying, Alas for our master! — the barber all the while being before them, with his clothes rent, and a number of the people of the city with them. They continued shrieking, the barber shrieking at their head, and all of them exclaiming, Alas for our slain!

Thus they advanced to the house in which I was confined; and when the Kádee heard of this occurrence, the event troubled him, and he arose, and opened the door, and seeing a great crowd, he was confounded, and said, O people, what is the news? The servants replied, Thou hast killed our master. — O people, rejoined he, what hath your master done unto me that I should kill him; and wherefore do I see this barber before you? — Thou hast just now beaten him with mikra'ah's, said the barber; and I heard his cries. — What hath he done that I should kill him? repeated the Kádee. And whence, he added, came he; and whither would he go? — Be not an old man of malevolence, exclaimed the barber; for I know the story, and the reason of his entering thy house, and the truth of the whole affair; thy daughter is in love with him, and he is in love with her; and thou hast discovered that he had entered thy house, and hast ordered thy young men, and they have beaten him. By Allah, none shall decide between us and thee except the Khaleefeh, or thou shalt bring forth to us our master that his

family may take him; and oblige me not to enter and take him forth from you: haste then thyself to produce him.

Upon this, the Kádee was withheld from speaking, and became utterly abashed before the people: but presently he said to the barber, If thou speak truth, enter thyself, and bring him forth. So the barber advanced, and entered the house: and when I saw him do so, I sought for a way to escape; but I found no place of refuge except a large chest which I observed in the same apartment in which I then was: I therefore entered this, and shut down the lid, and held in my breath. Immediately after, the barber ran into the saloon, and, without looking in any other direction than that in which I had concealed myself, came thither: then turning his eyes to the right and left, and seeing nothing but the chest, he raised it upon his head; whereupon my reason forsook me. He quickly descended with it; and I, being not certain that he would not quit me, opened the chest, and threw myself upon the ground.

My leg was broken by the fall; and when I came to the door of the house, I found a multitude of people: I had never seen such a crowd as was there collected on that day; so I began to scatter gold among them, to divert them; and while they were busied in picking it up, I hastened through the by-streets of Baghdád, followed by this barber; and wherever I entered, he entered after me, crying, They would have plunged me into affliction on account of my master! Praise be to God who aided me against them, and delivered my master from their hands! Thou continuedst, O my master, to be excited by haste for the accomplishment of thine evil design until thou broughtest upon thyself this event; and if God had not blessed thee with me, thou hadst not escaped from this calamity into which thou hast fallen; and they might have involved thee in a calamity from which thou wouldst never have escaped. Beg, therefore, of God, that I may live for thy sake, to liberate thee in future. By Allah, thou hast almost destroyed me by thine evil design, desiring to go alone: but we will not be angry with thee for thine ignorance, for thou art endowed with little sense, and of a hasty disposition. — Art thou not satisfied, replied I, with that which thou hast done, but wilt thou run after me through the market-streets? — And I desired for death to liberate me from him; but found it not; and in the excess of my rage I ran from him, and, entering a shop in the midst of the market, implored the protection of its owner; and he drove away the barber from me.

I then seated myself in a magazine belonging to him, and said within myself, I cannot now rid myself of this barber; but he will be with me night and day, and I cannot endure the sight of his face. So I immediately summoned witnesses, and wrote a document, dividing my property among my family, and appointing a guardian over them, and I ordered him to sell the house and all the immoveable possessions, charging him with the care of the old and young, and set forth at once on a journey in order to escape from this wretch. I then arrived in your country, where I took up my abode, and have remained a considerable time; and when he invited me, and I came

unto you, I saw this vile wretch among you, seated at the upper end of the room. How, then, can my heart be at ease, or my sitting in your company be pleasant to me, with this fellow, who hath brought these events upon me, and been the cause of the breaking of my leg?

The young man still persevered in his refusal to remain with us; and when we had heard his story, we said to the barber, Is this true which the young man hath said of thee? — By Allah, he answered, it was through my intelligence that I acted thus towards him; and had I not done so, he had perished: myself only was the cause of his escape; and it was through the goodness of God, by my means, that he was afflicted by the breaking of his leg instead of being punished by the loss of his life. Were I a person of many words, I had not done him this kindness; and now I will relate to you an event that happened to me, that ye may believe me to be a man of few words, and less of an impertinent than my brothers; and it was this: —

The Tale of the Barber

I was living in Baghdád, in the reign of the Prince of the Faithful El-Muntasir bi-lláh,⁷⁰ who loved the poor and indigent, and associated with the learned and virtuous; and it happened, one day, that he was incensed against ten persons, in consequence of which, he ordered the chief magistrate of Baghdád to bring them to him in a boat. I saw them, and I said within myself, These persons have assembled for nothing but an entertainment, and, I suppose, will pass their day in this boat eating and drinking; and none shall be their companion but myself: ⁷¹ — so I embarked and mixed myself among them; and when they had landed on the opposite bank, the guards of the Wálee came with chains, and put them upon their necks, and put a chain upon my neck also. — Now this, O people, is it not a proof of my generosity, and of my paucity of speech? For I determined not to speak. — They took us, therefore, all together, in chains, and placed us before El-Muntasir bi-lláh, the Prince of the Faithful; whereupon he gave orders to strike off the heads of the ten; and the executioner struck off the heads of the ten, and I remained. The Khaleefeh then turning his eyes, and beholding me, said to the executioner, Wherefore dost thou not strike off the heads of all the ten? He answered, I have beheaded every one of the ten. I do not think, rejoined the Khaleefeh, that thou hast beheaded more than nine; and this who is before me is the tenth. But the executioner replied, By thy beneficence, they are ten. — Count them, said the Khaleefeh. And they counted them; and lo, they were ten.

The Khaleefeh then looked towards me, and said, What hath induced thee to be silent on this occasion; and how hast thou become included among the men of blood? — And when I heard the address of the Prince of the Faithful, I said to him, Know, O Prince of the Faithful, that I am the sheykh Es-Sámit (the silent): I possess, of science, a large stock; and as to the gravity of my understanding, and the quickness of my apprehension, and the

paucity of my speech, they are unbounded: my trade is that of a barber; and yesterday, early in the morning, I saw these ten men proceeding to the boat; whereupon I mixed myself with them, and embarked with them, thinking that they had met together for an entertainment; but soon it appeared that they were criminals; and the guards came to them, and put chains upon their necks, and upon my neck also they put a chain; and from the excess of my generosity I was silent, and spoke not; my speech was not heard on that occasion, on account of the excess of my generosity; and they proceeded with us until they stationed us before thee, and thou gavest the order to strike off the heads of the ten, and I remained before the executioner, and acquainted you not with my case. Was not this great generosity which compelled me to accompany them to slaughter? But throughout my life I have acted in this excellent manner.

When the Khaleefeh heard my words, and knew that I was of a very generous character, and of few words, and not inclined to impertinence as this young man, whom I delivered from horrors, asserteth, he said, Hast thou brothers? I answered, Yes: six. — And are thy six brothers, said he, like thyself, distinguished by science and knowledge, and paucity of speech? I answered, They lived not so as to be like me: thou hast disparaged me by thy supposition, O Prince of the Faithful, and it is not proper that thou shouldst compare my brothers to me; for through the abundance of their speech, and the smallness of their generous qualities, each of them experienced a defect: the first was lame, the second, deprived of many of his teeth; the third, blind; the fourth, one-eyed; the fifth, cropped of his ears; and the sixth had both his lips cut off: ⁷² and think not, O Prince of the Faithful, that I am a man of many words: nay, I must prove to thee that I am of a more generous character than they; and each of them met with a particular adventure, in consequence of which he experienced a defect: if thou please, I will relate their stories to thee.

How El-Bakbook Became Lame

Know, O Prince of the Faithful, that the first (who was named El-Bakbook) was the lame one. He practised the art of a tailor in Baghdád, and used to sew in a shop which he hired of a man possessing great wealth, who lived over the shop, and who had, in the lower part of his house, a mill. And as my lame brother was sitting in his shop one day, sewing, he raised his head, and saw a woman like the rising full moon, at a projecting window of the house, looking at the people passing by; and as soon as he beheld her, his heart was entangled by her love. He passed that day gazing at her, and neglecting his occupation, until the evening, and on the following morning he opened his shop, and sat down to sew; but every time that he sewed a stitch, he looked towards the window; and in this state he continued, sewing nothing sufficient to earn a piece of silver.⁷³

On the third day he seated himself again in his place, looking towards the

woman; and she saw him, and, perceiving that he had become enslaved by her love, laughed in his face, and he, in like manner, laughed in her face. She then disappeared from before him, and sent to him her slave-girl, with a wrapper containing a piece of red flowered silk; and the girl, coming to him, said to him, My mistress saluteth thee, and desireth thee to cut out for her, with the hand of skill, a shirt of this piece, and to sew it beautifully. So he answered, I hear and obey: — and he cut out for her the shirt, and finished the sewing of it on that day; and on the following day the slave-girl came to him again, and said to him, My mistress saluteth thee, and saith to thee, How didst thou pass last night? — for she tasted not sleep, from her passion for thee. — She then placed before him a piece of yellow satin, and said to him, My mistress desireth thee to cut out for her, of this piece, two pairs of trousers, and to make them this day. He replied, I hear and obey. Salute her with abundant salutations, and say to her, Thy slave is submissive to thine order, and command him to do whatsoever thou wilt.

He then busied himself with the cutting out, and used all diligence in sewing the two pairs of trousers; and presently the woman looked out at him from the window, and saluted him by a sign, now casting down her eyes, and now smiling in his face, so that he imagined he should soon obtain possession of her. After this, she disappeared from before him, and the slave-girl came to him; so he delivered to her the two pairs of trousers, and she took them and departed: and when the night came, he threw himself upon his bed, and remained turning himself over in restlessness until the morning.

On the following day, the master of the house came to my brother, bringing some linen, and said to him, Cut out and make this into shirts for me. He replied, I hear and obey: — and ceased not from his work until he had cut out twenty shirts by the time of nightfall, without having tasted food. The man then said to him, How much is thy hire for this? — but my brother answered not; and the damsel made a sign to him that he should receive nothing, though he was absolutely in want of a single copper coin. For three days he continued scarcely eating or drinking anything, in his diligence to accomplish his work, and when he had finished it, he went to deliver the shirts.

Now the young woman had acquainted her husband with the state of my brother's mind, but my brother knew not this; and she planned with her husband to employ him in sewing without remuneration, and moreover to amuse themselves by laughing at him: so, when he had finished all the work that they gave him, they contrived a plot against him, and married him to their slave-girl; and on the night when he desired to introduce himself to her, they said to him, Pass this night in the mill, and to-morrow thou shalt enjoy happiness. My brother, therefore, thinking that their intention was good, passed the night in the mill alone. Meanwhile, the husband of the young woman went to the miller, and instigated him by signs to make my brother turn the mill. The miller, accordingly, went in to him at midnight, and began to exclaim, Verily this bull is lazy, while there is a great quantity

of wheat, and the owners of the flour are demanding it: I will therefore yoke him in the mill, that he may finish the grinding of the flour: — and so saying, he yoked my brother, and thus he kept him until near morning, when the owner of the house came, and saw him yoked in the mill, and the miller flogging him with the whip; and he left him, and retired.

After this, the slave-girl to whom he had been contracted in marriage came to him early in the morning, and, having unbound him from the mill, said to him, Both I and my mistress have been distressed by this which hath befallen thee, and we have participated in the burden of thy sorrow. But he had no tongue wherewith to answer, by reason of the severity of the flogging. He then returned to his house; and lo, the sheykh who had performed the marriage-contract came and saluted him, saying, May God prolong thy life! May thy marriage be blessed! — May God not preserve the liar! returned my brother: thou thousandfold villain! By Allah, I went only to turn the mill in the place of the bull until the morning. — Tell me thy story, said the sheykh: — and my brother told him what had happened to him: upon which the sheykh said, Thy star agreeth not with hers: but if thou desire that I should change for thee the mode of the contract, I will change it for another better than it, that thy star may agree with hers.⁷⁴ — See then, replied my brother, if thou hast any other contrivance to employ.

My brother then left him, and repaired again to his shop, hoping that somebody might give him some work, with the profit of which he might obtain his food; and lo, the slave-girl came to him. She had conspired with her mistress to play him this trick, and said to him, Verily, my mistress is longing for thee, and she hath gone up to look at thy face from the window. And my brother had scarcely heard these words when she looked out at him from the window, and, weeping, said, Wherefore hast thou cut short the intercourse between us and thee? But he returned her no answer: so she swore to him that all that had happened to him in the mill was not with her consent; and when my brother beheld her beauty and loveliness, the troubles that had befallen him became effaced from his memory, and he accepted her excuse, and rejoiced at the sight of her. He saluted her, therefore, and conversed with her, and then sat a while at his work; after which the slave-girl came to him, and said, My mistress saluteth thee, and informeth thee that her husband hath determined to pass this next night in the house of one of his intimate friends; wherefore, when he hath gone thither, do thou come to her.

Now the husband of the young woman had said to her, How shall we contrive when he cometh to thee that I may take him and drag him before the Wálee? She replied, Let me then play him a trick, and involve him in a disgrace for which he shall be paraded throughout this city as an example to others: — and my brother knew nothing of the craftiness of women. Accordingly, at the approach of evening, the slave-girl came to him, and, taking him by the hand, returned with him to her mistress, who said to him, Verily, O my master, I have been longing for thee. — Hasten then,

said he, to give me a kiss, first of all. And his words were not finished, when the young woman's husband came in from his neighbour's house, and, seizing my brother, exclaimed to him, By Allah, I will not loose thee but in the presence of the chief magistrate of the police. My brother humbled himself before him; but, without listening to him, he took him to the house of the Wálee, who flogged him with whips, and mounted him upon a camel, and conveyed him through the streets of the city, the people crying out, This is the recompense of him who breaketh into the hareems of others! — and he fell from the camel, and his leg broke: so he became lame. The Wálee then banished him from the city; and he went forth, not knowing whither to turn his steps: but I, though enraged, overtook him, and brought him back; and I have taken upon myself to provide him with meat and drink unto the present day.

The Khaleefeh laughed at my story, and exclaimed, Thou hast spoken well: — but I replied, I will not accept this honour until thou hast listened to me while I relate to thee what happened to the rest of my brothers; and think me not a man of many words. — Tell me, said the Khaleefeh, what happened to all thy brothers, and grace my ears with these nice particulars: I beg thee to employ exuberance of diction in thy relation of these pleasant tales.

How El-Heddár Lost His Beard

So I said, Know, O Prince of the Faithful, that my second brother, whose name was El-Heddár,⁷⁵ was going one day to transact some business, when an old woman met him, and said to him, O man, stop a little, that I may propose to thee a thing, which, if it please thee, thou shalt do for me. My brother, therefore, stopped; and she said to him, I will guide thee to a thing, and rightly direct thee to it, on the condition that thy words be not many. So he said, Communicate what thou hast to tell me: — and she proceeded thus: — What sayest thou of a handsome housé, with running water, and fruit and wine, and a beautiful face to behold, and a smooth cheek to kiss, and an elegant form to embrace; and to enjoy all these pleasures without interruption? Now, if thou wilt act agreeably with the condition that I have imposed upon thee, thou wilt see prosperity. — When my brother had heard her words, he said to her, O my mistress, how is it that thou hast sought me out in preference to all the rest of the creation for this affair; and what is there in me that hath pleased thee? She replied, Did I not say to thee that thou must not be a person of many words? Be silent then, and come with me.

The old woman then went her way, my brother following her, eager to enjoy the pleasures which she had described to him, until they had entered a spacious house, when she went up with him to an upper story, and my brother perceived that he was in a beautiful palace, in which he beheld four damsels, than whom none more lovely had ever been seen, singing with

voices that would charm a heart as insensible as stone. One of these damsels drank a cup of wine; and my brother said to her, May it be attended with health and vigour! — and advanced to wait upon her; but she prevented his doing so, giving him to drink a cup of wine; and as soon as he had drunk it, she slapped him on his neck. When he found that she treated him thus, he went out from the chamber in anger, and with many words; but the old woman, following him, made a sign to him with her eye that he should return: so he returned, and seated himself, without speaking; and upon this, the damsel slapped him again upon the back of his neck until he became senseless; after which, recovering, he withdrew again.

The old woman, however, overtook him, and said to him, Wait a little, and thou shalt attain thy wish. — How many times, said he, shall I wait a little before I attain it? The old woman answered, When she hath become exhilarated with wine thou shalt obtain her favour. He therefore returned to his place, and resumed his seat. All the four damsels then arose, and the old woman directed them to divest my brother of his outer clothes, and to sprinkle some rose-water upon his face; and when they had done so, the most beautiful one among them said to him, May Allah exalt thee to honour! Thou hast entered my abode, and if thou have patience to submit to my requisitions, thou wilt attain thy wish. — O my mistress, he replied, I am thy slave, and under thy authority. — Know then, said she, that I am devotedly fond of frolic and he who complieth with my demands will obtain my favour. Then she ordered the other damsels to sing and they sang so that their hearts were in an ecstasy; after which the chief lady said to one of the other damsels, Take thy master, and do what is required, and bring him back to me immediately.

Accordingly, she took him away, ignorant of that which she was about to do; and the old woman came to him, and said, Be patient; for there remaineth but little to do. He then turned towards the damsel, and the old woman said to him, Be patient: thou hast almost succeeded, and there remaineth but one thing, which is, to shave thy beard. — How, said he, shall I do that which will disgrace me among the people? The old woman answered, She desireth this only to make thee like a beardless youth, that there may be nothing on thy face to prick her; for her heart is affected with a violent love for thee. Be patient, therefore, and thou shalt attain thy desire. — So my brother patiently submitted to the damsel's directions: his beard was shaven, and he was shorn also of his eyebrows and mustaches, and his face was painted red, before the damsel took him back to the chief lady, who, when she saw him, was at first frightened at him, and then laughed until she fell backwards, and exclaimed, O my master, thou hast gained me by these proofs of thine amiable manners! She then conjured him by her life to arise and dance; and he did so; and there was not a single cushion in the chamber that she did not throw at him.

In like manner also the other damsels threw at him various things, such as oranges, and limes, and citrons, until he fell down senseless from the

pelting, while they slapped him incessantly upon the back of his neck, and cast things in his face. But at length the old woman said to him, Now thou hast attained thy wish. Know that there remaineth to thee no more beating, nor doth there remain for thee to do more than one thing, namely, this: it is her custom, when she is under the influence of wine, to suffer no one to come near her until she hath taken off her outer clothes; thou, being prepared in like manner, must run after her, and she will run before thee as though she were flying from thee; but cease not to follow her from place to place until thou overtake her. He arose, therefore, and did so: the lady ran before, and as he followed her, she passed from chamber to chamber, and he still ran after her. At last he heard her utter a slight sound as she ran before him, and, continuing his pursuit, he suddenly found himself in the midst of the street.

This street was in the market of the leather-sellers, who were then crying skins for sale; and when the people there collected saw him in this condition, almost naked, with shaven beard and eyebrows and mustaches, and with his face painted red, they shouted at him, and raised a loud laugh, and some of them beat him with the skins until he became insensible. They then placed him upon an ass, and conducted him to the Wálee, who exclaimed, What is this? — They answered, This descended upon us from the house of the Wezeer, in this condition. And the Wálee inflicted upon him a hundred lashes, and banished him from the city; but I went out after him, and brought him back privately into the city, and allowed him a maintenance. Had it not been for my generous disposition, I had not borne with such a person.

How Bakbak Was Robbed of His Wealth

As to my third brother (the blind man, Bakbak), who was also surnamed Kuffeh,⁷⁶ fate and destiny impelled him one day to a large house, and he knocked at the door, hoping that its master would answer him, and that he might beg of him a trifle. The owner called out, Who is at the door? — but my brother answered not; and then heard him call with a loud voice, Who is this? Still, however, he returned him no answer; and he heard the sounds of his footsteps approaching until he came to the door and opened it, when he said to him, What dost thou desire? My brother answered, Something for the sake of God, whose name be exalted!

Art thou blind? said the man; and my brother answered, Yes. — Then give me thy hand, rejoined the master of the house; — so my brother stretched forth to him his hand, and the man took him into the house, and led him up from stair-case to stair-case until he had ascended to the highest platform of the roof: my brother thinking that he was going to give him some food or money; and when he had arrived at this highest terrace of his house, the owner said, What dost thou desire, O blind man! — I desire something, he answered again, for the sake of God, whose name be exalted! — May God, replied the man, open to thee some other way! — What is this!

exclaimed my brother: couldst thou not tell me so when I was below? — Thou vilest of the vile! retorted the other: why didst thou not ask of me something for the sake of God when thou heardest my voice the first time, when thou wast knocking at the door? — What then, said my brother, dost thou mean to do to me? — The man of the house answered, I have nothing to give thee. — Then take me down the stairs, said my brother. The man replied, The way is before thee. So my brother made his way to the stairs, and continued descending until there remained, between him and the door, twenty steps, when his foot slipped and he fell, and, rolling down, broke his head.⁷⁷

He went forth, not knowing whither to direct his steps, and presently there met him two blind men, his companions, who said to him, What hath happened to thee this day? My brother, therefore, related to them the event that had just befallen him: and then said to them, O my brothers, I desire to take a portion of the money now in our possession, to expend it upon myself. — Now the owner of the house which he had just before entered had followed him to acquaint himself with his proceedings, and without my brother's knowledge he walked behind him until the latter entered his abode; when he went in after him, still unknown. My brother then sat waiting for his companions; and when they came in to him, he said to them, Shut the door, and search the room, lest any stranger have followed us. When the intruder, therefore, heard what he said, he arose, and clung to a rope that was attached to the ceiling; and the blind men went feeling about the whole of the chamber, and, finding no one, returned and seated themselves by my brother, and brought forth their money, and counted it; and lo, it was more than ten thousand pieces of silver.

Having done this, they laid it in a corner of the room, and each of them took of the surplus of that sum as much as he wanted, and they buried the ten thousand pieces of silver in the earth; after which, they placed before themselves some food, and sat eating; but my brother heard the sound of a stranger by his side, and said to his friends, Is there a stranger among us? Then stretching forth his hand, it grasped the hand of the intruder; whereupon he cried out to his companions, saying, Here is a stranger! — and they fell upon him with blows until they were tired, when they shouted out, O Muslims! ⁷⁸ a thief hath come in upon us, and desireth to take our property! — and immediately a number of persons collected around them.

Upon this, the stranger whom they accused of being a thief shut his eyes, feigned to be blind like themselves, so that no one who saw him doubted him to be so; and shouted, O Muslims! I demand protection of Allah and the Sultán! I demand protection of Allah and the Wálee! I demand protection of Allah and the Emeer! for I have important information to give to the Emeer! — and before they could collect their thoughts, the officers of the Wálee surrounded them and took them all, including my brother, and conducted them before their master. The Wálee said, What is your story?

—and the stranger replied, Hear my words, O Wálee; the truth of our case will not become known to thee but by means of beating; ⁷⁹ and if thou wilt, begin by beating me before my companions.

The Wálee therefore said, Throw down this man, and flog him with whips: — and accordingly they threw him down and flogged him; and when the stripes tortured him, he opened one of his eyes; and after they had continued the flogging a little longer, he opened his other eye; upon which the Wálee exclaimed, What meaneth this conduct, O thou villain? — Grant me indemnity, replied the man, and I will acquaint thee: — and the Wálee having granted this request, he said, We four pretend that we are blind, and, intruding among other people, enter their houses, and see their women, and employ stratagems to corrupt them, and to obtain money from them. We have acquired, by these means, vast gain, amounting to ten thousand pieces of silver; and I said to my companions, Give me my due, two thousand and five hundred; and they rose against me and beat me, and took my property. I beg protection, therefore, of Allah and of thee; and thou art more deserving of my share than they. If thou desire to know the truth of that which I have said, flog each of them more than thou hast flogged me, and he will open his eyes.

So the Wálee immediately gave orders to flog them, and the first of them who suffered was my brother. They continued beating him until he almost died; when the Wálee said to them, O ye scoundrels! do ye deny the gracious gift of God, feigning yourselves to be blind? My brother exclaimed, Alláh! Alláh! Alláh! there is none among us who seeth! — They then threw him down again, and ceased not to beat him until he became insensible, when the Wálee said, Leave him until he shall have recovered, and then give him a third flogging: — and in the meantime, he gave orders to flog his companions, to give each of them more than three hundred stripes; while the seeing man said to them, Open your eyes, or they will flog you again after this time. Then addressing himself to the Wálee, he said, Send with me some person to bring thee the property; for these men will not open their eyes, fearing to be disgraced before the spectators.

And the Wálee sent with him a man, who brought him the money; and he took it, and gave to the informer, out of it, two thousand and five hundred pieces of silver, according to the share which he claimed, in spite of the others (retaining the rest), and banished from the city my brother and the two other men; but I went forth, O Prince of the Faithful, and, having overtaken my brother, asked him respecting his sufferings; and he acquainted me with that which I have related unto thee. I then brought him back secretly into the city, and allotted him a supply of food and drink as long as he lived.

The Khaleefeh laughed at my story, and said, Give him a present, and let him go: — but I replied, I will receive nothing until I have declared to the Prince of the Faithful what happened to the rest of my brothers, and made it manifest to him that I am a man of few words: — whereupon the

Khaleefeh said, Crack our ears, then, with thy ridiculous stories, and continue to us thy disclosure of vices and misdeeds. So I proceeded thus: —

How El-Kooz Was Confounded by a Sorcerer

My fourth brother, O Prince of the Faithful, was the one-eyed (named El-Kooz el-Aswánee): he was a butcher in Baghdád, and both sold meat and reared lambs; and the great and the rich had recourse to him to purchase of him their meat; so that he amassed great wealth, and became possessor of cattle and houses. Thus he continued to prosper for a long time; and as he was in his shop, one day, there accosted him an old man with a long beard, who handed to him some money, saying, Give me some meat for it. So he took the money, and gave him the meat; and when the old man had gone away, my brother looked at the money which he had paid him, and, seeing that it was of a brilliant whiteness, put it aside by itself. This old man continued to repair to him during a period of five months, and my brother always threw his money into a chest by itself; after which period he desired to take it out for the purpose of buying some sheep; but on opening the chest, he found all the contents converted into white paper, clipped round; and he slapped his face, and cried out; whereupon a number of people collected around him, and he related to them his story, at which they were astonished.

He then went again, as usual, into his shop, and, having killed a ram, and hung it up within the shop, he cut off some of the meat, and suspended it outside, saying within himself, Perhaps now this old man will come again, and if so, I will seize him: — and very soon after, the old man approached with his money; upon which my brother arose, and, laying hold upon him, began to cry out, O Muslims, come to my aid, and hear what this scoundrel hath done unto me! But when the old man heard his words, he said to him, Which will be more agreeable to thee — that thou abstain from disgracing me, or that I disgrace thee, before the people? — For what wilt thou disgrace me? said my brother. The old man answered, For thy selling human flesh for mutton. — Thou liest, thou accursed! exclaimed my brother. — None is accursed, rejoined the old man, but he who hath a man suspended in his shop. My brother said, If it be as thou hast asserted, my property and blood shall be lawful to thee: — and immediately the old man exclaimed, O ye people here assembled; verily this butcher slaughtereth human beings, and selleth their flesh for mutton; and if ye desire to know the truth of my assertion, enter his shop!

So the people rushed upon his shop, and beheld the ram converted into a man, hung up; and they laid hold upon my brother, crying out against him, Thou infidel! Thou scoundrel! — and those who had been his dearest friends turned upon him and beat him; and the old man gave him a blow upon his eye, and knocked it out. The people then carried the carcass, and took with them my brother, to the chief magistrate of the police; and the

old man said to him, O Emeer, this man slaughtereth human beings, and selleth their flesh for mutton; and we have therefore brought him to thee: arise, then, and perform the requisition of God, whose might and glory be extolled! Upon this, the magistrate thrust back my brother from him, and, refusing to listen to what he would have said, ordered that five hundred blows of a staff should be inflicted upon him, and took all his property. Had it not been for the great amount of his wealth, he had put him to death.⁸⁰ He then banished him from the city.

My brother, therefore, went forth in a state of distraction, not knowing what course to pursue; but he journeyed onwards until he arrived at a great city, where he thought fit to settle as a shoe-maker: so he opened a shop, and sat there working for his subsistence. And one day he went forth on some business, and, hearing the neighing of horses, he inquired respecting the cause, and was told that the King was going forth to hunt; whereupon he went to amuse himself with the sight of the procession: but the King happening to look on one side, his eye met that of my brother, and immediately he hung down his head, and exclaimed, I seek refuge with God from the evil of this day! He then turned aside the bridle of his horse, and rode back, and all his troops returned with him; after which, he ordered his pages to run after my brother, and to beat him; and they did so; giving him so severe a beating that he almost died; and he knew not the cause. He returned to his abode in a miserable plight, and afterwards went and related his misfortune to one of the King's attendants, who laughed at the recital until he fell backwards, and said to him, O my brother, the King cannot endure the sight of a one-eyed person, and especially when the defect is that of the left eye; ⁸¹ for in this case, he faileth not to put the person to death.

When my brother heard these words, he determined to fly from that city; and forthwith departed from it, and repaired to another city, where there was no King. Here he remained a long time; and after this, as he was meditating upon his adventure in the former city, he went out one day to amuse himself, and heard again the neighing of horses behind him; upon which he exclaimed, The decree of God hath come to pass! and ran away seeking for a place in which to conceal himself; but he found none, until, continuing his search, he saw a door set up as a barricade: so he pushed this, and it fell down; and entering the doorway, he beheld a long passage, into which he advanced. Suddenly, however, two men laid hold upon him, and exclaimed, Praise be to God who hath enabled us to take thee, O thou enemy of God! For these three nights thou hast suffered us to enjoy neither quiet nor sleep, and we have found no repose: nay, thou hast given us a foretaste of death! — O men, said my brother, what hath happened unto you? They answered, Thou keepest a watch upon us, and desirest to disgrace us, and to disgrace the master of the house! Is it not enough for thee that thou hast reduced him to poverty, thou and thy companion? Produce now the knife wherewith thou threatenest us every night. — And so saying, they searched him, and found upon his waist the knife with which he cut the

shoe-leather. — O men, he exclaimed, fear God in your treatment of me and know that my story is wonderful. They said, What then is thy story?

So he related it to them, in the hope that they would liberate him: but they believed not what he said; and, instead of shewing him any regard, they beat him, and tore his clothes; whereupon, his body becoming exposed to their view, they discovered upon his sides the marks of beating with mikra'ahs, and exclaimed, O wretch! these scars bear testimony to thy guilt. They then conducted him before the Wálee, while he said within himself, I am undone for my transgressions, and none can deliver me but God, whose name be exalted! And when he was brought before the Wálee, the magistrate said to him, O thou scoundrel! nothing but a heinous crime hath occasioned thy having been beaten with mikra'ahs: — and he caused a hundred lashes to be inflicted upon him; after which, they mounted him upon a camel, and proclaimed before him, This is the recompense of him who breaketh into men's houses! — But I had already heard of his misfortunes, and gone forth, and found him; and I accompanied him about the city while they were making this proclamation, until they left him; when I took him, and brought him back secretly into Baghdád and apportioned him a daily allowance of food and drink.

How El-Feshshár Cheated the Sharpers ⁸²

My fifth brother (El Feshshár ⁸³) was cropped of his ears, O Prince of the Faithful. He was a pauper, who begged alms by night, and subsisted upon what he thus acquired by day: and our father was a very old man, and he fell sick and died, leaving to us seven hundred pieces of silver, of which each of us took his portion; namely, a hundred pieces. Now my fifth brother, when he had received his share, was perplexed, not knowing what to do with it; but while he was in this state, it occurred to his mind to buy with it all kinds of articles of glass, and to sell them and make profit; so he bought glass with his hundred pieces of silver, and put it in a large tray, and sat upon an elevated place, to sell it, leaning his back against a wall.

And as he sat, he meditated, and said with himself, Verily my whole stock consisteth of this glass: I will sell it for two hundred pieces of silver; and with the two hundred I will buy other glass, which I will sell for four hundred; and thus I will continue buying and selling until I have acquired great wealth. Then with this I will purchase all kinds of merchandise and essences and jewels, and so obtain vast gain. After that, I will buy a handsome house, and memlooks, and horses, and gilded saddles; and I will eat and drink; and I will not leave in the city a single female singer but I will have her brought to my house that I may hear her songs. — All this he calculated with the tray of glass lying before him. — Then, said he, I will send all the female betrothers to seek in marriage for me the daughters of Kings and Wezeers; and I will demand as my wife the daughter of the chief Wezeer; ⁸⁴ for I have heard that she is endowed with perfect beauty and

surprising loveliness: and I will give as her dowry a thousand pieces of gold. If her father consent, my wish is attained; and if he consent not, I will take her by force, in spite of him: and when I have come back to my house, I will buy ten young eunuchs, and I will purchase the apparel of Kings and Sultans, and cause to be made for me a saddle of gold set with jewels: after which I will ride every day upon a horse, with slaves behind me and before me,⁸⁵ and go about through the streets and markets to amuse myself, while the people will salute me and pray for me.⁸⁶

Then I will pay a visit to the Wezeer, who is the father of the maiden, with memlooks behind me and before me, and on my right hand and on my left; and when he seeth me, he will rise to me, in humility, and seat me in his own place; and he himself will sit down below me,⁸⁷ because I am his son-in-law. I will then order one of the servants to bring a purse containing the pieces of gold which compose the dowry; and he will place it before the Wezeer; and I will add to it another purse, that he may know my manly spirit and excessive generosity, and that the world is contemptible in my eye: and when he addresseth me with ten words, I will answer him with two. And I will return to my house; and when any person cometh to me from the house of the Wezeer, I will clothe him with a rich dress: but if any come with a present, I will return it: I will certainly not accept it.⁸⁸

Then, on the night of the bridal display, I will attire myself in the most magnificent of my dresses, and sit upon a mattress covered with silk; and when my wife cometh to me, like the full moon, decked with her ornaments and apparel, I will command her to stand before me as stands the timid and the abject; and I will not look at her, on account of the haughtiness of my spirit and the gravity of my wisdom; so that the maids will say, O our master and our lord, may we be thy sacrifice! This thy wife, or rather thy handmaid, awaiteth thy kind regard, and is standing before thee: then graciously bestow on her one glance; for the posture hath become painful to her.⁸⁹ — Upon this, I will raise my head, and look at her with one glance, and again incline my head downwards; and thus I will do until the ceremony of displaying her is finished; whereupon they will conduct her to the sleeping-chamber; and I will rise from my place, and go to another apartment, and put on my night-dress, and go to the chamber in which she is sitting, where I will seat myself upon the *deewán*; but I will not look towards her. The tire-women will urge me to approach her; but I will not hear their words, and will order some of the attendants to bring a purse containing five hundred pieces of gold for them, and command them to retire from the chamber.⁹⁰ And when they have gone, I will seat myself by the side of the bride; but with averted countenance, that she may say, Verily this is a man of a haughty spirit.

Then her mother will come to me, and will kiss my hands, and say to me, O my master, look upon thy handmaid with the eye of mercy; for she is submissively standing before thee. But I will return her no answer. And she will kiss my feet, again and again, and will say, O my master, my

daughter is young, and hath seen no man but thee; and if she experience from thee repugnance, her heart will break: incline to her, therefore, and speak to her, and calm her mind. And upon this I will look at her through the corner of my eye, and command her to remain standing before me, that she may taste the savour of humiliation, and know that I am the Sultán of the age. Then her mother will say to me, O my master, this is thy hand maid: have compassion upon her, and be gracious to her: — and she will order her to fill a cup with wine, and to put it to my mouth. So her daughter will say, O my lord, I conjure thee by Allah that thou reject not the cup from thy slave; for verily I am thy slave. But I will make her no reply; and she will urge me to take it, and will say, It must be drunk: — and will put it to my mouth: and upon this, I will shake my hand in her face, and spurn her with my foot, and do thus. — So saying, he kicked the tray of glass, which, being upon a place elevated above the ground, fell, and all that was in it broke: there escaped nothing: and he cried out and said, All this is the result of my pride! And he slapped his face, and tore his clothes; the passengers gazing at him, while he wept, and exclaimed, Ah! O my grief!

The people were now repairing to perform the Friday-prayers; and some merely cast their eyes at him, while others noticed him not: but while he was in this state, deprived of his whole property, and weeping without intermission, a female approached him, on her way to attend the Friday-prayers: she was of admirable loveliness; the odour of musk was diffused from her; under her was a mule with a stuffed saddle covered with gold-embroidered silk; and with her was a number of servants; and when she saw the broken glass, and my brother's state and his tears, she was moved with pity for him, and asked respecting his case. She was answered, He had a tray of glass, by the sale of which to obtain his subsistence, and it is broken, and he is afflicted as thou seest: — and upon this, she called to one of the servants, saying, Give what thou hast with thee to this poor man. So he gave him a purse, and he took it, and when he had opened it, he found in it five hundred pieces of gold, whereupon he almost died from excessive joy, and offered up prayers for his benefactress.

He returned to his house a rich man, and sat reflecting, and lo, a person knocked at the door: he rose, therefore, and opened it; and beheld an old woman whom he knew not, and she said to him, O my son, know that the time of prayer hath almost expired, and I am not prepared by ablution; wherefore I beg that thou wilt admit me into thy house, that I may perform it. He replied, I hear and obey; — and, retiring within, gave her permission to enter; his mind still wondering from joy on account of the gold; and when she had finished the ablution, she approached the spot where he was sitting, and there performed the prayers of two rek'ahs. She then offered up a supplication for my brother; and he thanked her, and offered her two pieces of gold; but when she saw this, she exclaimed, Extolled be God's perfection! Verily I wonder at the person who fell in love with thee in thy beggarly condition! Take back thy money from me, and if thou want it not,

return it to her who gave it thee when thy glass broke. — O my mother, said he, how can I contrive to obtain access to her? She answered, O my son, she hath an affection for thee; but she is the wife of an affluent man; take then with thee all thy money, and when thou art with her be not deficient in courteousness and agreeable words; so shalt thou obtain of her favours and her wealth whatever thou shalt desire.

My brother, therefore, took all the gold, and arose and went with the old woman, hardly believing what she had told him; and she proceeded, and my brother behind her, until they arrived at a great door, at which she knocked; whereupon a Greek damsel came and opened the door, and the old woman entered, ordering my brother to do the same. He did so, and found himself in a large house, where he beheld a great furnished chamber, with curtains hung in it; and, seating himself there, he put down the gold before him, and placed his turban on his knees; ⁹¹ and scarcely had he done so, when there came to him a damsel, the like of whom had never been seen, attired in most magnificent apparel. My brother stood up at her approach; and when she beheld him, she laughed in his face, and rejoiced at his visit: then going to the door, she locked it; after which she returned to my brother, and took his hand, and both of them went together into a private chamber, carpeted with various kinds of silk, where my brother sat down, and she seated herself by his side, and toyed with him for a considerable time.

She then rose, saying to him, Move not from this place until I return to thee; — and was absent from him for a short period; — and as my brother was waiting for her, there came in to him a black slave, of gigantic stature, with a drawn sword, the brightness of which dazzled the sight; and he exclaimed to my brother, Wo to thee! Who brought thee to this place? Thou vilest of men! Thou misbegotten wretch, and nursling of impurity! — My brother was unable to make any reply; his tongue was instantly tied; and the slave laid hold upon him, and stripped him, and struck him more than eighty blows with the flat of his sword, until he fell sprawling upon the floor; when he retired from him, concluding that he was dead, and uttered a great cry, so that the earth trembled, and the place resounded at his voice, saying, Where is El-Meleehah? ⁹² — upon which a girl came to him, holding a handsome tray containing salt; and with this she forthwith stuffed the flesh-wounds with which my brother's skin was gashed until they gaped open; but he moved not, fearing the slave would discover that he was alive, and kill him. The girl then went away, and the slave uttered another cry, like the first, whereupon the old woman came to my brother, and, dragging him by the feet to a deep and dark vault, threw him into it upon a heap of slain. ⁹³

In this place he remained for two whole days; and God (whose perfection be extolled!) made the salt to be the means of preserving his life, by stanching the flow of blood from his veins; so, when he found that he had strength sufficient to move, he arose, and, opening a shutter in the wall, emerged from the place of the slain; and God (to whom be ascribed all might and glory!) granted him his protection. He therefore proceeded in the darkness, and

concealed himself in the passage until the morning, when the old woman went forth to seek another victim, and my brother, going out after her, without her knowledge, returned to his house.

He now occupied himself with the treatment of his wounds until he was restored; and continued to watch for the old woman, and constantly saw her taking men, one after another, and conducting them to the same house. But he uttered not a word on the subject; and when his health returned, and his strength was completely renewed, he took a piece of rag, and made of it a purse, which he filled with pieces of glass: he then tied it to his waist, and disguised himself so that no one would know him, in the dress of a foreigner; and, taking a sword, placed it within his clothes; and as soon as he saw the old woman, he said to her, in the dialect of a foreigner, Old woman, hast thou a pair of scales fit for weighing nine hundred pieces of gold? The old woman answered, I have a young son, a money-changer, and he hath all kinds of scales; therefore accompany me to him before he go forth from his abode, that he may weigh for thee thy gold.

So my brother said, Walk on before me: — and she went, and my brother followed her until she arrived at the door, and knocked; upon which the girl came out, and laughed in his face; and the old woman said to her, I have brought you to-day some fat meat. The girl then took my brother's hand, and conducted him into the house (the same which he had entered before), and after she had sat with him a short time, she rose, saying to him, Quit not this place until I return to thee: — and she retired; and my brother had remained not long after when the slave came to him with the drawn sword, and said to him, Rise, thou unlucky! So my brother rose, and, as the slave walked before him, he put his hand to the sword which was concealed beneath his clothes, and struck the slave with it, and cut off his head; after which he dragged him by his feet to the vault, and called out, Where is El-Meleehah? The slave-girl, therefore, came, having in her hand the tray containing the salt; but when she saw my brother with the sword in his hand, she turned back and fled: my brother, however, overtook her, and struck off her head.

He then called out, Where is the old woman? — and she came; and he said to her, Dost thou know me, O malevolent hag? She answered, No, O my lord. — I am, said he, the man who had the pieces of gold, and in whose house thou performedst the ablution and prayedst; after which, devising a stratagem against me, thou betrayedst me into this place. — The old woman exclaimed, Fear God in thy treatment of me! — but my brother, turning towards her, struck her with the sword, and clove her in twain. He then went to search for the chief damsel, and when she saw him, her reason fled, and she implored his pardon; whereupon he granted her his pardon, and said to her, What occasioned thy falling into the hands of this black? She answered, I was a slave to one of the merchants, and this old woman used to visit me; and one day she said to me, We are celebrating a festivity, the like of which no one hath seen, and I have a desire that thou shouldst witness

it. I replied, I hear and obey: — and arose, and clad myself in the best of my attire, and, taking with me a purse containing a hundred pieces of gold,⁹⁴ proceeded with her until she entered this house, when suddenly this black took me, and I have continued with him in this state three years, through the stratagem of the old witch. — My brother then said to her, Is there any property of his in the house? — Abundance, she answered; and if thou canst remove it, do so: — and upon this, he arose and went with her, when she opened to him chests filled with purses, at the sight of which he was confounded; and she said to him, Go now, and leave me here, and bring some person to remove the property. So he went out, and, having hired ten men, returned; but on his arrival at the door, he found it open, and saw neither the damsel nor the purses; he found, however, some little money remaining, and the stuffs. He discovered, therefore, that she had eluded him; and he took the money that remained, and, opening the closets, took all the stuffs which they contained, leaving nothing in the house.

He passed the next night full of happiness; but when the morning came, he found at the door twenty soldiers, and on his going forth to them, they laid hold upon him, saying, The Wálee summoneth thee. So they took him, and conducted him to the Wálee, who, when he saw him, said to him, Whence obtainedst thou these stuffs? — Grant me indemnity, said my brother: — and the Wálee gave him the handkerchief of indemnity:⁹⁵ and my brother related to him all that had befallen him with the old woman from first to last, and the flight of the damsel; adding, — and of that which I have taken, take thou what thou wilt; but leave me wherewith to procure my food. The Wálee thereupon demanded the whole of the money and the stuffs; but fearing that the Sultán⁹⁶ might become acquainted with the matter, he retained a portion only, and gave the rest to my brother, saying to him, Quit this city, or I will hang thee. My brother replied, I hear and obey: — and went forth to one of the surrounding cities. Some robbers, however, came upon him, and stripped and beat him, and cut off his ears; and I, having heard of his situation, went forth to him, taking to him some clothes; and brought him back privily into the city, and supplied him with daily food and drink.

How Shakálik Tricked the Jester

My sixth brother (Shakálik), O Prince of the Faithful, had his lips cut off. He was in a state of extreme poverty, possessing nothing of the goods of this perishable world; and he went forth one day to speak for something with which to stay his departing spirit, and on his way he beheld a handsome house, with a wide and lofty vestibule, at the door of which were servants, commanding and forbidding; whereupon he inquired of one of the persons standing there, who answered, This house belongeth to a man of the sons of the Barmekees.⁹⁷ My brother, therefore, advanced to the door-keepers, and begged them to give him something; and they said, Enter the door of the house, and thou wilt obtain what thou desirest of its master.

So he entered the vestibule, and proceeded through it a while until he arrived at a mansion of the utmost beauty and elegance, having a garden in the midst of it, unsurpassed in beauty by anything that had ever been seen: its floors were paved with marble, and its curtains were hanging around. He knew not in which direction to go; but advanced to the upper extremity; and there he beheld a man of handsome countenance and beard, who, on seeing my brother, rose to him, and welcomed him, inquiring respecting his circumstances. He accordingly informed him that he was in want; and when the master of the house heard his words, he manifested excessive grief; and, taking hold of his own clothes, rent them, and exclaimed, Am I in the city, and thou in it hungry? It is a thing that I cannot endure! — Then promising him every kind of happiness, he said, Thou must stay and partake of my salt. But my brother replied, O my master, I have not patience to wait; for I am in a state of extreme hunger.

Upon this, the master of the house called out, Boy, bring the basin and ewer! — and he said, O my guest, advance, and wash thy hand. He then performed the same motions as if he were washing his hand; and called to his attendants to bring the table; whereupon they began to come and go as though they were preparing it; after which the master of the house took my brother, and sat down with him at this imaginary table and proceeded to move his hands and lips as if he were eating; saying to my brother, Eat, and be not ashamed, for thou art hungry, and I know how thou art suffering from the violence of thy hunger. My brother, therefore, made the same motions, as if he also were eating, while his host said to him, Eat, and observe this bread and its whiteness. To this, my brother at first made no reply; but observed in his own mind, Verily this is a man who loveth to jest with others: — so he said to him, O my master, in my life I have never seen bread more beautifully white than this, or any of sweeter taste: — on which the host rejoined, This was made by a female slave of mine whom I purchased for five hundred pieces of gold.

He then called out, Boy, bring to us the *sikbáj*,⁹⁸ the like of which is not found among the dishes of Kings! — and, addressing my brother, he said, Eat, O my guest; for thou art hungry, vehemently so, and in absolute want of food. So my brother began to twist about his mouth, and to chew, as in eating. The master of the house now proceeded to demand different kinds of viands, one after another; and, though nothing was brought, he continued ordering my brother to eat. Next he called out, Boy, place before us the chickens stuffed with pistachio-nuts: — and said to his guest, Eat of that which thou hast never tasted the like. — O my master, replied my brother, verily this dish hath not its equal in sweetness of flavour: — and the host, thereupon, began to put his hand to my brother's mouth as though he were feeding him with morsels; and proceeded to enumerate to him the various different kinds of viands, and to describe their several excellencies; while his hunger so increased that he longed for a cake of barley-bread. The master of the house then said to him, Hast thou tasted anything more delicious than the spices in these dishes? — No, O my master, answered my brother. — Eat

more then, resumed the host; and be not ashamed. — I have eaten enough of the meats, replied the guest.

So the man of the house called to his attendants to bring the sweets; and they moved their hands about in the air as if they were bringing them; whereupon the host said to my brother, Eat of this dish; for it is excellent; and of these *katáif*,⁹⁹ by my life! and take this one before the *sirup* runs from it. — May I never be deprived of thee, O my master! exclaimed my brother, proceeding to inquire of him respecting the abundance of musk in the *katáif*. — This, answered the host, is my usual custom in my house: they always put for me, in each of the *katáif*, a *mithkál*¹⁰⁰ of musk, and half a *mithkál* of ambergris. — All this time my brother was moving his head and mouth, and rolling about his tongue between his cheeks, as if he were enjoying the sweets. After this, the master of the house called out to his attendants, Bring the dried fruits! — and again they moved about their hands in the air as though they were doing what he ordered; when he said to my brother, Eat of these almonds, and of these walnuts, and of these raisins; — and so on; enumerating the various kinds of dried fruits; and added again, Eat, and be not ashamed. — O my master, replied my brother, I have had enough, and have not power to eat anything more: — but the host rejoined, If thou desire, O my guest, to eat more, and to delight thyself with extraordinary dainties, by Allah! by Allah! remain not hungry.

My brother now reflected upon his situation, and upon the manner in which this man was jesting with him, and said within himself, By Allah, I will do to him a deed that shall make him repent before God of these actions! The man of the house next said to his attendants, Bring us the wine: — and, as before, they made the same motions with their hands in the air as if they were doing what he commanded; after which he pretended to hand to my brother a cup, saying, Take this cup, for it will delight thee: — and his guest replied, O my master, this is of thy bounty: — and he acted with his hand as though he were drinking it. — Hath it pleased thee? said the host. — O my master, answered my brother, I have never seen anything more delicious than this wine.

Drink then, rejoined the master of the house, and may it be attended with benefit and health: — and he himself pretended to drink, and to hand a second cup to my brother, who, after he had affected to drink it, feigned himself intoxicated, and, taking his host unawares, raised his hand until the whiteness of his arm-pit appeared, and struck him such a slap upon his neck that the chamber rang at the blow; and this he followed by a second blow; whereupon the man exclaimed, What is this, thou vilest of the creation? — O my master, answered my brother, I am thy slave, whom thou hast graciously admitted into thine abode, and thou hast fed him with thy provisions, and treated him with old wine, and he hath become intoxicated, and committed an outrage upon thee; but thou art of too exalted dignity to be angry with him for his ignorance.

When the master of the house heard these words of my brother, he uttered

a loud laugh, and said to him, Verily for a long time have I made a game of men, and jested with all persons accustomed to joking and rudeness, but I have not seen among them any who could endure this trick, nor any who had sagacity to conform to all my actions, except thee: now, therefore, I pardon thee; and be thou my companion in reality, and never relinquish me. He then gave orders to bring a number of the dishes above mentioned, and he and my brother ate together to satisfaction; after which they removed to the drinking-chamber, where female slaves like so many moons sang all kinds of melodies, and played on all kinds of musical instruments. There they drank until intoxication overcame them: the master of the house treated my brother as a familiar friend, became greatly attached to him, and clad him with a costly dress; and on the following morning they resumed their feasting and drinking. Thus they continued to live for a period of twenty years: the man then died, and the Sultán ¹⁰¹ seized upon his property, and took possession of it.

My brother, upon this, went forth from the city, a fugitive; and upon his way, a party of Arabs ¹⁰² came upon him. They made him a captive; and the man who captured him tortured him with beating, and said to him, By Allah, purchase thyself of me by wealth, or I will kill thee: — but my brother, weeping, replied, By Allah, I possess nothing, O Sheykh of the Arabs; nor do I know the means of obtaining any property: I am thy captive; I have fallen into thy hands, and do with me what thou wilt. And immediately the tyrannical Bedawee drew forth from his girdle a broad-bladed knife (such as, if plunged into the neck of a camel, would cut it across from one jugular vein to the other), and, taking it in his right hand, approached my poor brother, and cut off with it his lips; still urging his demand.

Now this Bedawee had a handsome wife, who, when he was absent, used to manifest a strong affection for my brother; though he observed a proper decorum towards her, fearing God (whose name be exalted!); and it happened, one day, that she had called him, and seated him with her; but while they were together, lo, her husband came in upon them; and when he beheld my brother, he exclaimed, Wo to thee, thou base wretch! Dost thou desire now to corrupt my wife? — Then drawing his knife, he inflicted upon him another cruel wound; after which he mounted him upon a camel, and, having cast him upon a mountain, left him there, and went his way. Some travellers, however, passed by him, and when they discovered him, they gave him food and drink, and acquainted me with his case: so I went forth to him, and conveyed him back into the city, and allotted him a sufficient maintenance.

Now I have come unto thee, O Prince of the Faithful, continued the barber, and feared to return to my house without relating to thee these facts; for to neglect doing so had been an error. Thus thou hast seen that, although having six brothers, I am of a more upright character than they. — But when the Prince of the Faithful had heard my story, and all that I had related to

him respecting my brothers, he laughed, and said, Thou hast spoken truth, O Sámit (O silent man); thou art a person of few words, and devoid of impertinence; now, however, depart from this city, and take up thine abode in another. So he banished me from Baghdád; and I journeyed through various countries, and traversed many regions, until I heard of his death, and of the succession of another Khaleefeh; when, returning to my city, I met with this young man, unto whom I did the best of deeds, and who, had it not been for me, had been slain: yet he hath accused me of that which is not in my character; for all that he hath related to me, with respect to impertinence, and loquacity, and dullness, and want of taste, is false, O people.

Continuation of the Tailor's Story

The tailor then proceeded thus: — When we heard the story of the barber, and were convinced of his impertinence and loquacity, and that the young man had been treated unjustly by him, we seized hold upon him, and put him in confinement, and, seating ourselves to keep watch over him, ate and drank; and the feast was finished in the most agreeable manner. We remained sitting together until the call to afternoon-prayers, when I went forth, and returned to my house; but my wife looked angrily at me, and said, Thou hast been all the day enjoying thy pleasure while I have been sitting at home sorrowful; now if thou go not forth with me and amuse me for the remainder of the day, thy refusal will be the cause of my separation from thee. So I took her and went out with her, and we amused ourselves until nightfall, when, returning home, we met this humpback, full of drink, and repeating verses; upon which I invited him to come home with us, and he consented. I then went forth to buy some fried fish, and having bought it and returned, we sat down to eat; and my wife took a morsel of bread and a piece of fish, and put them into his mouth, and choked him, so that he died; whereupon I took him up, and contrived to throw him into the house of this physician, and he contrived to throw him into the house of the steward, and the steward contrived to throw him in the way of the broker. — This is the story of what happened to me yesterday. Is it not more wonderful than that of the humpback?

Continuation of the Story of the Humpback

When the King had heard this story, he ordered certain of his chamberlains to go with the tailor, and to bring the barber; saying to them, His presence is indispensable, that I may hear his talk, and it may be the cause of the deliverance of you all: then we will bury this humpback decently in the earth, for he hath been dead since yesterday; and we will make him a monument around his grave, since he hath been the occasion of our acquaintance with these wonderful stories.

The chamberlains and the tailor soon came back, after having gone to the place of confinement and brought the barber, whom they placed before

the King; and when the King beheld him, he saw him to be an old man, passed his ninetyeth year, of dark countenance, and white beard and eyebrows, with small ears, and long nose, and a haughty aspect. The King laughed at the sight of him, and said to him, O silent man, I desire that thou relate to me somewhat of thy stories. — O King of the age, replied the barber, what is the occasion of the presence of this Christian and this Jew and this Muslim, and this humpback lying dead among you; and what is the reason of this assembly? — Wherefore dost thou ask this? said the King. The barber answered, I ask it in order that the King may know me to be no impertinent person, nor one who meddleth with that which doth not concern him, and that I am free from the loquacity of which they accuse me: for I am fortunate in my characteristic appellation, since they have surnamed me *Es-Sámit*; and, as the poet hath said, —

Seldom hast thou seen a person honoured with a surname, but thou wilt find, if thou search, that his character is expressed by it.

The King therefore said, Explain to the barber the case of this humpback, and what happened to him yesterday evening, and explain to him also what the Christian hath related, and the Jew and the steward and the tailor. So they repeated to him the stories of all these persons.

The barber, thereupon, shook his head, saying, By Allah, this is a wonderful thing! Uncover this humpback, that I may examine him. — And they did so. He then seated himself at his head, and, taking it up, placed it upon his lap, and looked at his face, and laughed so violently that he fell backwards, exclaiming, For every death there is a cause; and the death of this humpback is most wonderful: it is worthy of being registered in the records, that posterity may be instructed by this event! — The King, astonished at his words, said, O *Sámit*, explain to us the reason of thy saying this. — O King, replied the barber, by thy beneficence, life is yet in the humpback! He then drew forth from his bosom a pot containing some ointment, and with this he anointed the neck of the humpback; after which he covered it up until it perspired; when he took forth an iron forceps, and put it down his throat, and extracted the piece of fish with its bone, and all the people saw them. The humpback now sprang upon his feet, and sneezed, and, recovering his consciousness, drew his hands over his face, and exclaimed, There is no Deity but God! Mohammad is God's Apostle! God bless and save him! — and all who were present were astonished at the sight and the King laughed until he became insensible; as did also the other spectators. The King exclaimed, By Allah, this accident is wonderful! I have never witnessed anything more strange! — and added, O Muslims! O assembly of soldiers! have ye ever in the course of your lives seen any one die and after that come to life? But had not God blessed him with this barber, the humpback had been to-day numbered among the people of the other world; for the barber hath been the means of restoring him to life. — They replied, This is indeed a wonderful thing!

The King then gave orders to record this event; and when they had done so, he placed the record in the royal library; and he bestowed dresses of honour upon the Jew and the Christian and the steward; upon each of them, a costly dress: the tailor he appointed to be his own tailor, granting him regular allowances, and reconciling him and the humpback with each other: the humpback he honoured with a rich and beautiful dress, and with similar allowances, and appointed him his cup-companion; and upon the barber also he conferred the like favours, rewarding him with a costly dress of honour, regular allowances, and a fixed salary, and appointing him state-barber, and his own cup-companion: so they all lived in the utmost happiness and comfort until they were visited by the terminator of delights and the separator of friends.

VI

NOOR-ED-DEEN AND THE SLAVE GIRL ENEES-EL-JELEES ¹

THERE was, in El-Basrah, a certain King who loved the poor and indigent, and regarded his subjects with benevolence; he bestowed of his wealth upon him who believed in Mohammad (God bless and save him!) and was such as one of the poets who have written of him hath thus described: —

He used his lances as pens; and the hearts of his enemies, as paper; their blood being his ink:

And hence, I imagine, our forefathers applied to the lance the term Khatteeyeh.²

The name of this King was Mohammad the son of Suleymán Ez-Zeynee; and he had two Wezeers; one of whom was named El-Mo'een ³ the son of Sáwee; and the other, El-Fadl ⁴ the son of Khákán. El-Fadl the son of Khákán was the most generous of the people of his age, upright in conduct, so that all hearts agreed in loving him, and the wise complied with his counsel, and all the people supplicated for him length of life; for he was a person of auspicious aspect,⁵ a preventer of evil and mischief: but the Wezeer El-Mo'een the son of Sáwee hated others, and loved not good; he was a man of inauspicious aspect; and in the same degree that the people loved Fadl-ed-Deen the son of Khákán, so did they abhor El-Mo'een the son of Sáwee, in accordance with the decree of the Almighty.

Now the King Mohammad the son of Suleymán Ez-Zeynee was sitting one day upon his throne, surrounded by the officers of his court, and he called to his Wezeer El-Fadl the son of Khákán, and said to him, I desire a female slave unsurpassed in beauty by any in her age, of perfect loveliness, and exquisite symmetry, and endowed with all praiseworthy qualities. — Such as this, replied his courtiers, is not to be found for less than ten thousand pieces of gold. And the Sultán thereupon called out to the treasurer, saying, Carry ten thousand pieces of gold to the house of El-Fadl the son of Khákán. So the treasurer did as he commanded, and the Wezeer departed, after the Sultán had ordered him to repair every day to the market, and to commission the brokers to procure what he had described, and had commanded also that no female slave of a greater price than one thousand pieces of gold should be sold without having been shewn to the Wezeer.

The brokers, therefore, sold no female slave without shewing her to him, and he complied with the King's command, and thus he continued to do for a considerable time, no slave pleasing him: but on a certain day, one of the brokers came to the mansion of the Wezeer El-Fadl, and found that he had

mounted to repair to the palace of the King; and he laid hold upon his stirrup, and repeated these two verses: —

O thou who hast reanimated what was rotten in the state! Thou art the Wezeer ever aided by Heaven.

Thou hast revived the noble qualities that were extinct among men. May thy conduct never cease to be approved by God!

He then said, O my master, the female slave for the procuring of whom the noble mandate was issued hath arrived. The Wezeer replied, Bring her hither to me. So the man returned, and, after a short absence, came again, accompanied by a damsel of elegant stature, high-bosomed, with black eye-lashes, and smooth cheek, and slender waist, and large hips, clad in the handsomest apparel; the moisture of her lips was sweeter than sirup; her figure put to shame the branches of the Oriental willow; and her speech was more soft than the zephyr passing over the flowers of the garden; as one of her describers hath thus expressed: —

Her skin is like silk, and her speech is soft, neither redundant nor deficient:

Her eyes, God said to them, Be — and they were, affecting men's hearts with the potency of wine.

May my love for her grow more warm each night, and cease not until the day of judgment!

The locks on her brow are dark as night, while her forehead shines like the gleam of morning.

When the Wezeer beheld her, she pleased him extremely, and he looked towards the broker, and said to him, What is the price of this damsel? The broker answered, The price bidden for her hath amounted to ten thousand pieces of gold, and her owner hath sworn that this sum doth not equal the cost of the chickens which she hath eaten, nor the cost of the dresses which she hath bestowed upon her teachers; for she hath learnt writing and grammar and lexicology, and the interpretation of the Kur-án, and the fundamentals of law and religion, and medicine, and the computation of the calendar, and the art of playing upon musical instruments. The Wezeer then said, Bring to me her master: — and the broker immediately brought him; and lo, he was a foreigner, who had lived so long that time had reduced him to bones and skin, as the poet hath said, —

How hath time made me to tremble! For time is powerful and severe.

I used to walk without being weary; but now I am weary and do not walk.

And the Wezeer said to him, Art thou content to receive for this damsel ten thousand pieces of gold from the Sultán Mohammad the son of Suleymán Ez-Zeynee? The foreigner answered, As she is for the Sultán, it is incumbent on me to give her as a present to him, without price.⁶ So the Wezeer, upon this, ordered that the money should be brought, and then weighed the pieces of gold for the foreigner; after which, the slave-broker addressed the Wezeer, and said, With the permission of our lord the Wezeer,

I will speak. — Impart what thou hast to say, replied the Wezeer. — It is my opinion, then, said the broker, that thou shouldst not take up this damsel to the Sultán to-day; for she hath just arrived from her journey, and the change of air hath affected her, and the journey hath fatigued her; but rather let her remain with thee in thy palace ten days, that she may take rest, and her beauty will improve: then cause her to be taken into the bath, and attire her in clothes of the handsomest description, and go up with her to the Sultán: so shalt thou experience more abundant good fortune. And the Wezeer considered the advice of the slave-broker, and approved it. He therefore took her into his palace, and gave her a private apartment to herself, allotting her every day what she required of food and drink and other supplies, and she continued a while in this state of enjoyment.

Now the Wezeer El-Fadl had a son like the shining full moon, with brilliant countenance, and red cheek, marked with a mole like a globule of ambergris, and with grey down. The youth knew not of this damsel, and his father had charged her, saying, Know that I have purchased thee for the King Mohammad the son of Suleymán Ez-Zeynee, and that I have a son who hath not left a girl in the quarter without making love to her: therefore keep thyself concealed from him, and beware of shewing him thy face, or suffering him to hear thy voice. The damsel replied, I hear and obey: — and he left her and departed. And it happened, as fate had ordained, that she went one day into the bath which was in the house, and, after certain of the female slaves had bathed her, she attired herself in rich apparel, and her beauty and loveliness increased in consequence.

She then went in to the Wezeer's wife, and kissed her hand, and she said to her, May it be favourable, O Enees-el-Jelees! How didst thou find this bath? — O my mistress, she answered, I wanted nothing but thy presence there. And upon this, the mistress of the house said to the female slaves, Arise, and let us go into the bath. And they complied with her command, and went, accompanied by their mistress, who first charged two young slave-girls to keep the door of the private apartment in which was Enees-el-Jelees, saying to them, Suffer no one to go in to the damsel: — and they replied, We hear and obey. But while Enees-el-Jelees was sitting in her chamber, lo, the Wezeer's son, whose name was 'Alee Noor-ed-Deen, came in, and asked after his mother and the family. The two girls answered, They are gone into the bath.

Now the damsel Enees-el-Jelees heard the speech of 'Alee Noor-ed-Deen as she sat in her chamber, and she said within herself, I wonder what this youth is like, of whom the Wezeer hath told me that he hath not left a girl in the quarter without making love to her: by Allah, I have a desire to see him. She then rose upon her feet, fresh as she was from the bath, and, approaching the door of the chamber, looked at 'Alee Noor-ed-Deen, and beheld him to be a youth like the full moon. The sight of him occasioned her a thousand sighs; and a look from the youth, at her, affected him also in the same manner. Each was caught in the snare of the other's love, and the

youth approached the two slave-girls, and cried out at them; whereupon they fled from before him, and stopped at a distance, looking to see what he would do. He then advanced to the door of the chamber, and, opening it, went in, and said to the damsel, Art thou she whom my father hath purchased for me? She answered, Yes.

And upon this, the youth, who was in a state of intoxication, went up to her, and embraced her, while she, in like manner, threw her arms around his neck, and kissed him. But the two slave-girls, having seen their young master enter the chamber of the damsel Enees-el-Jelees, cried out. The youth, therefore, soon ran forth, and fled for safety, fearing the consequence of his intrusion; and when the mistress of the house heard the cry of the two slave-girls, she came out dripping from the bath, saying, What is the cause of this cry in the house? And when she drew near to the two slave-girls whom she had placed at the door of the private chamber, she said to them, Wo to you! What is the matter? — They answered, as soon as they beheld her, Our master, 'Alee Noor-ed-Deen came to us and beat us, and we fled from him, and he went into the chamber of Enees-el-Jelees, and when we cried out to thee he fled. The mistress of the house then went to Enees-el-Jelees, and said to her, What is the news? — O my mistress, she answered, as I was sitting here, a youth of handsome person came in to me, and said to me, Art thou she whom my father hath purchased for me? — And I answered, Yes. — By Allah, O my mistress, I believed that what he said was true; and he came up to me and embraced me, and kissed me three times, and he left me overcome by his love.

Upon this, the mistress of the house wept, and slapped her face, and her female slaves did the like, fearing for 'Alee Noor-ed-Deen, lest his father should slay him; and while they were in this state, lo, the Wezeer came in, and inquired what had happened. His wife said to him, Swear that thou wilt listen to that which I shall say. He replied, Well. So she told him what his son had done; and he mourned, and rent his clothes, and slapped his face, and plucked his beard. His wife then said to him, Kill not thyself. I will give thee, of my own property, ten thousand pieces of gold, her price. — But upon this, he raised his head towards her, and said to her, Wo to thee! I want not her price; but I fear the loss of my life and my property. — Wherefore, O my master? she asked. — Knowest thou not, said he, that we have this enemy El-Mo'een the son of Sáwee? When he heareth of this event, he will repair to the Sultán, and say to him, Thy Wezeer whom thou imaginest to love thee hath received from thee ten thousand pieces of gold, and purchased therewith a female slave such as no one hath seen equalled, and when she pleased him, he said to his son, Take her! for thou art more worthy of her than the Sultán: — and he took her; and the damsel is now with him. — Then the King will say, Thou liest. And he will say to the King, With thy permission, I will break in upon him suddenly, and bring her to thee. And he will give him permission to do so: he will therefore make a sudden attack upon the house, and take the damsel, and conduct her into

the presence of the Sultán, and he will question her, and she will not be able to deny: he will then say, O my lord, I give thee good counsel, but I am not in favour with thee: — and the Sultán will make an example of me, and all the people will make me a gazing-stock, and my life will be lost. — His wife, however, replied, Acquaint no one; for this thing hath happened privily: commit, therefore, thine affair unto God, in this extremity. And upon this, the heart of the Wezeer was quieted, and his mind was relieved.

Such was the case of the Wezeer. — Now as to Noor-ed-Deen, he feared the result of his conduct, and so passed each day in the gardens, not returning to his mother until towards the close of the night: he then slept in her apartment, and rose before morning without being seen by any one else. Thus he continued to do so for the space of a month, not seeing the face of his father; and at length his mother said to his father, O my master, wilt thou lose the damsel and lose the child? For if it long continue thus with the youth, he will flee his country. — And what is to be done? said he. She answered, Sit up this night, and when he cometh, lay hold upon him, and be reconciled to him, and give him the damsel; for she loveth him, and he loveth her; and I will give thee her price. So the Wezeer sat up the whole night, and when his son came, he laid hold upon him, and would have cut his throat; ⁸ but his mother came to his succour, and said to her husband, What dost thou desire to do unto him? He answered her, I desire to slay him. The youth then said to his father, Am I of so small account in thy estimation? And upon this, the eyes of his father filled with tears, and he said to him, O my son, is the loss of my property and my life of small account with thee? — Listen, O my father, rejoined the youth: — and he implored his forgiveness.

So the Wezeer rose from the breast of his son, and was moved with compassion for him; and the youth rose, and kissed his father's hand; and the Wezeer said, O my son, if I knew that thou wouldst act equitably to Enees-el-Jelees, I would give her to thee. — O my father, replied the youth, wherefore should I not act equitably towards her? And his father said, I charge thee, O my son, that thou take not a wife to share her place, and that thou do her no injury, nor sell her. He replied, O my father, I swear to thee that I will neither take a wife to share her place, nor sell her: — and he promised him by oaths to act as he had said, and took up his abode with the damsel, and remained with her a year; and God (whose name be exalted!) caused the King to forget the affair of the female slave; but the matter became known to El-Mo'een the son of Sáwee; yet he could not speak of it, on account of the high estimation in which the other Wezeer was held by the Sultán.

After this year had expired, the Wezeer Fadl-ed-Deen the son of Khákán entered the bath, and came out in a state of excessive perspiration, in consequence of which the external air smote him, so that he became confined to his bed, and long remained sleepless; and his malady continued unremittingly; so he called, thereupon, his son 'Alee Noor-ed-Deen, and when he came before him, said to him, O my son, verily the means of life are apportioned, and its

period is decreed, and every soul must drink the cup of death. I have nothing with which to charge thee but the fear of God, and forethought with regard to the results of thine actions, and that thou conduct thyself kindly to the damsel Enees-el-Jelees. — O my father, said the youth, who is like unto thee? Thou hast been celebrated for virtuous actions, and the praying of the preachers for thee on the pulpits. — O my son, rejoined the Wezeer, I hope for the approbation of God, whose name be exalted! And then he pronounced the two professions of the faith,⁹ and uttered a sigh, and was recorded among the company of the blest.

And upon this, the palace was filled with shrieking, and the news reached the ears of the Sultán and the people of the city heard of the death of El-Fadl the son of Khákán, and even the boys in the schools wept for him.¹⁰ His son 'Alee Noor-ed-Deen arose, and prepared his funeral, and the Emeers and Wezeers and other officers of the state attended it, and among them was the Wezeer El-Mo'een the Son of Sáwee; and as the procession passed out from the mansion, one of the mourners recited these verses: —

I said to the man who was appointed to wash him, — Would that he had yielded obedience to my counsel, —
 Put away from him the water and wash him with the tears of honour, shed in lamentation for him:
 And remove these fragrant substances collected for his corpse, and perfume him rather with the odours of his praise:
 And order the noble angels to carry him, in honour. Dost thou not behold them attending him?
 Cause not men's necks to be strained by bearing him: enough are they laden already by his benefits.¹¹

'Alee Noor-ed-Deen for a long time remained in a state of violent grief for the loss of his father; but as he was sitting one day in his father's house, a person knocked at the door, and he rose up and opened it, and lo, there was a man who was one of his father's intimate companions, and he kissed the hand of Noor-ed-Deen, and said to him, O my master, he who hath left a son like thee hath not died. This is the destination of the lord of the first and the last among mankind.¹² O my master, cheer up thy heart, and give over mourning. — And upon this, 'Alee Noor-ed-Deen arose, and went to the guest-chamber, and removed thither all that he required, and his companions came together to him, and he took again his slave. Ten of the sons of the merchants became his associates, and he gave entertainment after entertainment, and began to be lavish with presents. His steward, therefore, came to him, and said to him, O my master Noor-ed-Deen, hast thou not heard the saying, He who expendeth and doth not calculate is reduced to poverty? This profuse expenditure, and these magnificent presents, will annihilate the property. — But when 'Alee Noor-ed-Deen heard these words of his steward, he looked at him, and replied, Of all that thou hast said to me, I will not attend to one word. How excellent is the saying of the poet: —

If I be possessed of wealth and be not liberal, may my hand never be extended, nor my foot raised!

Shew me the avaricious who hath attained glory by his avarice, and the munificent who hath died through his munificence.¹³

Know, O Steward, he continued, that if there remain in thy hands what will suffice for my dinner, thou shalt not burden me with anxiety respecting my supper. — So the steward left him, and went his way; and 'Alee Noor-ed-Deen resumed his habits of extravagant generosity: whenever any one of his companions said, Verily this thing is beautiful! — he would reply, It is a present to thee: — and if any said, O my master, verily such a house is delightful! — he would reply, It is a present to thee.

He ceased not to give entertainments to his companions from the commencement of day, one after another, until he passed in this manner a whole year; after which, as he was sitting with them, he heard the slave-girl recite these two verses: —

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.

Thy nights were peaceful, and thou wast deceived by them: in the midst of their brightness there cometh gloom.

And immediately after, a person knocked at the door: so Noor-ed-Deen rose, and one of his companions followed him without his knowledge; and when he opened the door, he beheld his steward, and said to him, What is the news? — O my master, answered the steward, that which I feared on thy account hath happened to thee. — How is that? asked Noor-ed-Deen. The steward answered, Know that there remaineth not of thy property in my hands, anything equivalent to a piece of silver, or less than a piece of silver; and these are the accounts of thy expenses, and of thy original property. When 'Alee Noor-ed-Deen heard these words, he hung down his head towards the ground, and exclaimed, There is no strength nor power but in God! And the man who had followed him secretly to pry into his case, as soon as he heard what the steward told him, returned to his companions, and said to them, See what ye will do; for 'Alee Noor-ed-Deen hath become a bankrupt.

So when Noor-ed-Deen returned to them, grief appeared to them in his countenance, and immediately one of them rose, and, looking towards him, said to him, O my master, I desire that thou wouldst permit me to depart. — Why thus depart to-day? said Noor-ed-Deen. His guest answered, My wife is to give birth to a child this night, and it is impossible for me to be absent from her: I desire, therefore, to go and see her. And he gave him leave. Then another rose, and said to him, O my master Noor-ed-Deen, I desire to-day to visit my brother; for he celebrateth the circumcision of his son. Thus each of them asked leave of him deceitfully, and went his way, until all had departed.

So 'Alee Noor-ed-Deen remained alone; and he called his slave-girl, and

said to her, O Enees-el-Jelees, seest thou not what hath befallen me? And he related to her what the steward had told him. She replied, O my master, for some nights past, I have been anxious to speak to thee of this affair; but I heard thee reciting these two verses: —

When fortune is liberal to thee, be thou liberal to all others before she escape from thee:
For liberality will not annihilate thy wealth when she is favourable; nor avarice preserve
it when she deserteth thee.

And when I heard thee repeat these words, I was silent, and would not make any remark to thee. — O Enees-el-Jelees, he rejoined, thou knowest that I have not expended my wealth but on my companions; and I do not think that they will abandon me without relief. — By Allah, said she, they will be of no use to thee. But he said, I will immediately arise and go to them, and knock at their doors: perhaps I shall obtain from them something which I will employ as capital wherewith to trade, and I will cease from diversion and sport. So he arose instantly, and proceeded without stopping until he arrived at the by-street in which his ten companions resided; for they all lived in that same street: and he advanced to the first door, and knocked; and there came forth to him a slave-girl, who said to him, Who art thou? He answered, Say to thy master, — 'Alee Noor-ed-Deen is standing at the door, and saith to thee, Thy slave kisseth thy hands, looking for a favour from thee. — And the girl entered, and acquainted her master; but he called out to her, saying, Return, and tell him, He is not here. — The girl, therefore, returned to Noor-ed-Deen, and said to him, My master, Sir, is not here. And he went on, saying within himself, If this is a knave, and hath denieth himself, another is not. He then advanced to the next door, and said as he had before; and the second also denied himself; and Noor-ed-Deen exclaimed, —

They are gone, who, if thou stoodest at their door, would bestow upon thee the bounty thou desirest.

By Allah, he added, I must try all of them: perchance one of them may stand me in the place of all the others. And he went round to all the ten; but found not that one of them would open the door, or shew himself, or even order him a cake of bread; and he recited the following verses: —

A man in prosperity resembleth a tree, around which people flock as long as it hath fruit;

But as soon as it hath dropped all that it bore, they disperse from beneath it, and seek another.

Perdition to all the people of this age! for I find not one man of integrity among ten.

He then returned to his slave: his anxiety had increased, and she said to him, O my master, said I not unto thee that they would not profit thee? — By Allah, he replied, not one of them shewed me his face. — O my master, rejoined she, sell of the moveables of the house a little at a time, and expend the produce. And he did so until he had sold all that was in the house,

and there remained nothing in his possession; and upon this he looked towards Enees-el-Jelees, and said to her, What shall we do now? — It is my advice, O my master, she answered, that thou arise immediately, and take me to the market, and sell me; for thou knowest that thy father purchased me for ten thousand pieces of gold, and perhaps God may open to thee a way to obtain a part of this price; and if God have decreed our reunion, we shall meet again. But he replied, O Enees-el-Jelees, it is not easy for me to endure thy separation for one hour. — Nor is the like easy to me, said she: but necessity is imperious.

And upon this, he took Enees-el-Jelees, his tears flowing down his cheeks, and went and delivered her to the broker, saying to him, Know the value of that which thou art to cry for sale. — O my master Noor-ed-Deen, replied the broker, noble qualities are held in remembrance. Is she not Enees-el-Jelees, whom thy father purchased of me for ten thousand pieces of gold? — He answered yes. And the broker thereupon went to the merchants; but he found that they had not all yet assembled; so he waited until the rest had come, and the market was filled with all varieties of female slaves, Turkish and Greek and Circassian and Georgian and Abyssinian; and when he beheld its crowded state, he arose and exclaimed, O merchants! O possessors of wealth! everything that is round is not a nut; nor is everything long a banana, nor is everything that is red, meat; nor is everything white, fat; nor is everything that is ruddy, wine; nor is everything tawny, a date! O merchants! this precious pearl, whose value no money can equal, with what sum will ye open the bidding for her? — And one of the merchants answered, With four thousand and five hundred pieces of gold.¹⁴

But, lo, the Wezeer El-Mo'een the son of Sáwee was in the market, and, seeing 'Allee Noor-ed-Deen standing there, he said within himself, What doth he want here, having nothing left wherewith to purchase female slaves? Then casting his eyes around, and hearing the broker as he stood crying in the market with the merchants around him, he said within himself, I do not imagine anything else than that he hath become bankrupt, and come forth with the slave-girl to sell her; and if this be the case, how pleasant to my heart! He then called the crier, who approached him, and kissed the ground before him; ¹⁵ and the Wezeer said to him, I desire this female slave whom thou art crying for sale. The broker, therefore, being unable to oppose his wish, brought the slave and placed her before him; and when he beheld her, and considered her charms, her elegant figure and her soft speech, he was delighted with her, and said to the broker, To what has the bidding for her amounted? The broker answered, Four thousand and five hundred pieces of gold. And as soon as the merchants heard this, not one of them could bid another piece of silver or of gold; but all of them drew back, knowing the tyrannical conduct of that Wezeer. El-Mo'een the son of Sáwee then looked towards the broker, and said to him, Why standest thou still? Take away the slave-girl for me at the price of four thousand and five hundred pieces of gold, and thou wilt have five hundred for thyself.

So the broker went to 'Alee Noor-ed-Deen, and said to him, O my master, the slave-girl is lost to thee without price. — How so? said Noor-ed-Deen. The broker answered, We opened the bidding for her at four thousand and five hundred pieces of gold; but this tyrant El-Mo'een the son of Sáwee came into the market, and when he beheld the damsel she pleased him, and he said to me, Ask her owner if he will agree for four thousand pieces of gold, and five hundred for thee: — and I doubt not but he knoweth that the slave belongeth to thee; and if he give thee her price immediately, it will be through the goodness of God; but I know, from his injustice, that he will write thee an order upon some of his agents for the money, and then send to them and desire them to give thee nothing; and every time that thou shalt go to demand it of them, they will say to thee, To-morrow we will pay thee: — and they will not cease to promise thee, and to defer from day to day, notwithstanding thy pride; and when they are overcome by thy importunity they will say, Give us the written order: — and as soon as they have received the paper from thee they will tear it in pieces: so thou wilt lose the price of the slave.

When Noor-ed-Deen, therefore, heard these words of the broker, he said to him, What is to be done? The broker answered, I will give thee a piece of advice, and if thou receive it from me, thou wilt have better fortune. — What is it? asked Noor-ed-Deen. — That thou come to me immediately, answered the broker, while I am standing in the midst of the market, and take the slave-girl from me, and give her a blow with thy hand, and say to her, Wo to thee! I have expiated my oath that I swore, and brought thee to the market, because I swore to thee that thou shouldst be exposed in the market, and that the broker should cry thee for sale. — If thou do this, perhaps the trick will deceive him and the people, and they will believe that thou tookest her not to the market but to expiate the oath. — This, replied Noor-ed-Deen, is the right counsel.

So the broker returned into the midst of the market, and, taking hold of the hand of the slave-girl, made a sign to the Wezeer El-Mo'een the son of Sáwee, saying, O my lord, this is her owner who hath just come. Then 'Alee Noor-ed-Deen advanced to the broker, and tore the damsel from him, and struck her with his hand, saying to her, Wo to thee! I have brought thee to the market for the sake of expiating my oath. Go home, and disobey me not again. I want not thy price, that I should sell thee; and if I sold the furniture of the house and everything else of the kind over and over again, their produce would not amount to thy price. — But when El Mo'een the son of Sáwee beheld Noor-ed-Deen, he said to him, Wo to thee! Hast thou anything left to be sold or bought? — And he would have laid violent hands upon him. The merchants then looked towards Noor-ed-Deen (and they all loved him), and he said to them, Here am I before you, and ye have all known his tyranny. — By Allah, exclaimed the Wezeer, were it not for you, I had killed him!

Then all of them made signs, one to another, with the eye, and said, Not one of us will interfere between thee and him. And upon this, 'Alee Noor-

ed-Deen went up to the Wezeer, the son of Sáwee (and Noor-ed-Deen was a man of courage), and he dragged the Wezeer from his saddle, and threw him upon the ground. There was at that spot a kneading-place for mud,¹⁶ and the Wezeer fell into the midst of it, and Noor-ed-Deen beat him with his fist, and a blow fell upon his teeth, by which his beard became dyed with his blood. Now there were with the Wezeer ten memlooks, and when they saw Noor-ed-Deen treat their master in this manner, they put their hands upon the hilts of their swords, and would have fallen upon him and cut him in pieces; but the people said to them, This is a Wezeer, and this is the son of a Wezeer, and perhaps they may make peace with each other, and ye will incur the anger of both of them; or perhaps a blow may fall upon your master, and ye will all of you die the most ignominious of deaths: it is advisable, therefore, that ye interfere not between them. — And when 'Alee Noor-ed-Deen had ceased from beating the Wezeer, he took his slave-girl, and returned to his house.

The Wezeer, the son of Sáwee, then immediately arose, and his dress, which before was white, was now dyed with three colours, the colour of mud, and the colour of blood, and the colour of ashes;¹⁷ and when he beheld himself in this condition, he took a round mat,¹⁸ and hung it to his neck, and took in his hand two bundles of coarse grass,¹⁹ and went and stood beneath the palace of the Sultán, and cried out, O King of the age! I am oppressed! — So they brought him before the King, who looked at him attentively, and saw that he was his Wezeer, El-Mo'een the son of Sáwee. He said, therefore, Who hath done thus unto thee? — and the Wezeer cried and moaned, and repeated these two verses: —

Shall fortune oppress me while thou existest; and the dogs devour me when thou art a lion?

Shall all else who are dry drink freely from thy tanks, and I thirst in thine asylum when thou art as rain?

— O my lord, he continued, thus is every one who loveth thee and serveth thee: these afflictions always befall him. — And who, said the King again, hath done thus unto thee? — Know, answered the Wezeer, that I went forth to-day to the market of the female slaves with the idea of buying a cook-maid, and saw in the market a slave-girl the like of whom I had never in my life beheld, and the broker said that she belonged to 'Alee Noor-ed-Deen. Now our lord the Sultán had given his father ten thousand pieces of gold to buy for him with it a beautiful female slave, and he bought that girl, and she pleased him; so he gave her to his son; and when his father died, the son pursued the path of prodigality, until he sold all his houses and gardens and utensils; and when he had become a bankrupt, nothing else remaining in his possession, he took the slave-girl to the market to sell her, and delivered her to the broker: so he cried her for sale, and the merchants continued bidding for her until her price amounted to four thousand pieces of gold; whereupon I said to myself, I will buy this for our lord the Sultán; for her original

price was from him. I therefore said, O my son, receive her price, four thousand pieces of gold. But when he heard my words, he looked at me, and replied, O ill-omened old man! I will sell her to the Jews and the Christians rather than to thee. — I then said to him, I would not buy her for myself, but for our lord the Sultán, who is our benefactor. As soon, however, as he had heard these words from me, he was filled with rage, and dragged me and threw me down from the horse, notwithstanding my advanced age, and beat me, and ceased not to do so until he left me in the state in which thou seest me. Nothing exposed me to all this ill treatment but my coming to purchase this slave-girl for your majesty. — The Wezeer then threw himself upon the ground, and lay weeping and trembling.

Now when the Sultán beheld his condition, and had heard his speech, the vein of anger swelled between his eyes, and he looked towards the members of his court who were attending him; whereupon forty swordsmen stood before him, and he said to them, Descend immediately to the house of 'Alee the son of El-Fadl the son of Khákán, and plunder it and demolish it, and bring hither him and the slave-girl with their hands bound behind them: drag them along upon their faces, and so bring them before me. They replied, We hear and obey: — and went forth to repair to the house of 'Alee Noor-ed-Deen.

But there was in the court of the Sultán a chamberlain named 'Alam-ed-Deen Senjer, who had been one of the memlooks of El-Fadl the son of Khákán, the father of 'Alee Noor-ed-Deen; and when he heard the order of the Sultán, and saw the enemies prepared to slay his master's son, it was insupportable to him; so he mounted his horse, and proceeded to the house of 'Alee Noor-ed-Deen, and knocked at the door. Noor-ed-Deen came forth to him, and, when he saw him, knew him, and would have saluted him; but he said, O my master, this is not a time for salutation, nor for talking. Noor-ed-Deen said, O 'Alam-ed-Deen, what is the news? He replied, Save thyself by flight, thou and the slave-girl; for El-Mo'een the son of Sáwee hath set up a snare for you, and if ye fall into his hands he will slay you: the Sultán hath sent to you forty swordsmen, and it is my advice that ye fly before the evil fall upon you. Then Senjer stretched forth his hand to Noor-ed-Deen with some pieces of gold, and he counted them, and found them to be forty pieces; and he said, O my master, receive these, and if I had with me more, I would give it thee: but this is not a time for expostulating. And upon this, Noor-ed-Deen went in to the damsel, and acquainted her with the occurrence, and she was confounded.

The two then went forth immediately from the city, and God let down the veil of his protection upon them, and they proceeded to the bank of the river, where they found a vessel ready to sail: the master was standing in the midst of it, and saying, He who hath anything to do, whether leave-taking or procuring provisions, or who hath forgotten aught, let him do what he desireth and return; for we are going. And they all replied, We have nothing remaining to do, O master. So, upon this, the master said to his crew, Quick!

Loose the rope's end, and pull up the stake.²⁰ — And 'Alee Noor-ed-Deen exclaimed, Whither, O master? He answered, To the Abode of Peace, Baghdád. And Noor-ed-Deen embarked, and the damsel with him, and they set the vessel afloat, and spread the sails, and it shot along like a bird with its pair of wings, carrying them forward with a favourable wind.

Meanwhile, the forty men whom the Sultán had sent came to the house of 'Alee Noor-ed-Deen, and broke open the doors and entered, and searched all the chambers, but without success; so they demolished the house, and returned, and acquainted the Sultán, who said, Search for them in every place where they may be: — and they replied, We hear and obey. The Wezeer El-Mo'een the son of Sáwee then descended to his house, after the Sultán had invested him with a robe of honour, and had said to him, None shall take vengeance for thee but myself. And he greeted the King with a prayer for long life, and his heart was set at ease: and the Sultán gave orders to proclaim throughout the city, O all ye people! our lord the Sultán hath commanded that whoever shall meet with 'Alee Noor-ed-Deen, and bring him to the Sultán, shall be invested with a robe of honour, and he will give him a thousand pieces of gold; and he who shall conceal him, or know where he is, and not give information thereof, will merit the exemplary punishment that shall befall him! So all the people began to search for him; but could not trace him. — Such was the case with these people.

Now as to 'Alee Noor-ed-Deen and his slave, they arrived in safety at Baghdád, and the master of the vessel said to them, This is Baghdád, and it is a city of security: winter with its cold hath departed from it, and the spring-quarter hath come with its roses, and its trees are in blossom, and its waters are flowing. And upon this, 'Alee Noor-ed-Deen landed with his slave-girl, and gave the master five pieces of gold. They then walked a little way, and destiny cast them among the gardens, and they came to a place which they found swept and sprinkled, with long mastabahs, and pots suspended filled with water, and over it was a covering of trellis-work of canes extending along the whole length of a lane, at the upper end of which was the gate of a garden; but this was shut. And Noor-ed-Deen said to the damsel, By Allah, this is a pleasant place! — and she replied, O my master, let us sit down a while upon one of these mastabahs. So they mounted and seated themselves there, and they washed their faces and hands, and enjoyed the current of the zephyr, and slept. — Glory be to Him who sleepeth not!

This garden was called the Garden of Delight, and in it was a palace called the Palace of Diversion, and it belonged to the Khaleefeh Hároon Er-Rasheed, who, when his heart was contracted, used to come to this garden, and enter the palace above mentioned, and there sit. The palace had eighty latticed windows, and eighty lamps were suspended in it, and in the midst of it was a great candlestick of gold; and when the Khaleefeh entered it, he commanded the female slaves to open the windows, and ordered Is-hák the cup-companion to sing with them: so his heart became dilated, and his anxiety ceased. There was a superintendent to the garden, an old man, named the shekyh

Ibráheem; and it happened that he went forth once to transact some business, and found there persons diverting themselves with women of suspicious character, whereupon he was violently enraged, and having waited until the Khaleefeh came thither some days after, he acquainted him with this occurrence, and the Khaleefeh said, Whomsoever thou shalt find at the gate of the garden, do with him what thou wilt.

Now on this day the sheykh Ibráheem went out to transact an affair of business, and found the two sleeping at the garden-gate covered with a single izár; and he said, Do not these two persons know that the Khaleefeh hath given me permission to kill every one whom I find here? But I will only give these two a slight beating, that no one may again approach the gate of the garden. He then cut a green palm-stick, and went forth to them, and raised his hand until the whiteness of his arm-pit appeared, and was about to beat them; but he reflected in his mind, and said, O Ibráheem, how shouldst thou beat them when thou knowest not their case? They may be two strangers, or of the children of the road,²¹ whom destiny hath cast here. I will therefore uncover their faces, and look at them. — So he lifted up the izár from their faces, and said, These are two handsome persons, and it is not proper that I should beat them. And he covered their faces again, and, approaching the foot of 'Alee Noor-ed-Deen, began to rub it gently; ²² whereupon Noor-ed-Deen opened his eyes, and saw that he was an old man; and he blushed, and drew in his feet, and, sitting up, took the hand of the sheykh Ibráheem and kissed it; and the sheykh said to him, O my son, whence are ye? — O my master, he answered, we are strangers. — And a tear gushed from his eye.

The sheykh Ibráheem then said to him, O my son, know that the Prophet (God bless and save him!) hath enjoined generosity to the stranger. Wilt thou not arise, O my son, and enter the garden, and divert thyself in it, that thy heart may be dilated? — O my master, said Noor-ed-Deen, to whom doth this garden belong? The sheykh answered, O my son, this garden I inherited from my family. And his design in saying this was only that they might feel themselves at ease, and enter the garden. And when Noor-ed-Deen heard his words, he thanked him, and arose, together with his slave, and, the sheykh Ibráheem preceding them, they entered the garden.

The gate was arched, and over it were vines with grapes of different colours; the red, like rubies; and the black, like ebony. They entered a bower, and found within it fruits growing in clusters and singly, and the birds were warbling their various notes upon the branches: the nightingale was pouring forth its melodious sounds; and the turtle-dove filled the place with its cooing; and the blackbird, in its singing, resembled a human being; and the ring-dove, a person exhilarated by wine. The fruits upon the trees, comprising every description that was good to eat, had ripened; and there were two of each kind: there were the camphor-apricot, and the almond-apricot, and the apricot of Khurásán; the plum of a colour like the complexion of beauties; the cherry delighting the sense of every man; the red, the white,

and the green fig, of the most beautiful colours; and flowers like pearls and coral; the rose, whose redness put to shame the cheeks of the lovely; the violet, like sulphur in contact with fire; the myrtle, the gilliflower, the lavender, and the anemone; and their leaves were bespangled with the tears of the clouds; the chamomile smiled, displaying its teeth, and the narcissus looked at the rose with its negroes' eyes; the citrons resembled round cups; the limes were like bullets of gold; the ground was carpeted with flowers of every colour, and the place beamed with the charms of spring; the river murmured by while the birds sang, and the wind whistled among the trees; the season was temperate, and the zephyr was languishing.

The sheykh Ibrâheem conducted them into the elevated saloon,²³ and they were charmed with its beauty and the extraordinary elegances which it displayed, and seated themselves in one of the windows; and Noor-ed-Deen, reflecting upon his past entertainments, exclaimed, By Allah, this place is most delightful! It hath reminded me of past events, and quenched in me an anguish like the fire of the ghada.²⁴ — The sheykh Ibrâheem then brought to them some food, and they ate to satisfaction, and washed their hands, and Noor-ed-Deen, seating himself again in one of the windows, called to his slave, and she came to him; and they sat gazing at the trees laden with all kinds of fruits; after which, Noor-ed-Deen looked towards the sheykh, and said to him, O sheykh Ibrâheem, hast thou not any beverage? For people drink after eating. — So the sheykh brought him some sweet and cold water: but Noor-ed-Deen said, This is not the beverage I desire. — Dost thou want wine? asked the sheykh. — Yes, answered Noor-ed-Deen. The sheykh exclaimed, I seek refuge with Allah from it! Verily, for thirteen years I have done nothing of that kind; for the Prophet (God bless and save him!) cursed its drinker and its presser and its carrier.

Hear from me two words, said Noor-ed-Deen. The sheykh replied, Say what thou wilt. So he said, If thou be neither the presser of the wine, nor the drinker, nor its carrier, will aught of the curse fall upon thee? The sheykh answered, No. — Then take this piece of gold, rejoined Noor-ed-Deen, and these two pieces of silver, and mount the ass, and halt at a distance from the place, and whatsoever man thou findest to buy it, call to him, and say to him, take these two pieces of silver, and with this piece of gold buy some wine, and place it upon the ass: — so, in this case, thou wilt be neither the carrier, nor the presser, nor the buyer; and nothing will befall thee of that which befalleth the rest.

The sheykh Ibrâheem, after laughing at his words, replied, By Allah, I have never seen one more witty than thou, nor heard speech more sweet. And Noor-ed-Deen said to him, We have become dependent upon thee, and thou hast nothing to do but to comply with our wishes: bring us, therefore, all that we require. — O my son, said the sheykh, my buttery here is before thee (and it was the store-room furnished for the Prince of the Faithful): enter it then, and take from it what thou wilt; for it containeth more than thou desirest. So Noor-ed-Deen entered the store-room, and beheld in it

vessels of gold and silver and crystal, adorned with a variety of jewels; and he took out such of them as he desired, and poured the wine into the vessels of earthenware and bottles of glass; and he and the damsel began to drink, astonished at the beauty of the things which they beheld. The sheykh Ibráheem then brought to them sweet-scented flowers, and seated himself at a distance from them; and they continued drinking, in a state of the utmost delight, until the wine took effect upon them, and their cheeks reddened, and their eyes wantoned like those of the gazelle, and their hair hung down: ²⁵ whereupon the sheykh Ibráheem said, What aileth me that I am sitting at a distance from them? Why should I not sit by them? And when shall I be in the company of such as these two, who are like two moons?

He then advanced, and seated himself at the edge of the raised portion of the floor; and Noor-ed-Deen said to him, O my master, by my life I conjure thee to approach and join us. So he went to them; and Noor-ed-Deen filled a cup, and, looking at the sheykh, said to him, Drink, that thou mayest know how delicious is its flavour. But the sheykh Ibráheem exclaimed, I seek refuge with Allah! Verily, for thirteen years I have done nothing of that kind. — And Noor-ed-Deen, feigning to pay no attention to him, drank the cup, and threw himself upon the ground, pretending that intoxication had overcome him.

Upon this, Enees-el-Jelees looked towards the sheykh, and said to him, O sheykh Ibráheem, see how this man hath treated me. — O my mistress, said he, what aileth him? She rejoined, Always doth he treat me thus: he drinketh a while, and then sleepeth, and I remain alone, and find no one to keep me company over my cup. If I drink, who will serve me? And if I sing, who will hear me? — The sheykh, moved with tenderness and affection for her words, replied, It is not proper that a cup-companion be thus. The damsel then filled a cup, and, looking at the sheykh Ibráheem, said to him, I conjure thee, by my life that thou take it and drink it; reject it not, but accept it, and refresh my heart. So he stretched forth his hand, and took the cup, and drank it; and she filled for him a second time, and handed it to him, saying, O my master, this remaineth for thee. He replied, By Allah, I cannot drink it; that which I have drunk is enough for me. But she said, By Allah, it is indispensable: — and he took the cup, and drank it. She then gave him the third; and he took it, and was about to drink it, when, lo, Noor-ed-Deen raised himself, and said to him, O sheykh Ibráheem, what is this? Did I not conjure thee a while ago, and thou refusedest, and saidst, Verily, for thirteen years I have not done it? — The sheykh Ibráheem, touched with shame, replied, By Allah, I am not in fault; for she pressed me.

And Noor-ed-Deen laughed, and they resumed their carousal, and the damsel, turning her eyes towards her master, said to him, O my master, drink thou, and do not urge the sheykh Ibráheem; that I may divert thee with the sight of him. So she began to fill and to hand to her master, and her master filled and gave to her, and thus they continued to do, time after time; till at length the sheykh Ibráheem looked towards them and said, What

meaneth this? And what sort of carousal is this? Wherefore do ye not give me to drink, since I have become your cup-companion? — At this they both laughed until they became almost senseless; and then drank, and gave him to drink; and they continued thus until the expiration of a third of the night, when the damsel said, O sheykh Ibráheem, with thy permission shall I rise and light one of the candles which are arranged here? — Rise, he answered; but light not more than one candle.

But she sprang upon her feet, and, beginning with the first candle, proceeded until she had lighted eighty. She then sat down again; and presently Noor-ed-Deen said, O sheykh Ibráheem, in what favour am I held with thee? Wilt thou not allow me to light one of these lamps? — The sheykh answered, Arise, and light one lamp, and be not thou also troublesome. So he arose, and, beginning with the first lamp, lighted all the eighty; and the saloon seemed to dance. And after this, the sheykh Ibráheem, overcome by intoxication, said to them, Ye are more frolicsome than I: — and he sprang upon his feet, and opened all the windows, and sat down again with them, and they continued carousing and reciting verses; and the place rang with their merriment.

Now God, the All-seeing and All-knowing, who hath appointed a cause to every event, had decreed that the Khaleefeh should be sitting that night at one of the windows looking towards the Tigris, by moonlight; and he looked in that direction, and saw the light of lamps and candles reflected in the river, and, turning his eyes up towards the palace in the garden, he beheld it beaming with those candles and lamps, and exclaimed, Bring hither to me Jaafar El-Barmekee! In the twinkling of an eye, Jaafar stood before the Prince of the Faithful; and the Khaleefeh said to him, O dog of Wezeers, dost thou serve me and not acquaint me with what happeneth in the city of Baghdád? — What, asked Jaafar, is the occasion of these words? The Khaleefeh answered, If the city of Baghdád were not taken from me, the Palace of Diversion were not enlivened with the light of the lamps and candles, and its windows were not opened. Wo to thee! Who could do these things unless the office of Khaleefeh were taken from me? — Who, said Jaafar (the muscles of his side quivering from fear), informed thee that the lamps and candles were lighted in the Palace of Diversion, and that its windows were opened? The Khaleefeh replied, Advance hither to me, and look.

So Jaafar approached the Khaleefeh, and, looking towards the garden, beheld the palace as it were a flame of fire, its light surpassing that of the moon. He desired, therefore, to make an excuse for the sheykh Ibráheem, the superintendent, thinking, from what he beheld, that the event might have occurred through his permission: and accordingly he said, O Prince of the Faithful, the sheykh Ibráheem last week said to me, O my master Jaafar, I am desirous of entertaining my children during my life and the life of the Prince of the Faithful. — And what, said I, is thy design in saying this? He answered, It is my wish that thou wouldst obtain for me permission from the Khaleefeh that I may celebrate the circumcision of my sons in the palace. So I said,

Do what thou wilt with respect to the entertainment of thy sons, and, if God will, I shall have an interview with the Khaleefeh, and will acquaint him with it. And he left me thus; and I forgot to acquaint thee.

O Jaafar, said the Khaleefeh, thou wast guilty of one offence against me, and then thine offence became two: for thou hast erred in two points: the first, thy not acquainting me with this affair; and the second, thy not accomplishing the desire of the sheykh Ibráheem; for he did not come to thee and address thee with these words but to hint a request for some money by the aid of which to effect his design, and thou neither gavest him anything nor acquaintedst me that I might give him. — O Prince of the Faithful, replied, Jaafar, I forgot.

The Khaleefeh then said, By my forefathers, I will not pass the remainder of my night but with him, for he is a just man, who frequenteth the sheykhs,²⁶ and attendeth to the poor, and favoureth the indigent; and I imagine all his acquaintances are with him this night; so I must repair to him: perhaps one of them may offer up for us a prayer productive of good to us in this world and the next; and probably some advantage may accrue to him from my presence, and he will receive pleasure from this, together with his friends. — O Prince of the Faithful, replied Jaafar, the greater part of the night hath passed, and they are now about to disperse. But the Khaleefeh said, We must go to them. And Jaafar was silent, and was perplexed in his mind, not knowing what to do. So the Khaleefeh rose upon his feet, and Jaafar rose and preceded him, and Mesroor the eunuch went with them.

The three walked on reflecting, and, departing from the palace, proceeded through the streets, in the attire of merchants, until they arrived at the gate of the garden above mentioned; and the Khaleefeh, approaching it, found it open; and he was surprised, and said, See, O Jaafar, how the sheykh Ibráheem hath left the gate open until this hour, which is not his usual custom. They then entered, and came to the end of the garden, where they stopped beneath the palace; and the Khaleefeh said, O Jaafar, I desire to take a view of them secretly before I go up to them, that I may see how the sheykhs are occupied in the dispensing of their blessings and the employment of their miraculous powers; for they have qualities which distinguish them both in their private retirements and in their public exercises; and now we hear not their voices, nor discover any indication of their presence. Having thus said, he looked around, and, seeing a tall walnut-tree, he said, O Jaafar, I would climb this tree (for its branches are near to the windows) and look at them. And accordingly he ascended the tree, and climbed from branch to branch, until he came to that which was opposite to one of the windows, and there he sat, and, looking in through this window of the palace, beheld a damsel and a young man, like two moons (extolled be the perfection of Him who created them!); and he saw the sheykh Ibráheem sitting with a cup in his hand, and saying, O mistress of beauties, drinking unaccompanied by merry sounds is not pleasant. Hast thou not heard the saying of the poet? —

Circulate it in the large cup, and in the small; and receive it from the hand of the shining moon:²⁷
 And drink not without merry sounds; for I have observed that horses drink to the sound of whistling.

When the Khaleefeh witnessed this conduct of the sheykh Ibráheem, the vein of anger swelled between his eyes, and he descended, and said, O Jaafar, I have never seen anything of the miraculous performances of the just such as I have beheld this night: ascend, therefore, thyself also, into this tree, and look, lest the blessings of the just escape thee.²⁸ — On hearing the words of the Prince of the Faithful, Jaafar was perplexed at his situation; and he climbed up into the tree, and looked, and saw Noor-ed-Deen and the sheykh Ibráheem and the damsel, and the sheykh Ibráheem had the cup in his hand. As soon as he beheld this, he made sure of destruction; and he descended, and stood before the Prince of the Faithful, and the Khaleefeh said, O Jaafar, praise be to God who hath made us to be of the number of those who follow the external ordinances of the holy law, and averted from us the sin of disguising ourselves by the practice of hypocrisy! But Jaafar was unable to reply, from his excessive confusion.

The Khaleefeh then looked towards him, and said, Who can have brought these persons hither, and admitted them into my palace? But the like of this young man and this damsel, in beauty and loveliness and symmetry of form, mine eye hath never beheld. — Jaafar, now conceiving a hope that the Khaleefeh might be propitiated, replied, Thou hast spoken truly, O Prince of the Faithful. And the Khaleefeh said, O Jaafar, climb up with us upon this branch which is opposite them, that we may amuse ourselves by observing them. So they both climbed up into the tree, and, looking at them, heard the sheykh Ibráheem say, O mistress, I have relinquished decorum by the drinking of wine; but the pleasure of this is not complete without the melodious sounds of stringed instruments. — O sheykh Ibráheem, replied Enees-el-Jelees, by Allah, if we had any musical instrument, our happiness were perfect. And when the sheykh Ibráheem heard her words, he rose upon his feet. — The Khaleefeh said to Jaafar, What may he be going to do? Jaafar replied, I know not. — And the sheykh Ibráheem went away, and returned with a lute; and the Khaleefeh, looking attentively at it, saw that it was the lute of Is-hák, the cup-companion; and said, By Allah, if this damsel sing not well, I will crucify you all; but if she sing well, I will pardon them, and crucify thee. So Jaafar said, O Allah, let her not sing well! — Why? asked the Khaleefeh. — That thou mayest crucify all of us, answered Jaafar; and then we shall cheer one another by conversation. And the Khaleefeh laughed: and the damsel took the lute, and tuned its strings, and played upon it in a manner that would melt iron, and inspire an idiot with intellect; after which she sang with such sweetness that the Khaleefeh exclaimed, O Jaafar, never in my life have I heard so enchanting a voice as this! — Perhaps, said Jaafar, the anger of the Khaleefeh hath departed from him? — Yea, he answered: it hath departed.

He then descended with Jaafar from the tree, and, looking towards him, said, I am desirous of going up to them, to sit with them, and to hear the damsel sing before me. — O Prince of the Faithful, replied Jaafar, if thou go up to them, probably they will be troubled by thy presence; and as to the sheykh Ibráheem, he will assuredly die of fear. The Khaleefeh therefore said, O Jaafar, thou must acquaint me with some stratagem by means of which I may learn the truth of the affair without their knowing that I have discovered them. And he and Jaafar walked towards the Tigris, reflecting upon this matter; and lo, a fisherman stood beneath the windows of the palace, and he threw his net, hoping to catch something by means of which to obtain his subsistence. — Now the Khaleefeh had, on a former occasion, called to the sheykh Ibráheem, and said to him, What was that noise that I heard beneath the windows of the palace? — and he answered, The voices of the fishermen, who are fishing: — so he said, Go down and forbid them from coming to this place. They were therefore forbidden to come thither; but this night there came a fisherman named Kereem, and, seeing the garden-gate open, he said within himself, This is a time of inadvertence, and perhaps I may catch some fish on this occasion: — so he took his net, and threw it into the river, and then recited some verses, contrasting the condition of the poor fisherman, toiling throughout the night, with that of the lord of the palace, who, awaking from a pleasant slumber, findeth the fawn in his possession; and as soon as he had finished his recitation, lo, the Khaleefeh, unattended, stood at his head. The Khaleefeh knew him, and exclaimed, O Kereem! — and the fisherman, hearing him call him by his name, turned towards him; and when he beheld the Khaleefeh, the muscles of his side quivered, and he said, By Allah, O Prince of the Faithful, I did not this in mockery of the mandate; but poverty and the wants of my family impelled me to the act of which thou art witness. The Khaleefeh replied, Throw thy net for my luck. And the fisherman advanced, rejoicing exceedingly, and cast the net, and, having waited until it had attained its limit and become steady at the bottom, drew it in again, and there came up in it a variety of fish that could not be numbered.

The Khaleefeh was delighted at this, and said, O Kereem, strip off thy clothes: — and he did so. He was clad in a jubbeh²⁹ in which were a hundred patches of coarse woollen stuff, containing vermin of the most abominable kind, and among them fleas in such numbers that he might almost have been transported by their means over the face of the earth; and he took from his head a turban which for three years he had never unwound; but when he happened to find a piece of rag he twisted it around it: and when he had taken off the jubbeh and turban, the Khaleefeh pulled off from his own person two vests of silk of Alexandria and Baalabekk, and a melwatah³⁰ and a farajeeyeh,³¹ and said to the fisherman, Take these, and put them on. The Khaleefeh then put on himself the fisherman's jubbeh and turban, and, having drawn a lithám³² over his face, said to the fisherman, Go about thy business:

— and he kissed the feet of the Khaleefeh, and thanked him, reciting these two verses: —

Thou hast granted me favours beyond my power to acknowledge, and completely satisfied all my wants.

I will thank thee, therefore, as long as I live; and when I die, my bones will thank thee in their grave.³³

But scarcely had he finished his verses, when the vermin overran the person of the Khaleefeh, and he began to seize them with his right hand and his left from his neck, and to throw them down; and he exclaimed, O fisherman, wo to thee! What are these abundant vermin in this jubbeh? — O my lord, he answered, at present they torment thee; but when a week shall have passed over thee, thou wilt not feel them, nor think of them. The Khaleefeh laughed, and said to him, How can I suffer this jubbeh to remain upon me? The fisherman replied, I wish to tell thee something; but I am ashamed, through my awe of the Khaleefeh. Impart, said the Khaleefeh, what thou hast to tell me. So he said to him, It hath occurred to my mind, O Prince of the Faithful, that thou desirest to learn the art of fishing, in order that thou mayest be master of a trade that may profit thee; and if such be thy desire, this jubbeh is suitable to thee. And the Khaleefeh laughed at his words.

The fisherman then went his way, and the Khaleefeh took the basket of fish, and, having put upon it a little grass, went with it to Jaafar, and stood before him; and Jaafar, thinking that he was Kereem the fisherman, feared for him, and said, O Kereem, what brought thee hither? Save thyself by flight; for the Khaleefeh is here this night. — And when the Khaleefeh heard the words of Jaafar, he laughed until he fell down upon his back. So Jaafar said, Perhaps thou art our lord the Prince of the Faithful? — Yes, O Jaafar, answered the Khaleefeh, and thou art my Wezeer, and I came with thee hither, and thou knowest me not. How then should the sheykh Ibráheem know me when he is drunk? Remain where thou art until I return to thee. — Jaafar replied, I hear and obey: — and the Khaleefeh advanced to the door of the palace, and knocked. The sheykh Ibráheem arose, therefore, and said, Who is at the door? He answered, I, O sheykh Ibráheem. The sheykh said, Who art thou? — and the Khaleefeh answered, I am Kereem the fisherman: I heard that there were guests with thee, and have therefore brought thee some fish; for it is excellent.

Now Noor-ed-Deen and the damsel were both fond of fish, and when they heard the mention of it they rejoiced exceedingly, and said, O my master, open to him, and let him come in to us with the fish which he hath brought. So the sheykh Ibráheem opened the door, and the Khaleefeh, in his fisherman's disguise, entered, and began by salutation; and the sheykh Ibráheem said to him, Welcome to the robber, the thief, the gambler! Come hither, and shew us the fish which thou hast brought. — He therefore shewed it to them; and lo, it was alive, and moving; and the damsel exclaimed, By Allah, O my master,

this fish is excellent! I wish it were fried! By Allah, said the sheykh Ibráheem, thou hast spoken truth. Then, addressing the Khaleefeh, he said, O fisherman, I wish thou hadst brought this fish fried. Arise, and fry it for us, and bring it. — On the head be thy commands, replied the Khaleefeh: I will fry it, and bring it. — Be quick, said they, in doing it.

The Khaleefeh therefore arose and ran back to Jaafar, and said, O Jaafar, they want the fish fried. — O Prince of the Faithful, replied he, give it me, and I will fry it. But the Khaleefeh said, By the tombs of my ancestors, none shall fry it but myself; with my own hand will I do it! He then repaired to the hut of the superintendent, and, searching there, found in it everything that he required, the frying-pan, and even the salt, and wild marjoram, and other things. So he approached the fireplace, and put on the frying-pan, and fried it nicely; and when it was done, he put it upon a banana-leaf, and having taken from the garden some limes, he went up with the fish, and placed it before them. The young man, therefore, and the damsel and the sheykh Ibráheem advanced and ate; and when they had finished, they washed their hands, and Noor-ed-Deen said, By Allah, O fisherman, thou hast done us a kindness this night.

Then putting his hand into his pocket, he took forth for him three pieces of gold, of those which Senjer had presented to him when he was setting forth on his journey, and said, O fisherman, excuse me; for, by Allah, if I had known thee before the events that have lately happened to me, I would have extracted the bitterness of poverty from thy heart: but take this as accordant with my present circumstances. So saying, he threw the pieces of gold to the Khaleefeh, who took them, and kissed them,³⁴ and put them in his pocket. The object of the Khaleefeh in doing this was only that he might hear the damsel sing: so he said to him, Thou hast treated me with beneficence, and abundantly recompensed me; but I beg of thy unbounded indulgence that this damsel may sing an air, that I may hear her. Noor-ed-Deen therefore said, O Enees-el-Jelees! She replied, Yes. — By my life, said he, sing to us something for the gratification of this fisherman; for he desireth to hear thee. And when she had heard what her master said, she took the lute, and tried it with her fingers, after she had twisted its pegs, and sang to it these two verses: —

The fingers of many a fawn-like damsel have played upon the lute, and the soul hath been ravished by the touch.
She hath made the deaf to hear her songs; and the dumb hath exclaimed, Thou hast excelled in thy singing!

Then she played again, in an extraordinary manner, so as to charm the minds of her hearers, and sang the following couplet: —

We are honoured by your visiting our abode, and your splendour hath dispelled the darkness of the moonless night:
It is therefore incumbent upon me to perfume my dwelling with musk and rose-water and camphor.

Upon this, the Khaleefeh was affected with violent emotion, and overcome by ecstasy, so that he was no longer master of himself from excessive delight; and he began to exclaim, Allah approve thee! Allah approve thee! Allah approve thee! So Noor-ed-Deen said to him, O fisherman, have the damsel and her art in striking the chords pleased thee? — Yea, by Allah! exclaimed the Khaleefeh. And Noor-ed-Deen immediately said, She is bestowed upon thee as a present from me, the present of a generous man who will not revoke his gift. And he rose upon his feet, and took a melwatah, and threw it upon the Khaleefeh in the fisherman's disguise, ordering him to depart with the damsel. But she looked towards him, and said, O my master, wilt thou part from me without bidding me farewell? If we must be separated, pause while I take leave of thee. — And she recited the following couplet: —

If you depart from me, still your abode will be in my heart, in the recess of my bosom. I implore the Compassionate to grant our reunion; and a boon such as this, God will grant to whom He pleaseth.

And when she had finished, Noor-ed-Deen thus replied to her: —

She bade me farewell on the day of separation, saying, while she wept from the pain that it occasioned,
What wilt thou do after my departure? — Say this, I replied, unto him who will survive it.

The Khaleefeh, when he heard this, was distressed at the thought of separating them, and looking towards the young man, he said to him, O my master, art thou in fear on account of any crime, or art thou in debt to any one? Noor-ed-Deen answered, By Allah, O fisherman, a wonderful event, and an extraordinary adventure, happened to me and this damsel: if it were engraved on the understanding, it would be a lesson to him who would be admonished. — Wilt thou not, rejoined the Khaleefeh, relate to us thy story, and acquaint us with thy case? Perhaps thy doing so may be productive of relief; for the relief of God is near. — So Noor-ed-Deen said, Wilt thou hear our story in poetry or in prose? — Prose, answered the Khaleefeh, is mere talk; and verse, words put together like pearls. And Noor-ed-Deen hung down his head towards the ground, and then related his story in a series of verses: but when he had finished, the Khaleefeh begged him to explain his case more fully.

He therefore acquainted him with the whole of his circumstances from beginning to end; and when the Khaleefeh understood the affair, he said to him, Whither wouldst thou now repair? He answered, God's earth is wide. The Khaleefeh then said to him, I will write for thee a letter which thou shalt convey to the Sultán Mohammad the son of Suleymán Ez-Zeynee, and when he shall have read it he will do thee no injury. — Is there in the world, said Noor-ed-Deen, a fisherman who correspondeth with Kings? Verily this is a thing that can never be. — Thou hast spoken truly, rejoined the Khaleefeh; but I will acquaint thee with the cause. Know that I read in the same school

with him, under a master, and I was his monitor; and after that, prosperity was his lot, and he became a Sultán, while God made me to be a fisherman: yet I have never sent to request anything of him, but he hath performed my wish; and if I sent to him every day to request a thousand things of him, he would do what I asked.

When Noor-ed-Deen, therefore, heard his words, he said to him, Write, that I may see. And he took an inkhorn and a pen, and wrote (after the phrase, In the name of God, the Compassionate, the Merciful). — To proceed. — This letter is from Hároon Er-Rasheed the son of El-Mahdee, to his highness Mohammad the son of Suleymán Ez-Zeynee, who hath been encompassed by my beneficence, and whom I constituted my viceroy of a portion of my dominions. I acquaint thee that the bearer of this letter is Noor-ed-Deen the son of El-Fadl the son of Khákán the Wezeer, and on his arrival in thy presence thou shalt divest thyself of the regal authority, and seat him in thy place; for I have appointed him to the office to which I formerly appointed thee: so disobey not my commands: and peace be on thee. — He then gave the letter to 'Alee Noor-ed-Deen, who took it and kissed it and put it in his turban, and immediately set forth on his journey.

The sheykh Ibráheem now looked towards the Khaleefeh in his fisherman's disguise, and said to him, O most contemptible of fishermen, thou hast brought us two fish worth twenty half-dirhems,³⁵ and received three pieces of gold, and desirest to take the slave also. But when the Khaleefeh heard these words, he cried out at him, and made a sign to Mesroor, who immediately discovered himself, and rushed in upon him. Jaafar, meanwhile, had sent one of the attendants of the garden to the porter of the palace to demand a suit of clothing of him for the Prince of the Faithful; and the man went, and brought the dress, and kissed the ground before the Khaleefeh, who took off and gave to him that with which he was clad, and put on this suit.

The sheykh Ibráheem was sitting on a chair: the Khaleefeh paused to see the result: and the sheykh was astounded, and began to bite the ends of his fingers through his confusion, saying, Am I asleep or awake? The Khaleefeh then looked at him, and said, O sheykh Ibráheem, what is this predicament in which thou art placed? And upon this, the sheykh recovered from his intoxication, and, throwing himself upon the ground, implored forgiveness: and the Khaleefeh pardoned him; after which he gave orders that the damsel should be conveyed to the palace where he resided; and when she had arrived there, he appropriated to her a separate lodging, and appointed persons to wait upon her, and said to her, Know that I have sent thy master as Sultán of El-Basrah, and, if God please, I will despatch him a dress of honour, and send thee also to him with it.

As to Noor-ed-Deen, he continued his journey until he entered El-Basrah, and went up to the palace of the Sultán, when he uttered a loud cry, whereupon the Sultán desired him to approach; and when he came into the presence of the King, he kissed the ground before him, and produced the letter, and handed it to him. As soon as the Sultán saw the superscription in the hand-

writing of the Prince of the Faithful, he rose upon his feet, and, having kissed it three times, said, I hear and pay obedience to God (whose name be exalted!) and to the Prince of the Faithful. He then summoned before him the four Kádees,³⁶ and the Emeers, and was about to divest himself of the regal office: but, lo, the Wezeer El-Mo'een the son of Sáwee was before him, and the Sultán gave him the letter of the Prince of the Faithful, and when he saw it, he rent it in pieces, and put it into his mouth, and chewed it, and threw it down.

The Sultán, enraged, cried, Wo to thee! What hath induced thee to act thus? — He answered, This man hath had no interview with the Khaleefeh nor with his Wezeer; but is a young wretch, an artful devil, who, having met with a paper containing the handwriting of the Khaleefeh hath counterfeited it, and written what he desired: wherefore then shouldst thou abdicate the sovereignty, when the Khaleefeh, hath not sent to thee an envoy with a royal autographical mandate; for if this affair were true, he had sent with him a Chamberlain or a Wezeer; but he came alone. — What then is to be done? said the Sultán. The Wezeer answered, Send away this young man with me, and I will take charge of him, and despatch him in company with a Chamberlain to the city of Baghdád; and if his words be true, he will bring us a royal autographical mandate and diploma of investiture; and if not true, they will send him back to us with the Chamberlain, and I will take my revenge upon my offender.

When the Sultán heard what the Wezeer said, it pleased him; and the Wezeer took him away,³⁷ and cried out to the pages, who threw down Noor-ed-Deen, and beat him until he became insensible. He then ordered to put a chain upon his feet, and called to the jailer; and when he came, he kissed the ground before him. This jailer was named Kuteyt;³⁸ and the Wezeer said to him, O Kuteyt, I desire that thou take this person, and cast him into one of the subterranean cells which are in thy prison, and torture him night and day. The jailer replied, I hear and obey: — and he put Noor-ed-Deen into the prison, and locked the door upon him; but after having done this, he gave orders to sweep a mastabah within the door, and furnished it with a prayer-carpet and a pillow, and seated Noor-ed-Deen upon it, and loosed his chain, and treated him with kindness. The Wezeer every day sent to him, commanding him to beat him; and the jailer pretended that he tortured him, while, on the contrary, he treated him with benignity.

Thus he continued to do for forty days; and on the forty-first day, there came a present from the Khaleefeh, and when the Sultán saw it, it pleased him, and he conferred with the Wezeers upon the subject; but one said, Perhaps this present was designed for the new Sultán. Upon this, the Wezeer El-Mo'een the son of Sáwee remarked, It were proper to have slain him on his arrival: — and the Sultán exclaimed, Now thou hast reminded me of him, go down and bring him, and I will strike off his head. The Wezeer replied, I hear and obey: — and arose, saying, I desire to proclaim throughout the city, He who wisheth to witness the decapitation of Noor-ed-Deen 'Alee the

son of El-Fadl the son of Khákán, let him come to the palace: — so that all the people may come to behold it, and I may gratify my heart, and mortify my enviers. The Sultán said, Do what thou wilt.

So the Wezeer descended, full of joy and happiness, and went to the Wálee, and ordered him to make this proclamation; and when the people heard the crier, they all grieved and wept, even the boys in the schools, and the tradesmen in their shops; and numbers of the people strove together to take for themselves places where they might behold the spectacle, while others repaired to the prison, to accompany him thence. The Wezeer then went forth, attended by ten memlooks, to the prison and Kuteyt the jailer said to him, what dost thou desire, O our lord the Wezeer? — Bring forth to me, said the Wezeer, this young wretch. The jailer replied, He is in a most miserable state from the excessive beating that I have inflicted upon him. And he entered, and found him reciting some verses, commencing thus: —

Who is there to aid me in my affliction? For my pain hath become intense, and my remedy is scarce procurable!

And the jailer pulled off from him his clean clothes, and, having clad him in two dirty garments, brought him out to the Wezeer. Noor-ed-Deen then looked at him, and saw that he was his enemy who had incessantly desired his destruction; and when he beheld him, he wept, and said to him, Art thou secure from misfortune? Hast thou not heard the saying of the poet? —

They made use of their power, and used it tyrannically; and soon it became as though it never had existed.

O Wezeer, know that God (whose perfection be extolled, and whose name be exalted!) is the doer of whatsoever He willeth. — O 'Alee, replied the Wezeer, wouldst thou frighten me by these words? I am now going to strike off thy head, in spite of the people of El-Basrah; and I will pay no regard to thy counsel; but I will rather attend to the saying of the poet: —

Let fortune do whatever it willeth, and bear with cheerful mind the effects of fate.

How excellent also is the saying of another poet: —

He who liveth after his enemy a single day, hath attained his desire.

The Wezeer then ordered his pages to convey him on the back of a mule; whereupon they said to him (being distressed to obey), Suffer us to stone him and cut him in pieces, though our lives should be sacrificed in consequence. But he replied, Never do it. Have ye not heard what the poet hath said: —

A decreed term is my inevitable lot; and as soon as its days have expired, I die. If the lions dragged me into their forest, they could not close it while aught of it remained.

So they proceeded to proclaim before Noor-ed-Deen, This is the smallest recompense of him who forgeth a letter from the Khaleefeh to the Sultán. And they continued to parade him throughout El-Basrah until they stationed

him beneath the window of the palace, and in the place of blood,³⁹ when the executioner approached him, and said to him, I am a slave under command; and if thou hast any want, acquaint me with it, that I may perform it for thee; for there remaineth not of thy life any more than the period until the Sultán shall put forth his face from the window. And upon this, Noor-ed-Deen looked to the right and left, and recited these verses: —

Is there among you a merciful friend, who will aid me? I conjure you by Allah to answer me!

My life hath passed, and my death is at hand! Is there any who will pity me, to obtain my recompense,⁴⁰

And consider my state, and relieve my anguish, by a draught of water that my torment may be lightened?

And the people were excited to tears for him; and the executioner took some water to hand it to him; but the Wezeer arose from his place, and struck the kulleh⁴¹ of water with his hand, and broke it, and called to the executioner, commanding him to strike off his head; whereupon he bound Noor-ed-Deen's eyes. The people, however, called out against the Wezeer, and raised a tumultuous cry against him, and many words passed between them; and while they were in this state, lo, a dust rose, and filled the sky and the open tracts; and when the Sultán beheld it, as he sat in the palace, he said to his attendants, See what is the news. The Wezeer said, After thou shalt first have beheaded this man. But the Sultán replied, Wait thou until we see what is the news.

Now this dust was the dust of Jaafar, the Wezeer of the Khaleefeh, and of his attendants; and the cause of their coming was this: — The Khaleefeh had passed thirty days without remembering the affair of 'Alee the son of El-Fadl the son of Khákán, and no one mentioned it to him, until he came one night to the private apartment of Enees-el-Jelees, and heard her lamenting, as she recited, with a soft voice, the saying of the poet: —

Thine image [is before me] whether distant or near, and my tongue never ceaseth to mention thee.

Her lamentation increased, and lo, the Khaleefeh opened the door, and entered the chamber, and saw Enees-el-Jelees weeping. On beholding the Khaleefeh, she fell at his feet, and, having kissed them three times, recited these two verses: —

O thou of pure origin, and of excellent birth; of ripe-fruitful branch, and of unsullied race!

I remind thee of the promise thy beneficence granted, and far be it from thee that thou shouldst forget it.

The Khaleefeh said to her, Who art thou? She answered, I am the present given to thee by 'Alee the son of El-Fadl the son of Khákán; and I request the fulfilment of the promise which thou gavest me, that thou wouldst send me to him with the honorary gift; for I have now been here thirty days, and have not tasted sleep. And upon this, the Khaleefeh summoned Jaafar El-

Barmekee, and said to him, For thirty days I have heard no news of 'Alee the son of El-Fadl the son of Khákán, and I imagine nothing less than that the Sultán hath killed him: but, by my head! by the tombs of my ancestors! if any evil event hath happened to him, I will destroy him who hath been the cause of it, though he be the dearest of men in my estimation! I desire, therefore, that thou journey immediately to El-Basrah, and bring me an account of the conduct of the King Mohammad the son of Suleymán Ez-Zeynee to 'Alee the son of El-Fadl the son of Khákán.

So Jaafar obeyed his commands, and set forth on his journey, and when he approached, and saw this tumult and crowd, he said, What is the occasion of this crowd? They related to him, therefore, the situation in which they were with regard to Noor-ed-Deen; and when he heard their words, he hastened to go up to the Sultán, and, having saluted him, acquainted him with the cause of his coming, and told him, that if any evil event had happened to 'Alee Noor-ed-Deen, the Khaleefeh would destroy him who was the cause of it. He then arrested the Sultán, and the Wezeer El-Mo'een the son of Sáwee, and gave orders to liberate 'Alee Noor-ed-Deen, and enthroned him as Sultán in the place of the Sultán Mohammad the son of Suleymán Ez-Zeynee; after which he remained in El-Basrah three days, the usual period of entertainment; and on the morning of the fourth day, 'Alee Noor-ed-Deen said to Jaafar, I have a longing desire to see the Prince of the Faithful. So Jaafar said to the King Mohammad the son of Suleymán, Prepare thyself for travelling; for we will perform the morning-prayers, and depart to Baghdád. He replied, I hear and obey: — and they performed the morning-prayers, and mounted all together, with the Wezeer El-Mo'een the son of Sáwee, who now repented of what he had done. As to 'Alee Noor-ed-Deen, he rode by the side of Jaafar: and they continued their journey until they arrived at Baghdád, the Abode of Peace.

They then presented themselves before the Khaleefeh, and related to him the case of Noor-ed-Deen; whereupon the Khaleefeh addressed him, saying, Take this sword, and strike off with it the head of thine enemy. And he took it, and approached El-Mo'een the son of Sáwee; but he looked at him, and said to him, I did according to my nature, and do thou according to thine. And Noor-ed-Deen threw down the sword from his hand, and, looking towards the Khaleefeh, said, O Prince of the Faithful, he hath beguiled me. So the Khaleefeh said, Do thou leave him: — and he said to Mesroor, O Mesroor, advance thou, and strike off his head. Mesroor, therefore, did so: and upon this, the Khaleefeh said to 'Alee the son of El-Fadl the son of Khákán, Request of me what thou wilt. He replied, O my lord, I have no want of the sovereignty of El-Basrah, and desire nothing but to have the honour of serving thee. — Most willingly I assent, said the Khaleefeh: — and he summoned the damsel, and when she had come before him, he bestowed favours upon them both: he gave to them one of the palaces of Baghdád, and assigned to them regular allowances, and made Noor-ed-Deen one of his companions at the table; and he remained with him until death overtook him.

VII

GHÁNIM, THE DISTRACTED SLAVE OF LOVE

IT hath been told me, O happy King, said Shahrazád, that there was, in ancient times, a certain merchant of Damascus,¹ possessed of wealth, who had a son like the moon at the full, of eloquent tongue, called Ghánim the son of Eiyoob,² the Distracted Slave of Love; and this son had a sister, named Fitneh,³ on account of her excessive beauty and loveliness. Their father died, leaving them large property, among which were a hundred loads⁴ of silk and brocade, and bags⁵ of musk, and upon these loads was written, This is intended for Baghdád: —it having been his desire to journey to that city.

So, when God (whose name be exalted!) had taken his soul, and some time had elapsed, his son took these loads, and journeyed with them to Baghdád. — This was in the time of Hároon Er-Rasheed. — He took leave of his mother and relations and townspeople before his departure, and went forth, placing his dependence upon God (whose name be exalted!), and God decreed him safety, so that he arrived at Baghdád, whither there travelled in his company a party of merchants. He hired for himself a handsome house, and furnished it with carpets and cushions, and suspended curtains in it; and there he deposited those loads, together with the mules and camels, and remained until he had rested himself; and the merchants of Baghdád, and his great men, came and saluted him. He then took a wrapper containing ten pieces of costly stuff, with the prices written upon them, and went forth with them to the market of the merchants, who met him and saluted him, treated him with honour and welcomed him, and seated him at the shop of the Sheykh of the market; and he sold the pieces, gaining, for every piece of gold, two. So Ghánim rejoiced; and he proceeded to sell the stuffs by little and little, and continued to do so for a whole year.

After this, on the first day of the following year, he came to the same market, but found its gate shut, and, inquiring the cause of this, he was answered, One of the merchants hath died, and all the rest of them have gone to walk in his funeral-procession. Wilt thou then, added his informant, gain a recompense⁶ by walking with them? — He replied, Yes; — and he asked respecting the place of the funeral. So they guided him thither; and he performed the ablution,⁷ and walked with the other merchants until they arrived at the place of prayer, where they prayed over the dead. The merchants then walked all together before the corpse to the burial-ground, Ghánim following them, until the procession arrived at the burial-ground outside the city, and they proceeded among the tombs until they came to that in which

the corpse was to be deposited. They found that the family of the deceased had pitched a tent over the tomb, and placed there the candles and lamps; and they buried the dead, and the readers sat reciting the Kur-án at the tomb. The merchants sat with them; and so also did Ghánim the son of Eiyoob; but he was overcome by bashfulness, saying within himself, I cannot quit them until I have departed with them. They sat listening to the recitation of the Kur-án until the period of nightfall, when the servants placed before them the supper and sweetmeats, and they ate till they were satisfied, and washed their hands, and resumed their seats.

The heart of Ghánim was now troubled with reflections upon his merchandise, and he was fearful of the thieves, and said within himself, I am a stranger, and suspected of possessing wealth, and if I pass the night far away from my abode, the thieves will steal the money and the loads. So, fearing for his property, he arose and went forth from among the company, asking their leave to depart on account of some business that he had to transact, and followed the beaten track until he came to the gate of the city: but it was then midnight, and he found the gate of the city shut, and saw no one coming or going, and heard not a sound save the barking of the dogs, and the howling of the wolves; whereupon he exclaimed, There is no strength nor power but in God! I was in fear for my property, and came hither on account of it, and have found the gate shut, and now I have become in fear of my life! — He then returned to seek for himself a place in which to sleep until the morning: and, finding a private burial-place enclosed by four walls, with a palm-tree within it, and a gate-way of hard stone, open, he entered it, and desired to sleep; but sleep came not to him.

Tremour and gloom overcame him, thus lying among the tombs, and he rose upon his feet, and, opening the door, looked out, and beheld a light gleaming in the distance in the direction of the city-gate. He advanced a few steps, and saw the light approaching in the way which led to the burial-place in which he was taking refuge; whereupon Ghánim feared for himself, and hastily closed the door, and climbed up into the palm-tree, and concealed himself in the midst of its branches. The light continued to approach the tomb by little and little until it came very near; and as he looked attentively at it, he perceived three black slaves, two of whom were bearing a chest, the other having in his hand an adze and a lantern; and as they drew near, one of the two slaves who were bearing the chest said, What aileth thee, O Sawáb? ⁸ — to which the other of the two replied, What aileth thee, O Káfoor? ⁹ The former rejoined, Were we not here at the hour of nightfall, and did we not leave the door open? — Yes, answered the other, what thou sayest is true. — See, then, resumed the first speaker, it is shut and barred.

Upon this the third, who was carrying the adze and light, and whose name was Bakheet,¹⁰ said, How small is your sense! Know ye not that the owners of the gardens go forth from Baghdád and repair hither, and, evening overtaking them, enter this place, and shut the door upon themselves, through

fear, lest the blacks, like ourselves, should take them and roast them and eat them?¹¹ — Thou hast spoken truth, they answered; but there is none among us of less sense than thyself. — Verily, he replied, ye will not believe me until we enter the burial-place and find some one in it and I imagine that, if any one be in it, and have seen the light, he hath betaken himself to the top of the palm-tree.

When the Ghánim heard these words of the slave, he said within himself, How cunning is this slave! May Allah disgrace the blacks for their malice and villainy! There is no strength nor power but in God, the High, the Great! What will deliver me from this difficulty? — The two who were bearing the chest then said to him who had the adze, Climb over the wall, and open to us the door, O Bakheet; for we are fatigued with carrying the chest upon our necks; and if thou open to us the door, we will give thee one of the persons whom we take, and we will fry him for thee excellently, so that not a drop of his fat shall be lost. But he replied, I am afraid of a thing that my little sense hath suggested to me: let us throw over the chest behind the door; for it is our deposit. They said to him, If we throw it, it will break. — I am afraid, he rejoined, that there may be, within the tomb, robbers who slay men and steal their property; for when evening overtaketh them they enter these places to divide what they have taken. — O thou of little sense, exclaimed the two others; can they enter here? — They then put down the chest, and climbed up the wall, and descended, and opened the door, while the third slave, Bakheet, stood waiting for them with the light, and a basket containing some plaster: after which they seated themselves, having closed the door; and one of them said, O my brother, we are tired with walking and taking up and putting down, and opening the door and shutting it, and it is now midnight, and we have not strength remaining to open the tomb and to bury the chest; wherefore we will sit here three hours to rest ourselves, and then rise and accomplish our business; but each of us shall in the mean time tell his story, and relate all that hath happened to him from beginning to end. So the first, who carried the light, told his story; but it was of a nature unfit to be here repeated;¹² after which, another of the slaves thus began.

KÁFOOR THE LIAR¹³

Know, O my brothers, that I was, at the commencement of my career, a boy of eight years, and I used to tell one lie to the slave-merchants every year, so that they fell out with each other in consequence, and the slave-merchant my master, becoming impatient of me, committed me to the broker, desiring him to cry, Who will buy this slave with his fault? He was therefore asked, What is his fault? — and answered, He telleth one lie every year. And a merchant approached the broker, and said to him, How much have they bidden for this slave with his fault? He answered, They have bidden six hundred pieces of silver. — Then thou shalt have twenty for thyself,

replied the merchant. So the broker introduced him to the slave-merchant, who received from him the money, and the broker conveyed me to the dwelling of the merchant, and took his brokerage.

The merchant clad me in a dress suitable to my condition, and I continued with him for the remainder of the year, until the new year commenced with prosperity. It was a blessed year, plenteous in the produce of the earth, and the merchants began to give entertainments, every day one taking his turn to do so, until it was my master's turn to give an entertainment in a garden within the city. So he went, and the other merchants also, and he took for them what they required of food and other provisions, and they sat eating and drinking and carousing till noon, when my master wanted something from the house, and said, O slave, mount the mule, and go to the house, and bring, from thy mistress, such a thing, and return quickly.

I obeyed, therefore, and went to the house; but when I approached it, I shrieked out, and shed tears; whereupon the people of the quarter assembled together, old and young; and my master's wife and daughters, hearing my cry, opened the door, and asked me what was the matter. I answered them, My master was sitting beneath an old wall, he and his friends, and it fell upon them; and when I beheld what happened to them, I mounted the mule, and came in haste to inform you. And when his children and wife heard these words, they shrieked, and tore their clothes, and slapped their faces, and the neighbours came to them. Then my master's wife overturned the furniture of the house, one thing upon another, and pulled down its shelves, and broke its shutters and its windows, and smeared its walls with mud and indigo, and said to me, Wo to thee, O Káfoor! Come hither and help me, and demolish these cupboards, and smash these vessels and this Chinaware. — So I went to her, and destroyed with her the shelves of the house and all that was upon them, and its cupboards and what they contained, and went about over the terraces and through every place until I had laid waste the whole, crying all the while, O my master!

My mistress then went forth, with her face uncovered, and only with her head-veil, and the girls and boys went with her, saying to me, O Káfoor, walk on before us, and shew us the place where thy master lieth dead beneath the wall, that we make take him forth from under the ruins, and carry him in a bier, and bring him to the house, and convey his corpse in a handsome manner to the burial. So I walked before them, crying, O my master! — and they followed me with their faces and heads uncovered,¹⁴ crying, O our misfortune! O our calamity! — and there was none among the men, nor among the women, nor among the children, nor a maiden, nor an old woman, [in the quarter,] who did not accompany us; and all of them slapped themselves in the excess of their lamentation. Thus I went with them through the city; and the people asking the news, they informed them of that which they had heard from me; and the people exclaimed, There is no strength nor power but in God, the High, the Great! We will go to the Wálee, and acquaint him. — And when they arrived before the Wálee, they informed

him; and he mounted, and took with him labourers with axes and baskets, and they followed my footsteps, accompanied by a crowd of people.

I preceded them, weeping and crying out, and throwing dust upon my head, and slapping my face; and when I came to the party in the garden, and my master beheld me, I slapped my face, and exclaimed, O my mistress! who will have pity upon me after my mistress? Would that I had been her sacrifice! — When my master, therefore, saw me, he was confounded, his countenance became pale, and he said, What aileth thee, O Káfoor, and what is this predicament, and what is the news? I answered him, When thou sentest me to the house to bring thee what thou wantedst, I went thither and entered the house, and found that the wall of the saloon had fallen, and that the whole saloon had tumbled down upon my mistress and her children. — And did not thy mistress, said he, escape? I answered, No: not one of them escaped; and the first of them that died was my mistress the elder. — But did my youngest daughter escape? he asked. I answered, No. — And what, said he, hath become of the mule that I ride: is she safe? — No, O my master, I answered: for the walls of the house and the walls of the stable tumbled down upon all that was in the house; even upon the sheep and the geese and the hens, and all of them became a mass of flesh beneath the ruins; not one of them escaped, He then said to me, And thy master the elder? I answered, No: not one escaped; and now there remains neither house nor inhabitant, nor any trace of them; and as to the sheep and the geese and the hens, the cats and the dogs have now eaten them.

And when my master heard my words, the light became darkness before his face, and he was no longer master of his senses nor of his reason, and was unable to stand upon his feet: he was paralyzed, and the strength of his back failed him, and he rent his clothes and plucked his beard and slapped his face and threw his turban from his head, and ceased not to slap his face until the blood flowed from it: and he began to cry, Ah! O my children! Ah! O my wife! Ah! O my misfortune! Unto whom hath happened the like of that which hath happened to me? — The merchants, also, his companions, joined with him in cries and lamentations, and were moved with pity for his case, and rent their clothes; and my master went forth from the garden, beating himself for the calamity that had [as he supposed] befallen him, and redoubled the blows upon his face, seeming as though he were drunk.

And as the party thus went out from the gate of the garden, they beheld a great dust, and heard tumultuous cries, and, looking in that direction, saw the crowd approaching them. This crowd was the Wálee and his attendants, and a concourse of people who had come to gratify their curiosity, with the merchant's family behind them, shrieking and crying with violent lamentation and excessive grief; and the first who accosted my master were his wife and children. On beholding these, he was confounded, and laughed, and said to them, How are ye; and what hath happened to you in the house, and what hath befallen you? And when they saw him, they exclaimed, Praise be to God for thy safety! And they threw themselves upon him, and his

children clung to him, crying out, O our father! Praise be to God for thy safety, O our father! — and his wife said to him, Praise be to God who hath shewn us thy face in safety! — and she was stupefied, and her reason fled from her at that which she beheld. She then said to him, How didst thou escape with thy friends? — And how, said he, were ye in the house? — We were all well, they answered, in prosperity and health, and no evil hath befallen our house, save that thy slave Káfoor came to us with his head uncovered and his clothes rent, crying out, O my master! O my master! — and we said to him, What is the matter, O Káfoor? — and he answered, My master was sitting under a wall in the garden, and it fell upon him, and he died. — By Allah, replied my master, he came to me just now, crying, O my mistress! O the children of my mistress! — and said, My mistress and her children are all dead.

He then looked aside, and, seeing me with my turban falling from my head, while I still cried out and wept violently and threw dust upon my head, he called out to me: so I approached him, and he said to me, Wo to thee! O malevolent slave! O misbegotten wretch! O thou of accursed race! What events hast thou brought about! But, by Allah, I will strip off thy skin from thy flesh, and cut thy flesh from thy bones! — By Allah, replied I, thou canst not do to me anything; for thou boughtest me with my fault, on this condition, the witnesses testifying that thou boughtest me with my fault, thou knowing it, and it was, that I was accustomed to tell one lie every year; and this is but half a lie, and when the year is complete I will tell the other half of it; so it will be an entire lie. But upon this, he cried out at me, O most accursed of slaves! is this but half a lie? Nay, it is an exceeding calamity! Depart from me; for thou art free! ¹⁵ — By Allah, I replied, if thou liberate me, I will not liberate thee until the year be complete, and I tell the remaining half of the lie; and when I have completed it, then take me to the market, and sell me as thou boughtest me with my fault, and liberate me not; for I have no trade by means of which to procure my subsistence: this is a legal proposition that I have stated to thee, laid down by the lawyers in the Chapter of Emancipation.¹⁶ — While we were thus talking, the crowd approached, with the people of the quarter, women and men, come to mourn, and the Wálee with his attendants: and my master and the other merchants went to the Wálee, and acquainted him with the case, and that this was but half a lie; and when the people who were present heard this, they were astonished at this lie, and struck with the utmost wonder; and they cursed and reviled me; while I stood laughing, and saying, How can my master kill me when he bought me with this fault?

So when my master went to the house, he found it in a state of ruin (and it was I who destroyed the greater part, and broke in it things worth a large sum of money); and his wife said to him, It was Káfoor who broke the vessels and the China-ware. Upon this, his rage increased, and he exclaimed, By Allah! in my life I have never seen such a misbegotten wretch as this slave; yet he calleth it half a lie! What then would have been the result

had it been a whole lie! In that case he had destroyed a city, or two cities! — Then, in the excess of his rage, he went to the Wálee, who inflicted upon me a severe beating, so that I became insensible, and swooned away; after which, my master contrived means of obtaining for me a high price, and I ceased not to excite disturbances in the places into which I was sold, and was transferred from Emeer to Emeer and from Grandee to Grandee, by sale and purchase, until I entered the palace of the Prince of the Faithful, and now my spirit is broken, and my strength hath failed.

Continuation of the Story of Ghánim, the Distracted Slave of Love

When the other slaves had heard his story, they laughed at it, and said to him, Verily thou art a villain: thou hast told an abominable lie. The first and second then said to the third slave, Relate to us thy story. — O sons of my uncle, he replied, all that hath just been related is nonsense; but my story is long, and this is not a time to tell it; for the morning, O sons of my uncle, is near, and perhaps it may overtake us with this chest still before us, and we shall be disgraced among the public, and our lives will be lost; haste then to work, and when we have finished, and returned home, I will relate to you my story. So they put down the light, and dug a trench of the size of the chest between four tombs; Káfoor digging, and Sawáb removing the earth in baskets, until they had dug to the depth of half a fathom, when they put the chest into the trench, and replaced the earth over it, and went forth from the enclosure, and, having closed, the gate, disappeared from before the eyes of Ghánim the son of Eiyooob.

When, therefore, they had left the place vacant unto Ghánim, and he knew that he was alone, his mind became busied respecting the contents of the chest, and he said within himself, What can this chest contain? He waited until daybreak gleamed and shone forth, and then descended from the palm-tree, and removed the earth with his hand until he had uncovered the chest and disengaged it, when he took a stone, and struck with it the lock, and broke it; and lifting up the cover, he looked in, and beheld a sleeping damsel, stupefied with benj,¹⁷ but still breathing: she was of beautiful and lovely person, and decked with ornaments of gold, and necklaces of jewels, worth a kingdom, and of a value that no money would equal. When Ghánim the son of Eiyooob beheld her, he knew that she had been the object of a plot, and, being convinced of this, he pulled her up until he had lifted her out of the chest, and laid her upon her back; and as soon as she scented the breeze, and the air entered her nostrils and her mouth and throat, she sneezed and then was choked and coughed, whereupon there fell from her throat a round piece of benj, of such potency that if an elephant smelt it he would sleep from one night to another.

She then opened her eyes, and, looking round, said, with an eloquent voice, Wo to thee, O wind! Thou neither satisfiest the thirsty, nor cheerest by thy presence the satisfied with drink! Where is Zahr-el-Bustán? — But no one answered her. Then looking aside, she exclaimed, Sabeegah! Shejeret-ed-Durr! Noor-el-Hudá! Nejmet-es-Subh! Art thou awake?¹⁸ Nuz-

heh! Hulweh! Zareefeh! Speak ye! — But no one answered her. And she looked round about her, and exclaimed, Alas for me, that I am transported to the tombs! O Thou who knowest the secrets of the breasts, and recompensest on the day of resurrection! who hath brought me from among the curtains and the veils, and placed me amid four tombs?

While she was saying all this, Ghánim stood still; but he now said to her, O my mistress, there are neither veils nor palaces nor tombs for thee here: this is none other than thy slave Ghánim the son of Eiyecob, whom the King who is omniscient with respect to hidden things hath impelled hither that he may deliver thee from these troubles, and that the utmost of thy desires may be accomplished unto thee. — And he was silent; and when she became convinced of the truth of the case, she exclaimed, I testify that there is no deity but God, and I testify that Mohammad is God's Apostle! Then looking towards Ghánim, with her hands placed upon her breast, she said to him, with a sweet voice, O auspicious youth, who brought me unto this place? For now I have recovered my senses. — O my mistress, he answered, three eunuchs came bearing this chest: — and he related to her all that had happened, and how the evening had overtaken him, so that he became the means of her preservation, and that otherwise she had died of suffocation; and he inquired of her respecting her history.

O youth, she replied, praise be to God who hath cast me into the hands of one like thee! Rise therefore now, and put me into the chest, and go forth to the road, and as soon as thou shalt find any one who lets out asses or other beasts, or a muleteer, hire him to transport this chest, and convey me to thy house; and when I am in thy abode it will be well, and I will relate to thee my story, and acquaint thee with my tale, and good fortune will accrue to thee through my means. — So Ghánim rejoiced, and he went forth into the desert tract.

The day had begun to gleam, the sun rose in splendour, and the people come walking forth; and Ghánim hired a man with a mule, and brought him to the burial-place. He then lifted the chest, after he had put the damsel into it, and, with his heart smitten by love for her, proceeded with her, full of joy, for she was a damsel worth ten thousand pieces of gold, and was decked with ornaments and apparel of enormous value. Scarcely had he found himself at his house when he put down the chest, and opened, and took forth from it the damsel, who looked, and saw that the place was a handsome dwelling furnished with variegated carpets, and she observed the gay colours and various embellishments, and beheld stuffs packed up, and loads of goods, and other property: so she knew that he was a great merchant, and a man of wealth. She then uncovered her face, and looked at him, and observed him to be a handsome young man, and loved him; and she said to him, Bring us something to eat. He answered her, On the head and the eye be thy commands: — and went to the market, and bought a roasted lamb, and a dish of sweetmeat, and procured some dried fruits, and candles and wine, and the requisite apparatus for perfumes.

Then returning to the house, he took in the things, and when the damsel saw him, she laughed, and kissed him, and embraced him, and began to caress him, so that the love which he felt increased, and took entire possession of his heart. They then ate and drank until the approach of night, and their love was mutual: for they were both of the same age, and both equal in comeliness; and when the night approached, the Distracted Slave of Love, Ghánim the son of Eiyooob, rose and lighted the candles and lamps, and the chamber glistened: he then brought forth the wine-service, and prepared the table, and sat down with her; he filling and handing to her, and she filling and handing to him, while they both toyed and laughed and recited verses: their gaiety increased, and they were engrossed by mutual love. — Extolled be the perfection of the Uniter of Hearts! — Thus they continued until it was near morning, when sleep overcame them, and each of them slept apart from the other till morning came.

Ghánim the son of Eiyooob then arose, and went forth to the market, and bought what was requisite of vegetables and meat and wine and other provisions, and brought them to the house; and he again sat with her to eat, and they ate until they were satisfied; after which he brought the wine, and they drank and toyed together till their cheeks reddened and their eyes became more intensely black; ¹⁹ and Ghánim said, O my mistress, have compassion on the captive of thy love, and him whom thine eyes have slain. I had remained sound of heart but for thee. — Then he wept a while; and she replied, O my master, and light of mine eye, By Allah, I love thee and confide in thee; but I know that thou canst not be united to me. — And what hindereth? said he. She answered, I will this night relate to thee my story, that thou mayest accept my excuse.

But they continued thus a whole month; and after this, one night, when Ghánim was complaining to her of his passion, she said to him, I will now explain to thee my case, that thou mayest know my dignity, and that my secret may be revealed to thee, and my excuse become manifest to thee. He replied, Well. And she took hold of a band which confined a part of her dress, and said to him, O my master, read what is on this border. So he took the border in his hand, and looked at it, and found work upon it in gold, I am thine, and thou art mine, O descendant of the Prophet's Uncle.²⁰ And when he had read this, he let fall his hand, and said to her, Reveal to me thy history. She answered, Well: — and thus began: —

Know that I am a favourite slave of the Prince of the Faithful, and my name is Koot-el-Kuloob.²¹ The Prince of the Faithful, after he had reared me in his palace, and I had grown up, observed my qualities, and the beauty and loveliness with which my Lord had endowed me, and loved me excessively: he took me and lodged me in a private apartment, and appointed me ten female slaves to serve me, and then gave me those ornaments which thou seest with me. After this, the Khaleefeh went forth one day on a journey to one of the surrounding provinces, and the lady Zubeydeh came to one of the female slaves who were in my service, and said, When thy mis-

treass Koot-el-Kuloob sleepeth, put this piece of benj into her nose and her drink, and thou shalt receive from me a sum of money that will satisfy thee. The slave replied, Most willingly:—and she received the benj from her, rejoicing on account of the money, and because she had been originally Zubeydeh's slave; and she insinuated the benj into me, whereupon I fell upon the floor, with my head bent down to my feet, and seemed to be in another world. And when she could devise no other stratagem, she put me into that chest, and privily summoned the black slaves, and, after having given presents to them and to the doorkeepers, sent me with the black slaves on the night when thou wast reposing at the top of the palm-tree: and they did with me as thou sawest, and my deliverance was effected through thy means. Then thou broughtest me unto this place, where thou hast treated me with the utmost kindness. This is my story; and I know not what hath happened to the Khaleefeh during my absence. Know, therefore, my dignity; and divulge not my case.

When Ghánim the son of Eiyoob heard these words of Koot-el-Kuloob, and discovered that she was the favourite of the Khaleefeh, he drew back, in his awe of the Khaleefeh, and sat alone at one end of the chamber, blaming himself, and reflecting upon his situation, perplexed by love of her to whom he could not be united; and he wept from the violence of his desire, and the fierceness of his passion and distraction, and began to complain of fortune and its injustice.—Extolled be the perfection of Him who causeth the hearts of the generous to be troubled with love, and endueth not the mean with so much of it as equalleth the weight of the grain!—And upon this, Koot-el-Kuloob rose to him, and embraced and kissed him, and, her heart being entirely captivated by his love, she revealed what she had hidden of the extent of her passion, and encircled his neck with her arms, and kissed him again; but he withdrew from her embrace, in his fear of the Khaleefeh.

They then conversed a while, drowned in the sea of mutual love, and so remained until day, when Ghánim arose, and went forth to the market as usual, and procured what was requisite, and, returning to the house, found Koot-el-Kuloob weeping: but as soon as she beheld him, she ceased from her tears, and smiled, and said to him, Thou hast made me desolate by thine absence, O beloved of my heart! By Allah, this hour during which thou hast been away from me hath appeared as a year; for I cannot endure thy separation; and see, I have thus shewn thee my state, through the violence of my passion. Arise therefore now, and mind not what hath happened, but take me as thy wife.—But he replied, I seek refuge with Allah. This is a thing that cannot be. How should the dog sit in the place of the lion? What belongeth to my lord is forbidden me to approach.—He then tore himself from her, and sat apart; and she increased in love through his refusal.—In this manner they passed three long months; and whenever she made any advances to him he withdrew from her, and said, Whatever be-

longeth to the master is forbidden to the slave.—Such was the case of the Distracted Slave of Love, Ghánim the son of Eiyoob.

Meanwhile, Zubeydeh, during the absence of the Khaleefeh, having acted thus with Koot-el-Kuloob, became perplexed, saying within herself, What shall I say to the Khaleefeh when he cometh and inquireth respecting her; and what shall be my answer to him? She then called for an old woman who resided with her, and acquainted her with her secret, and said to her, What shall I do, now that Koot-el-Kuloob is no more? The old woman answered, when she understood the affair, Know, O my' mistress, that the return of the Khaleefeh is near; but I will send to a carpenter, and desire him to make a wooden image of a corpse, and they shall dig for it a grave, and thou shalt light candles and lamps around it, and command every one who is in the palace to wear black,²² and order thy female slaves and eunuchs, as soon as they know of the Khaleefeh's return from his journey, to raise lamentations in the vestibules, and when he enters and asks the news, they shall answer him, Koot-el-Kuloob is dead; and may God abundantly compensate thee for the loss of her! — and from the esteem with which she was regarded by our mistress, she hath buried her in her own palace. So when he heareth this, he will weep, and the event will distress him. Then he will cause the readers to sit up by night at her tomb to perform recitations of the Kur-án: and if he say within himself, Surely the daughter of my uncle, through her jealousy, hath been led to destroy Koot-el-Kuloob, — or the distraction of love overpower him, and he give orders to take her forth from the tomb, fear not from that; for if they dig down to the image in the form of a human being, and take it forth, shrouded in costly grave-clothes, and the Khaleefeh desire to remove the grave-clothes from it, to behold her, do thou prevent him, and the fear of the world to come will withhold him; and do thou say to him, to behold her corpse uncovered is unlawful. Then he will believe her death, and will return her image to its place, and thank thee for thy conduct, and thou shalt escape, if it please God, from this difficulty.

When the lady Zubeydeh, therefore, heard what she said, she approved it, and bestowed upon her a dress of honour, and commanded her to do this, having given her a sum of money. So the old woman set about the business immediately, and ordered the carpenter to make for her an image as above described; and when it was finished, she brought it to the lady Zubeydeh, and she shrouded it, and lighted the candles and lamps, and spread the carpets around the tomb, and clad herself in black, ordering the female slaves to do the same; and the news was spread through the palace, that Koot-el-Kuloob had died.

Some time after this, the Khaleefeh returned from his journey, and went up to his palace; but his mind was occupied only with Koot-el-Kuloob; and seeing the pages and eunuchs and female slaves all clad in black, his heart was agitated; and when he entered the palace of the lady Zubeydeh, and beheld her also clad in black, he inquired the reason of it, and they informed

him of the death of Koot-el-Kuloob. Upon hearing this, he fell down in a swoon; and when he recovered, he asked where was her tomb; and the lady Zubeydeh answered, Know, O Prince of the Faithful, that, on account of the esteem in which she was held by me, I buried her in my palace. So the Khaleefeh, entering the palace in his travelling-dress, proceeded to visit the tomb of the Koot-el-Kuloob, and found the carpets spread, and the candles and lamps lighted; and when he beheld this, he thanked her for what she had done.

But afterwards he became perplexed, and wavered a while between belief and disbelief, until suspicion overcame him, and he gave orders to open the tomb and to take her out; when, however, he saw the grave-clothes, and was about to remove them that he might behold her, he feared God (whose name he exalted!), and the old woman said, Restore her to her place. Then immediately the Khaleefeh commanded to bring the professors of religion and law, and the readers, and they performed recitations of the whole of the Kur-án at her tomb, while he sat by the side of it weeping until he became insensible.

He continued to frequent the tomb for the space of a month; after which it happened that he entered the Hareem, after the emeers and wezeers had dispersed from before him to their houses, and he slept a while, and a female slave sat at his head, and another at his feet; and after sleep had overcome him he awoke, and opened his eyes, and heard the damsel who was at his head say to her who was at his feet, Wo to thee, O Kheyzurán! — Wherefore, O Kadeeb? ²³ said the other. — Our lord, rejoined the first, is ignorant of what hath happened; so he sitteth up by night at a tomb in which there is nothing but a carved image, the work of the carpenter. — And what then, asked the other damsel, hath befallen Koot-el-Kuloob? Her companion answered, Know that our mistress Zubeydeh sent some benj by a female slave, and she stupefied her with it, and when the benj had taken effect upon her, she put her in a chest, and sent her away with Sawáb and Káfoor, commanding them to throw her into the tomb. Upon this, Kheyzurán said, Wo to thee, O Kadeeb! Is not the lady Koot-el-Kuloob dead? — Heaven preserve her youth from death! answered Kadeeb: I heard the lady Zubeydeh say that Koot-el-Kuloob was with a young merchant named Ghánim of Damascus, and that she had been with him, including this day, four months; and our lord here weepeth and passeth sleepless nights at a tomb in which there is no corpse. — Thus they conversed together, while the Khaleefeh heard their words; and when they had finished their conversation, and he had become acquainted with the event, that this tomb was a false one, and that Koot-el-Kuloob had been with Ghánim the son of Eiyoob for the space of four months, he was violently incensed, and arose, and summoned the emeers of his court; whereupon the Wezeer Jaafar El-Barmekkee presented himself and kissed the ground before him, and the Khaleefeh said to him, in anger, Descend, O Jaafar, with a body of men, and inquire for the house of Ghánim the son of Eiyoob, and assault

it suddenly, and bring him hither with my female slave Koot-el-Kuloob; and I will assuredly torture him.

Jaafar replied, I hear and obey; — and he went forth with his attendants, the Wálee also accompanying him, and they proceeded until they arrived at Ghánim's house. Ghánim had just before gone out and brought a pot of meat, and was about to stretch forth his hand to eat of it with Koot-el-Kuloob, when she looked out and found that the house was beset on all sides, and the Wezeer and the Wálee and the officers of violence and the mem-looks with drawn swords were surrounding it as the black surrounds the pupil of the eye; and upon this she knew that tidings of her situation had reached the ears of the Khaleefeh her lord, and she made sure of destruction; her countenance became pale, and her beauty changed, and, looking towards Ghánim, she said to him, O my beloved, save thyself! — How shall I do, said he, and whither shall I flee, when my wealth and means of subsistence are in this house? But she answered, Delay not, lest thou perish, and thy wealth also be lost. — O my mistress, and light of mine eye, rejoined he, how can I contrive to go forth when they are surrounding the house. — Fear not, she answered: — and she pulled off his clothes, and clad him in worn-out, ragged garments, and taking the pot that had contained the meat, placed it upon his head, and put in it a little bread and a saucer of meat, and said to him, Go forth by the help of this stratagem, and thou hast nothing to fear with respect to me, for I know what I am able to do with the Khaleefeh. When Ghánim, therefore, heard the words of Koot-el-Kuloob, and the advice which she gave him, he went forth through the midst of them, bearing the pot, and Providence protected him so that he escaped from the snares and injuries which menaced him, by the blessing of his good conscience.

And when the Wezeer Jaafar arrived at the house, he dismounted from his horse, and entered, and looked at Koot-el-Kuloob, who had adorned herself, and filled a chest with gold and ornaments and jewels and rarities, such as were light to carry and of great value; and when Jaafar came in to her, she rose upon her feet, and kissed the ground before him, saying to him, O my master, the Pen hath written what God hath decreed.²⁴ But Jaafar, when he beheld her situation, replied, By Allah, O my mistress, he gave me no order but to arrest Ghánim the son of Eiyooob. And she said, Know that he hath packed up some bales of merchandise, and gone with them to Damascus, and I know nothing more than this; and I request thee to take care of this chest for me, and to convey it to the palace of the Prince of the Faithful. So Jaafar answered, I hear and obey: — and he took the chest, and gave orders that it should be conveyed, together with Koot-el-Kuloob, to the palace of the Khaleefeh, treating her with honour and respect. This took place after they had plundered the house of Ghánim; and they went to the Khaleefeh, and Jaafar related to him all that had happened; whereupon the Khaleefeh appointed to Koot-el-Kuloob a dark chamber, and there lodged her, commissioning an old woman to

serve her; for he imagined that Ghánim had acted dishonestly towards her.

He then wrote a letter to the Emeer Mohammad the son of Suleymán Ez-Zeynee, who was viceroy of Damascus, containing as follows:—As soon as this letter cometh to thy hands, thou shalt arrest Ghánim the son of Eiyoob, and send him unto me.—So when the mandate was brought to him, he kissed it, and put it upon his head, and caused it to be proclaimed through the market-street, Whosoever desireth to plunder, let him repair to the house of Ghánim the son of Eiyoob. And they came to the house, and found that the mother of Ghánim, and his sister, had made for them a tomb, and sat by it weeping; and they laid hold upon them, and plundered the house, and the mother and sister knew not the cause: and when they brought them before the Sultán,²⁵ he inquired of them respecting Ghánim the son of Eiyoob; and they answered him, For the space of a year we have obtained no tidings of him.—And they restored them to their place.²⁶

In the mean time, Ghánim the son of Eiyoob, the Distracted Slave of Love, when his wealth had been seized, was perplexed, and began to weep for himself so as to break his heart. He walked on, and ceased not on his way to the close of day, suffering from excessive hunger and fatigue, until he arrived at a village, where he entered a mosque, and seated himself upon a round mat,²⁷ and he leaned his back against one of the walls of the building, and then threw himself down, under the influence of extreme hunger and weariness. There he remained until the morning, his heart palpitating from want of food; vermin attacked his body, his breath became fetid, and he was altogether changed; and the people of that village, coming to perform the morning-prayers, found him lying there sick through want of food, yet exhibiting evident traces of former affluence; and when they approached him, they found him cold and hungry. They clad him, therefore, with an old garment having ragged sleeves, and said to him, Whence art thou, O stranger, and what is the cause of thine infirmity? And Ghánim opened his eyes and looked at them and wept; but he returned them no answer. Then one of them, knowing the violence of his hunger, went and brought him a saucer of honey and two cakes of bread, and he ate, while they sat around him until the sun rose, when they departed to their several occupations.—In this state he remained among them for a month, and his infirmity and disease increased; so the people, commiserating him, consulted together respecting his case, and agreed to transport him to the hospital at Baghdád.

Now while they were thus conversing, lo, two women, beggars, came in to him; and they were his mother and sister; and when he beheld them, he gave them the bread that was at his head, and they slept by him the next night; but he knew them not. And on the following day, the people of the village came to him, bringing a camel, and said to its owner, Convey this sick person on the camel, and when thou has arrived at Baghdád, put him down at the door of the hospital; perhaps he may recover his

health, and thou wilt receive a recompense. He answered them, I hear and obey. So they brought forth Ghánim the son of Eiyoob from the mosque, and placed him, with the round mat upon which he was sleeping, on the camel; and his mother and sister came to look at him among the other people; but they knew him not. Then observing him attentively, they said, Verily he resembleth our Ghánim! Can he be this sick person or not? — But as to Ghánim, he awoke not until he was mounted on the camel, and he began to weep and moan; and the people of the village saw his mother and sister weeping for him, though they did not know him. Then his mother and sister journeyed onwards to Baghdád, while the camel-driver also proceeded without stopping until he had deposited Ghánim at the door of the hospital, when he took his camel, and returned.

Ghánim remained lying there until the morning; and when the people began to pass along the street, they beheld him. He had become so emaciated that his form resembled that of a toothpick, and the people ceased not to gaze at him until the Sheykh of the market came and repelled them from him, and said, I will gain Paradise by means of this poor person; for if they take him into the hospital they will kill him in one day. He then ordered his young men to carry him, and they conveyed him to his house, where he spread for him a new bed, and put for him a new cushion, and said to his wife, Serve him faithfully. She replied, On the head: — and she tucked up her sleeves, and, having heated for him some water, washed his hands and feet and body, and clothed him in a vest of one of her female slaves. She then gave him to drink a cup of wine, and sprinkled rose-water upon him: so he recovered his senses; and he remembered his beloved, Koot-el-Kuloob, and his anguish increased. — Thus did it happen to Ghánim.

Now as to Koot-el-Kuloob, — when the Khaleefeh, incensed against her, had lodged her in the dark chamber, she remained there in the same state for eighty days; and it happened that the Khaleefeh passed one day by that place, and heard her reciting verses; and when she had finished her recitation of them, she exclaimed, O my beloved! O Ghánim! How kind art thou, and how chaste is thy disposition! Thou hast acted with kindness unto him who hath injured thee, and hast guarded the honour of him who hath violated thine, and hast protected his harem and he hath enslaved both thee and thy family; but thou wilt assuredly stand, with the Prince of the Faithful, before a Just Judge, and thou wilt obtain justice against him on the day when the judge shall be God; and the witnesses the angels!

And when the Khaleefeh heard her words, and understood her complaint, he knew that she was injured; and he entered his palace, and sent the eunuch to her, and when she came before him she hung down her head, with weeping eye, and sorrowful heart; and he said to her, O Koot-el-Kuloob, I see that thou complainest of my oppression, and accusest me of tyranny, and thinkest that I have injured him who hath acted kindly unto

me. Who then is he who hath guarded my honour and I have violated his; and who hath protected my hareem and I have enslaved his? ²⁸ — She answered him, Ghánim the son of Eiyoob; for he hath not attempted any dishonest action towards me, by thy beneficence, O Prince of the Faithful! — Upon this the Khaleefeh exclaimed, There is no strength nor power but in God! — and then added, O Koot-el-Kuloob, desire of me what thou wilt, and I will grant thy wish. So she replied, I desire of thee my beloved, Ghánim the son of Eiyoob. And when he heard her words, he said, I will cause him to be brought hither, if it be the will of God, in honour. O Prince of the Faithful, she rejoined, when thou shalt have caused him to be brought, wilt thou present me to him? He answered, When I have had him brought, I will present thee to him, the present of a generous man who will not revoke his gift. So she said, O Prince of the Faithful, permit me to search about for him: perhaps God may unite me with him. And he replied, Do as thou wilt.

Upon this she rejoiced, and went forth, taking with her a thousand pieces of gold and visited the sheykhs, and gave alms for the sake of Ghánim: ²⁹ and on the following day she went to the market of the merchants, and gave to the chief of the market some money, saying to him, Bestow it in alms upon the strangers. Then again, in the following week, she went forth, taking with her a thousand pieces of gold, and, entering the market of the goldsmiths and jewellers, summoned the chief of the market, and he came, and she gave him the thousand pieces of gold, and said to him, Bestow it in alms upon the strangers: whereupon the chief, who was the Sheykh of the market before mentioned, looked at her, and said to her, Wilt thou go with me to my house, to look at a young stranger there, and see how elegant he is, and how perfectly charming? For it is probable that he is Ghánim the son of Eiyoob, the Distracted Slave of Love. — But the chief had no knowledge of him, and imagined that he was a poor person involved in debt; whose wealth had been taken from him, or a lover parted from his beloved. And when she heard his words, her heart beat, and her affections were engrossed by him, and she answered, Send with me some one to conduct me to thy house. So he sent with her a young boy, who conducted her to the house where the stranger was lodged, and she thanked him for doing so; and when she entered the house, and saluted the chief's wife, the latter arose, and kissed the ground before her; for she knew her.

Then Koot-el-Kuloob said to her, Where is the sick person who is with you? And she wept, and answered, Here he is, O my mistress: but he is of a respectable family, and exhibiteth traces of former affluence. And Koot-el-Kuloob looked towards the bed upon which he was lying, and, regarding him narrowly, beheld him as though he were Ghánim himself; but his condition was changed, and he had become so emaciated that he resembled a toothpick, and the truth of his case was disguised from her, so that she did not discover him to be the person whom she sought; but she was

moved with compassion for him, and she wept, and exclaimed, Verily, strangers are objects of pity, though they be emeers in their own countries! She then ordered for him supplies of wine and medicines, and sat at his head a while, and mounted, and returned to her palace; and she continued to go forth to every market for the purpose of searching for Ghánim.

Soon after, the chief of the market brought the mother of Ghánim, and his sister Fitneh, and went with them to Koot-el-Kulóob, and said to her, O most charitable lady, there have entered our city this day a woman and a girl of respectable origin, bearing evident traces of former affluence, but they are clad in garments of haircloth, and each of them hath a wallet hung to her neck, and their eyes are weeping, and their hearts sorrowful: so I have brought them unto thee, that thou mayst give them refuge, and preserve them from the disgrace of beggary; for they are not persons suited to ask alms of the sordid; and if it please God, we shall enter Paradise by their means. — By Allah, O my master, she replied, thou hast made me long to behold them! Where are they? Order them to come in. — So, upon this, Fitneh and her mother came in to Koot-el-Kulóob, who, when she saw them, and observed that they were both distinguished by beauty, wept for them, and said, By Allah, they are persons of an affluent family, and traces of wealth are conspicuous in their appearance. — O my mistress, replied the chief of the market, we love the poor and indigent for the sake of future recompense;³⁰ and probably the extortioners have oppressed these two persons, and plundered them of their wealth, and ruined their houses.

Then these two females wept violently, and, remembering Ghánim the son of Eiyoob, the Distracted Slave of Love, their wailing increased, and Koot-el-Kulóob wept with them; and the mother of Ghánim exclaimed, We pray God to unite us with him whom we seek, and he is my son Ghánim the son of Eiyoob. When Koot-el-Kulóob, therefore, heard these words, she knew that this woman was the mother of her beloved, and that the other was his sister, and she wept until she fell down in a swoon; and when she recovered, she approached them, and said to them, Ye have nothing to fear; for this day is the first of your prosperity, and the last of your adversity: therefore grieve not. She then ordered the chief of the market to take them to his house, and to let his wife conduct them into the bath, and attire them in handsome clothing, and take care of them, and treat them with the utmost honour; and she gave him a sum of money.

Then, on the following day, Koot-el-Kulóob mounted and went again to the house of the chief of the market, and went in to visit his wife, who rose to her and kissed the ground before her, and thanked her for her charity; and she saw that his wife had conducted the mother of Ghánim, and his sister, to the bath, and taken off their former clothes, and that the traces of their original affluence had become more conspicuous in consequence; and she sat a while conversing with them; after which she asked

the wife of the chief of the market respecting the sick person who was with her. She answered, He is in the same state. And Koot-el-Kuloob said, Arise, and let us look at him and visit him.

So they both arose, with Ghánim's mother and sister, and went in to him, and seated themselves by him; and when Ghánim the son of Eiyoob, the Distracted Slave of Love, heard one of them mention Koot-el-Kuloob, emaciated as he was in body and limbs, his soul returned to him, and he raised his head from the pillow, and called out, O Koot-el-Kuloob! She looked at him, therefore, and knew him, and cried, saying, Yes, O my beloved! He then said to her, Draw near to me. And she asked him, Art thou Ghánim the son of Eiyoob, the Distracted Slave of Love? He answered her, Yes: I am he. And upon this, she fell down in a swoon; and when his sister and his mother heard their words, they cried out, O, our joy! — and in like manner fainted. And when they recovered, Koot-el-Kuloob said to Ghánim, Praise be to God who hath united us with thee and with thy mother and sister! Then, approaching him, she related to him all that had happened to her with the Khaleefeh, adding, I said to him, I have declared to thee the truth, O Prince of the Faithful: — and he believed my words, and approved thee; and he is now desiring to see thee. And she said to him, The Khaleefeh hath given me to thee: — whereupon he was filled with the utmost joy: and Koot-el-Kuloob said to them all, Quit not this place until I come again.

She then arose immediately, and departed to her palace, and removed thence the chest that she had brought from Ghánim's house, and took forth from it some pieces of gold, which she gave to the chief of the market, saying to him, Take these pieces of gold, and buy for each of them four complete suits of dress of the best kinds of stuff, and twenty handkerchiefs, and whatever else they require. And after this, she conducted them to the bath, and gave orders to wash them, and prepared for them boiled meats, and infusion of galangal, and apple-water, after they had come forth from the bath and dressed themselves. For three days she remained with them, feeding them with fowls and with boiled meats, and giving them sherbet of refined sugar to drink; and after the three days their spirits returned to them. Then she conducted them again to the bath, and they came forth, and she changed their clothes, and, leaving them in the house of the chief of the market, went to the Khaleefeh, and kissed the ground before him, and related to him the story, telling him that her master, Ghánim the son of Eiyoob, the Distracted Slave of Love, had come, and that his mother and sister also had arrived.

When the Khaleefeh, therefore, heard these words of Koot-el-Kuloob, he said to the eunuchs, Bring hither to me Ghánim. And Jaafar went down with them to bring him: but Koot-el-Kuloob had gone before him; and she went in unto Ghánim, and said to him, The Khaleefeh hath sent to thee to bring thee before him: have a care then to display eloquence of tongue, and firmness of heart, and sweetness of speech. And she at-

tired him in a magnificent dress, and gave him pieces of gold in abundance, saying to him, Bestow plentifully upon the domestics of the Khaleefeh as thou goest in to him. And lo, Jaafar approached him, mounted upon his mule, and Ghánim advanced to meet him, and greeted him with a prayer for long life, kissing the ground before him.

The planet of his prosperity had appeared, and the star of his glory had risen aloft, and Jaafar took him, and they proceeded until they entered into the presence of the Prince of the Faithful; and when Ghánim came before him, he looked towards the wezeers and èmeers and chamberlains and lieutenants and the other officers of the court, and the warriors, and, being eloquent of tongue, firm of heart, delicate in the style of his language, and pleasing in the allusions it conveyed, he hung down his head towards the ground, and then looked towards the Khaleefeh, and addressed him in a series of complimentary verses. And when he had finished his recitations, the Khaleefeh was delighted with the graces of his person, and pleased with the eloquence of his tongue and the sweetness of his speech; and he said to him, Approach me. He therefore approached him, and the Khaleefeh said to him, Explain to me thy tale, and acquaint me with the truth of thy history. So Ghánim sat, and related to the Khaleefeh all that had happened to him from beginning to end; and when the Khaleefeh knew that he spoke truth, he bestowed upon him a dress of honour, and admitted him into his favour, and said to him, Acquit me of responsibility.³¹ And he did so, and said to him, O Prince of the Faithful, the slave and all that his hands possess belong to his master:—and the Khaleefeh rejoiced. He then gave orders to appropriate a palace to him exclusively, and appointed him abundant pensions and allowances, and removed to him his mother and his sister. And the Khaleefeh, hearing that his sister Fitneh was, in beauty (as her name imported), a temptation, demanded her of him in marriage. Ghánim therefore replied, She is thy handmaid,³² and I am thy memlook.

And the Khaleefeh thanked him, and gave him a hundred thousand pieces of gold,³³ and summoned the Kádee and witnesses, and they performed the marriage-contract. Then he and Ghánim visited their wives on the same day, the Khaleefeh going to Fitneh, and Ghánim the son of Eiyooob to Koot-el-Kuloob; and on the following morning, the Khaleefeh ordered that all that had happened to Ghánim, from first to last, should be committed to writing and inserted in the records, that his posterity might consider it, and wonder at the disposals of destiny, and commit their affairs unto the Creator of the night and the day.³⁴

VIII¹

TÁJ-EL-MULOOK WHO LOVED THE LADY DUNYÀ AND WON HER ALTHOUGH SHE WAS A HATER OF MEN

THERE was, in former times, a city behind the mountains of Ispahán, called El-Medeeneh el-Khadrà,² and in it resided a King called the King Suleymán. He was a person of liberality and beneficence, and justice and integrity, and of a generous and obliging disposition: travellers repaired to him from every quarter, and his fame spread throughout all the regions and countries; and he reigned a long time in glory and security; but he was destitute of children and of wives.

He had a Wezeer who nearly resembled him in his qualities, in liberality and other endowments; and it came to pass that he sent to this Wezeer one day, and having summoned him into his presence, said to him, O Wezeer, my heart is contracted, and my patience is overcome, and my strength is impaired, because I have neither a wife nor a child: this is not the usual way of Kings who rule over lords and poor men; for they rejoice in leaving children, and multiplying by them the number of their posterity; and the Prophet (God bless and save him!) hath said, Intermarry, and beget offspring, that ye may increase in number; for I shall contend for your superiority with the other nations on the day of resurrection. — What, then, is thy counsel, O Wezeer? Point out to me what is advisable. — But when the Wezeer heard these words, tears poured from his eyes, and he replied, Far be it from me, O King of the age, that I should speak of that which belongeth unto the Compassionate to decide! ³ Dost thou desire that I should enter the fire of Hell, through the anger of the Almighty King? — Know, O Wezeer, rejoined his sovereign, that, if the King purchase a female slave whose rank and lineage are unknown, he will not be acquainted with her ignoble origin that he may abstain from her, or the nobility of her extraction that he may make her his companion: so, if he do this, she may perhaps bear him a son who may be a hypocrite, a tyrant, and shedder of blood; and she may resemble a marshy land, the produce of which is worthless, and attaineth no excellence: her child may be obnoxious to the indignation of his Lord, not doing what He commandeth him, nor refraining from that which He forbiddeth him to do. I will never, therefore, be the means of such an event by purchasing a female slave. I desire, rather, that thou demand in marriage for me one of the daughters of the Kings, whose lineage is known, and whose loveliness is celebrated. If, then, thou wilt point out to me one of good birth and of religion

among the daughters of the Muslim Kings, I will demand her as my wife, and marry her in the presence of witnesses, that I may thereby obtain the approval of the Lord of mankind.

The Wezeer replied, Verily God hath accomplished thy want and given thee thy desire. — How so? asked the King. — Know, O King, answered the Wezeer, that it hath been told me that the King Zahr Sháh, the sovereign of El-Ard el-Beydà,⁴ hath a daughter of astonishing loveliness, whom words cannot describe, whose equal existeth not in this age, for she is endowed with the most perfect beauty and symmetry, with black eye, and long hair, and slender waist, and large hips; when she approacheth she seduceth, and when she turneth her back she killeth, ravishing the heart and the eye. It is my opinion, therefore, O King, that thou shouldst send to her father an intelligent messenger, well informed, and experienced in the course of events, that he may courteously ask her in marriage for thee of her father; for she hath no equal in the distant parts of the earth, nor in the near; so shalt thou enjoy her lovely face, and the Glorious King shall approve thy conduct; since it hath been handed down from the Prophet (God bless and save him!) that he said, There is no monkery in El-Islám.

Upon this, the King was perfectly delighted, his bosom expanded with joy, and anxiety and grief departed from him; and, addressing his Wezeer, he said to him, Know, O Wezeer, that no one shall go on this business but thou, on account of thy consummate wisdom and politeness: depart, therefore, to thy house, and accomplish what thou hast to do, and prepare thyself by the morrow, and demand for me in marriage this damsel with whom thou hast caused my heart to be engrossed, and return not to me without her. The Wezeer replied, I hear and obey: — and he went to his house, and gave orders to bring presents suitable to Kings, consisting of costly jewels and precious rarities, such as were light to carry and of great value, together with Arab horses, and Davidean coats of mail,⁵ and chests of wealth such as language would fail to describe. These they placed upon the mules and camels, and the Wezeer departed, accompanied by a hundred memlooks and a hundred male black slaves and a hundred female slaves, and the flags and banners were unfurled over his head. The King charged him to return soon; and after his departure, the King Suleymán Sháh burned with desire, and became engrossed with love of the damsel night and day.

Meanwhile, the Wezeer by night and by day traversed the deserts and wastes until there remained between him and the city to which he was repairing one day's journey, when he alighted at the bank of a river, and, having summoned one of his chief officers, ordered him to go quickly to the King Zahr Sháh, and to acquaint him with his approach. He answered, I hear and obey: — and went quickly to the city; and when he arrived there, it happened that the King Zahr Sháh was sitting in one of the places of recreation before the gate of the city, and, seeing him as he entered,

knew him to be a stranger, and summoned him before him. So when the messenger came to him, he informed him of the approach of the Wezeer of the supreme King Suleymán Sháh, the King of El-Ard el-Khadrà and of the mountains of Ispahán; and the King Zahr Sháh rejoiced, and welcomed the messenger, and, having conducted him to his palace, said to him, Where didst thou part from the Wezeer? He answered, I parted from him in the morning at the bank of such a river, and to-morrow he will arrive and visit thee: may God continue his favours unto thee, and show mercy unto thy parents! ⁶ Zahr Sháh then ordered one of his wezeers to take with him the greater number of his chief officers and chamberlains and lieutenants and the lords of his court, and to go forth with them to meet him, in honour of the King Suleymán Sháh; for his dominion extended through the land.

In the mean time, the Wezeer of Suleymán Sháh remained where he had halted until midnight, and then proceeded towards the city; and when the morning gleamed, and the sun shone upon the hills and the lowlands, suddenly the Wezeer of the King Zahr Sháh, and his chamberlains and the lords of his court and the chief officers of his kingdom approached and joined him at the distance of some leagues from the city. So the Wezeer of Suleymán Sháh felt sure of the accomplishment of his business, and saluted those who met him; and the latter preceded him until they arrived at the palace of the King, and passed in before him through the entrance to the seventh vestibule. This was the place which no one entered on horseback; for it was near to the King; therefore here the Wezeer alighted, and he proceeded on foot until he came to a lofty saloon, at the upper end of which was a couch of alabaster set with pearls and jewels, having four legs of elephants' tusks, and upon it was a mattress covered with green satin embroidered with red gold, and over it was a canopy adorned with pearls and jewels. Upon this couch sat the King Zahr Sháh, and the lords of his court stood in attendance upon him. And when the Wezeer went in unto him, and stood before him, he composed his heart, and gave liberty to his tongue, and, displaying the oratory of wezeers, and uttering the language of the eloquent, addressed the King with courtesy of manner, and recited a series of complimentary verses; and when he had finished, the King caused him to draw near, treated him with the utmost respect, and, seating him by his side smiled in his face, and honoured him with a gracious reply.

After this, the attendants brought forward the table in that saloon, and they ate until they were satisfied, when the attendants removed the table, and every one who was present went forth, except the chief officers. When the Wezeer, therefore, saw that they had quitted the hall, he rose and stood on his feet, complimenting the King, kissed the ground before him, and said, O great King, and dignified sovereign, I have come unto thee and visited thee on an affair productive of peace and prosperity and happiness unto thee; and it is this: I have come unto thee as an ambassador to desire in marriage thy daughter, the distinguished by rank and lineage, from the King Suleymán Sháh, who is endowed with justice and integrity, and graciousness and

beneficence, the King of El-Ard el-Khadrà and of the mountains of Ispahán, and he hath sent unto thee many presents and numerous rarities, desiring thine alliance. Dost thou then wish the same of him? — He then stood silent, waiting for the answer; and when the King Zahr Sháh heard these words, he rose upon his feet, and modestly kissed the ground; and the persons who were present wondered at the King's condescension to the ambassador, and their minds were amazed. The King then offered up praises unto Him who is possessed of glory and honour, and said, still standing, O exalted Wezeer, and illustrious lord, hear what I say: we are, unto the King Suleymán Sháh, among the number of his subjects, and shall be ennobled by his affinity: we covet this distinction; and my daughter is one of his handmaids. This is my greatest desire; that he may be a means of support to me, and my reliance. — And he summoned the Kádees and witnesses, and they bore witness that the King Suleymán Sháh had appointed his Wezeer as his deputy to effect the marriage, and the King Zahr Sháh joyfully officiated for his daughter in performing the contract; so the Kádees concluded the marriage-contract, and offered up a prayer for the happiness and prosperity of both parties: after which, the Wezeer arose, and produced the presents and precious rarities, and all the gifts that he had brought, and offered the whole to the King Zahr Sháh.

The King then occupied himself in fitting out his daughter, and in honourably entertaining the Wezeer; and he feasted at his banquets the great and the abject, and continued the festivity for a period of two months, omitting in it nothing that would rejoice the heart and the eye.⁷ And when everything that the bride required was completed, the King gave orders to carry forth the tents, and they were pitched outside the city. They packed the stuffs in the chest, and made ready the Greek and Turkish female slaves; and the King provided the bride with precious treasures and costly jewels, and made for her a litter⁸ of red gold adorned with pearls and jewels, appropriating to her use ten mules for the journey. The litter appeared like a private chamber, and its occupant like one of the beautiful Hooreeyehs,⁹ her canopy resembling one of the pavilions of Paradise. They packed up the treasures and wealth, and placed them upon the mules and camels, and the King Zahr Sháh went with them to the distance of three leagues, and then bade farewell to his daughter and the Wezeer and his attendants, and returned home in joy and safety.

The Wezeer proceeded with the King's daughter, and continued his days' journeys and his route over the wastes, travelling with diligence by night and day, until there remained between him and his country a journey of three days; whereupon he sent forward a messenger to the King Suleymán Sháh to inform him of the approach of the bride. So the messenger hastened in his journey till he arrived in the presence of the King, and acquainted him with the approach of the bride; and the King was rejoiced, and bestowed a robe of honour upon the messenger, and ordered his troops to go forth in grand procession to meet the bride and her attendants with honour, desir-

ing them to equip themselves in the gayest manner, and to unfurl the standards over their heads. And they complied with his commands; and a crier proclaimed through the city, that no curtained damsel nor honoured lady nor infirm old woman should fail to go forth to meet the bride. So they all went forth to meet her, and the chief among them accompanied her to serve her. They decided together to conduct her towards night to the King's palace, and the chief officers of the court agreed to decorate the streets, and to stand while the bride passed by them with the eunuchs and female slaves before her, she herself being clad in the dress which her father gave her.

And when she approached, the troops surrounded her, ranged on the right and left, and the litter advanced with her until it drew near to the palace; and there was no one who did not come forth to see it: the drums were beaten, and the spears brandished, and the trumpets sounded, and sweet odours were diffused around, and the standards flapped, and the horses raced with each other, until they arrived at the gate of the palace, when the pages advanced with the litter to the entrance of the Hareem: the palace was illuminated by its splendour, and its walls shone with the lustre of its ornaments; and at night the eunuchs opened the doors of the inner apartment, and stood surrounding the chief entrance. The bride then came forward among the female slaves, like the moon among the stars, or the chief pearl among the minor pearls of the string, and she entered the apartment, where they had placed for her a couch of alabaster set with pearls and jewels. Upon this she seated herself and, the King came in to visit her, and God inspired his heart with love for her, so that his disquietude and trouble ceased.

He remained with her about a month, after which he went forth and sat upon his throne, and administered justice to his subjects; and towards day-break on the morning after the expiration of the ninth month, his wife gave birth to a male child of an auspicious appearance. When the King heard of it, he rejoiced exceedingly, and gave a large sum of money to the bearer of the good tidings; and in his joy he went to the child, and kissed him between the eyes, wondering at his surpassing beauty. The midwives took him, and blackened the edges of his eyelids with kohl;¹⁰ and they named him Táj-el-Mulook Khárán.¹¹ He was nourished on the bosom of indulgence, and reared in the lap of prosperity, and days and years passed until he attained the age of seven years; whereupon the King Suleymán Sháh summoned the men of learning and science, and ordered them to instruct his son in writing and science and polite literature, and they continued to do so for some years, until he had learnt what was requisite; and when he was acquainted with all that the King desired, he caused him to be brought from the professors and teachers, and engaged for him a master to instruct him in horsemanship, who continued to teach him until his pupil was fourteen years of age.

Whenever the youth went forth on any business, every one who beheld him was ravished by his beauty, so that they composed verses in his praise,

and even the women of virtue were overcome by love for him, through the surpassing beauty with which he was endowed. And when he had attained the age of eighteen years, the grey down appeared upon a mole on his red cheek, while another mole, like a globule of ambergris, added to these charms, and he captivated the minds and eyes of his beholders. His comeliness increased as he became a man, and he had companions and friends, and every one who enjoyed access to him wished that Táj-el-Mulook might be Sultán after the death of his father, and that he might himself be one of his emeers.

Now Táj-el-Mulook became addicted to hunting, and would not desist from it for a single hour. His father, the King, used to forbid him this pursuit, fearing, on his account, the perils of the desert and the wild beasts; but he would not receive his warnings. And it came to pass that he said to his servants, Take with you provender for ten days. And they complied with his order; and when he went forth with his followers to the chase, they proceeded over the desert, and continued their course for four days, until they came in sight of a verdant tract, where they beheld wild beasts ranging at large, and trees with ripe fruit, and springs gushing forth; so he said to his followers, Set here the nets, and enlarge their circle, and our place of meeting shall be at the extremity of the circle, at such a spot. They therefore obeyed his commands; they set the nets, and enlarged their circle, and there collected within them an abundance and a variety of wild beasts and gazelles, in such numbers that the wild beasts cried out in fear of them, and threw themselves in the faces of the horses in their attempts to escape. So he urged the dogs and the lynxes¹² and the hawks at them; and they shot the wild beasts with arrows, striking them in mortal places, and they arrived not at the further extremity of the circle without having taken, of the wild beasts, a great number; the rest having fled away. Táj-el-Mulook then alighted at some water, and, having caused the game to be brought before him, divided it: he appropriated to his father, Suleymán Sháh, the best of the beasts, and despatched the portion to him; and some he distributed among the officers of his court.

They passed the night at that place; and in the morning there approached them a great caravan, comprising black slaves and servants and merchants. The caravan halted at the water and the verdant tract; and when Táj-el-Mulook beheld them, he said to one of his companions, Bring me an account of these people, and ask them wherefore they have halted in this place. And when the messenger went to them, he said to them, Inform us who ye are, and return an answer quickly. So they replied, We are merchants, and have halted here for the sake of rest, for the next station is distant from us; and we have halted in this place because we here enjoy tranquillity under the protection of King Suleymán Sháh and his son; for we know that every one who alighteth in his dominions is in safety and peace; and we have some precious stuffs which we have brought on account of his son Táj-el-Mulook. The messenger, therefore, returned to the King's son, and

acquainted him with the truth of the matter, informing him of what he had heard from the merchants; and the King's son said, If they have anything which they have brought on my account, I will not enter the city nor remove from this place until I cause it to be displayed before me.

He then mounted his horse, and proceeded, his memlooks following him, until he drew near to the caravan; and the merchants rose to him, and greeted him with prayers for the divine aid and favour, and the continuance of his glory and his excellencies. A tent of red satin embroidered with pearls and jewels was pitched for him, and they spread for him, over a carpet of silk, a royal carpet, the upper end of which was adorned with emeralds: and Táj-el-Mulook seated himself, and the memlooks stood waiting upon him; and he sent to the merchants, commanding them to bring everything that they had with them. So they approached him with their merchandise, and he caused all of it to be displayed before him, and took of it what suited him, and gave them the price.

After this, he mounted, and was about to depart; when, casting a glance at the caravan, he saw a young man, a comely youth, attired in clean clothes, of elegant person, with shining forehead and brilliant countenance; but the charms of this youth had suffered a change, and paleness had overspread him, in consequence of his separation from the objects of his affection; great was his groaning and lamentation, and, with tears flowing from his eyes, he recited these verses: —

Our separation is protracted, and anxiety and fear are prolonged; and tears from my eye, O my friend, are flowing.
I bade farewell to my heart on the day of parting, and now I am alone, without heart, and without hope.
O my friend, pause with me while I bid her farewell by whose voice diseases and infirmities would be cured.

Having thus said, he wept a while, and fell down in a swoon, while Táj-el-Mulook looked at him, wondering at his case; and when he recovered, he stared with a bold look, and again recited some verses, commencing thus: —

Beware of her eye; for it is enchanting, and none escapeth upon whom it is cast.

He then uttered a loud sigh, and a second time swooned; and when Táj-el-Mulook beheld him in this state, he was perplexed at his case, and walked towards him; and as soon as he recovered from his fit, he saw the King's son standing at his head; whereupon he rose upon his feet, and kissed the ground before him; and Táj-el-Mulook said to him, Wherefore hast thou not displayed thy merchandise to us? — O my lord, he answered, my merchandise compriseth nothing suitable to thy highness. But the King's son said, Thou must positively shew me what thou hast, and acquaint me with thy circumstances; for I see thee with weeping eye and mourning heart; and if thou be oppressed, we will put an end to the oppression that thou sufferest;

and if thou be in debt, we will discharge thy debt; for my heart hath been tormented on thine account since I first beheld thee.

Then Táj-el-Mulook gave orders to place a chair; and they set for him a chair of ivory and ebony ornamented with reticulated work of gold and silk, and they spread for him a silken carpet; and Táj-el-Mulook seated himself upon the chair, and commanded the young man to sit upon the carpet, and said to him, Display to me thy merchandise. The young man replied, O my lord, mention it not unto me; for my merchandise is not suitable to thee. But Táj-el-Mulook said to him, It must be done: — and ordered some of his pages to bring it: so they brought it in spite of him; and when the young man beheld it, his tears flowed, and he wept and sighed and lamented, and groans rose from his throat. After again repeating some verses, he opened his merchandise, and displayed it before Táj-el-Mulook, portion by portion and piece by piece, and took forth from among it a garment of satin interwoven with gold, worth two thousand pieces of gold; and when he opened this, there fell from the midst of it a piece of linen, and the young man, snatching it hastily, put it beneath him, his reason wandering, and thus exclaimed, —

When will the tortured heart be healed by thee? The constellation of the Pleiades is nearer to me than thou!

Táj-el-Mulook was struck with the utmost wonder at his words, not knowing the cause of them, and when the young man took the piece of linen, and put it beneath him, Táj-el-Mulook said to him, What is this piece of linen? He answered, O my lord, thou hast no interest in this. But the King's son said, Shew it to me. — O my lord, he replied, I refrained not from exposing to thee my merchandise but on account of this; for I cannot allow thee to see it. Táj-el-Mulook, however, said, I must see it: — and he urged him, and was angry. The young man, therefore, took it from beneath his knee, and wept and sighed and lamented exceedingly: so Táj-el-Mulook said to him, I regard thy conduct as not right: acquaint me then with the cause of thy weeping at beholding this piece of linen. And when the young man heard the mention of the piece of linen, he sighed, and said, O my lord, my story is wonderful, and my case is strange with respect to this piece of linen and her to whom it belonged, and her who designed these figures and emblems. He then unfolded the piece of linen; and lo, in it was the figure of a gazelle worked with silk, and embroidered with red gold, and facing it was the figure of another gazelle worked with silver, and having upon its neck a ring of red gold and three kasabehs¹³ of chrysolite. When Táj-el-Mulook beheld this, and observed the beauty of its execution, he exclaimed, Extolled be the perfection of God, who hath taught man that which he knew not! ¹⁴ And his heart was engrossed with desire to hear the story of this young man; so he said to him, Relate to me the story of thyself and of her who was the owner of these gazelles. The young man, therefore, replied, —

THE STORY OF 'AZEEZ WHO WAS BEGUILLED BY THE ARTFUL DAUGHTER OF DELEELEH, AND OF 'AZEZEH HIS BETROTHED

KNOW, O my lord, that my father was a great merchant, and he was blest with no child but me. I had a cousin (the daughter of a paternal uncle) with whom I was brought up in my father's house; for her father had died, and before his death he had made an agreement with my father that they should marry me to her: so, when I had attained to manhood, and she to womanhood, they did not exclude her from me, nor me from her. My father then spoke to my mother, and said to her, This year we will perform the marriage-contract of 'Azeez and 'Azezeh.¹⁵ And having agreed with my mother to do this, he began to make ready the provisions for the entertainments.

All this was done while I and my cousin were living together without the slightest restraint, and ignorant of the circumstance; and she was more intelligent and more knowing than I. And when my father had made the preparations for the festivity, and nothing remained but the performance of the contract, and my union to my cousin, my father proposed that they should perform the contract after the Friday-prayers: so he repaired to his friends, the merchants and others, and acquainted them with his intention; and my mother went and invited her female friends and relations. And when the Friday came, they washed the saloon which was appropriated to the guests, and cleansed its marble pavement, and spread the carpets in our house, and furnished it with everything that was requisite, after they had decorated its walls with stuffs interwoven with gold; the people having agreed to pay their compliments to our family after the Friday-prayers. My father then went and caused sweetmeats and dishes of sugar to be prepared; and there remained nothing but the performance of the contract. My mother had sent me to the bath, and sent after me a new suit of clothes of the richest description; and on my coming out from the bath, I put on this handsome suit, which was perfumed; and when I put it on, a delicious odour was diffused from it, and left a fragrance in the way.

I desired now to repair to the mosque; but, remembering one of my friends, I returned to search for him, that he might be present at the ceremony of the contract, saying within myself, I will busy me with this affair until the time of prayer draws near. I then entered a by-street which I had never entered before. I was perspiring from the effect of the bath and the new clothes which I wore, and the moisture dropped from me while my perfumes diffused their odour; so I seated myself at the upper end of the street to take rest upon a mastabah, and spread beneath me an embroidered handkerchief that I had with me. The heat became oppressive to me, and my forehead perspired, and the drops ran down my face, and I could not wipe the moisture from it with my handkerchief because it was spread beneath me: I was therefore about to take the skirt of my farajeeh to wipe with it my cheek, when suddenly a white handkerchief fell upon me from above. This

handkerchief was more delicate to the feel than the zephyr, and the sight of it was more pleasant than restoration to the diseased; and I took it in my hand, and, raising my head to see whence it had fallen, my eye met the eye of the female who owned these gazelles; and lo, she was looking out from a lattice in a window of brass. My eye never beheld a person more lovely, and altogether her charms were such as the tongue cannot describe; and when she saw me looking at her, she put her finger in her mouth, and then united her middle finger and her fore finger, and placed them upon her bosom; after which, she drew in her head from the window, and shut the lattice and withdrew.

A fire had been darted into my heart, and the flame increased; the sight drew from me a thousand sighs, and I was perplexed; for I heard not anything from her, and understood not what she meant by her signs. I looked again towards the window; but found it closed: and I waited until sunset; but heard no sound, nor saw any person; so, despairing of seeing her again, I rose from my place, and took the handkerchief with me. I opened it, and the odour of musk was diffused from it, and I was so exhilarated by the scent that I seemed as if I were in paradise. I then spread it before me; whereupon there fell from it a piece of delicate paper, and, opening this, I found it richly perfumed with exquisite scents, and inscribed with these verses: —

I sent a letter to complain to him of the pain of my passion, in a delicate handwriting
(for handwritings are various);
So my beloved said, Wherefore is thy writing thus delicate and minute, so as scarce
to be discernible?
I answered, Because I am wasted and attenuated: so, therefore, should the writing of
lovers be.

After this, I cast a glance at the beauty of the handkerchief, and beheld an amatory couplet worked upon one of its two borders,¹⁶ and another, of a similar kind, on its other border.

When I saw these verses upon the handkerchief, a flame of fire shot into my heart, and my desire and perplexity increased; and I took the handkerchief and the paper, and went with them to the house, not knowing any means of obtaining what I desired, and incapable of discovering how to proceed properly in my love. I arrived not at the house until a considerable portion of the night had elapsed, and beheld my cousin sitting weeping; but when she saw me, she wiped away her tears, and approached me, and took off from me my outer clothes, and asked me the cause of my absence. She told me that all the people, the emeers and grandees, and merchants and others, had assembled in our house, and the Kádee and the witnesses had come, and they ate the repast, and remained a considerable while sitting in expectation of my presence for the purpose of performing the marriage-contract, and when they despaired of my coming, they dispersed and went their ways. — Thy father, said she, was violently enraged on account of this, and swore that he would not perform our marriage-contract until next year; for he hath ex-

pended upon this festivity a large sum of money. What, she added, hath happened unto thee this day, that thou hast delayed thy return until now, and that this hath happened on account of thine absence?

I answered her, Such and such things have happened to me: — and mentioned to her the handkerchief, acquainting her with the affair from first to last: and she took the paper and the handkerchief, and read what was upon them, and her tears ran down upon her cheeks; and she asked me, What did she say to thee, and of what did she make signs to thee? I answered, She uttered not a word; but put her finger in her mouth, and then united it with the middle finger, and placed both fingers upon her bosom, and pointed to the ground: then she drew in her head, and closed the lattice, and I saw her not afterwards. She carried off my heart with her, and I sat until sunset in expectation of her looking out from the lattice a second time; but she did it not; and when I despaired of seeing her again, I rose from the place. This is my story; and I beg of thee to aid me in the trouble in which I am involved.

Upon this, she raised her head towards me, and said, O son of my uncle, if thou requiredst mine eye, I would pull it out for thee from my eyelids; and I must assist thee in the accomplishment of thy desire, and assist her in like manner; for she is overwhelmed by love for thee, as thou art by love for her. — And what, said I, is the interpretation of the signs which she made? — Her putting her finger in her mouth, she answered, indicateth that thou art in her estimation as her soul to her body,¹⁷ and that she longeth for thy union with her; and as to the handkerchief, it is a signal of the lover's salutation to the beloved; and the paper denoteth that her soul is captivated by thee; and as to her putting her two fingers upon her bosom, the meaning of it is as though she said to thee, After two days come hither that my affliction may be dissipated by thy countenance.¹⁸ And know, O son of my uncle, she continued, that she loveth thee and confideth in thee. This is my interpretation of her signs; and if I had liberty to go in and out at pleasure, I would effect thy union with her in the shortest time, and protect you both with my skirt. — When I heard these words from her, said the young man, I thanked her for what she had said, and I said within myself, I will wait two days. I then remained two days in the house, neither going out nor coming in, nor eating nor drinking. I put my head in the lap of my cousin; and she cheered me by her conversation, and said to me, Be resolute and of good heart, and dress thyself, and repair to her at the time appointed. And she arose, and changed my clothes, and perfumed me with incense.

I then braced up my nerves, and fortified my heart, and went forth, and proceeded until I entered the by-street, and after I had sat awhile upon the mastabah, lo, the lattice opened. I looked towards the damsel, and when I saw her I fell down in a swoon: then recovering, I summoned resolution, and took heart, and looked at her a second time; but again I became insensible; and when I recovered, I saw with her a mirror and a red handkerchief. Observing me now, she tucked up her sleeves from her fore arms, and, open-

ing her five fingers, struck her bosom with them (with the palm and the five fingers): next she raised her hands, and held forth the mirror from the lattice, and took the red handkerchief, and retired with it; after which she returned, and let it down from the lattice towards the street three times, letting it down and raising it, and then wringing it and twisting it with her hand, and bending down her head: she then drew it in through the lattice, and closed the lattice, and departed, without speaking to me one word, but leaving me in perplexity, not knowing to what she alluded. I remained sitting there until the hour of nightfall, and went home near midnight.

I found my cousin with her hand placed to her cheek, and her eyelids pouring forth tears; and upon this, my anxieties and griefs increased, and I fell down in a corner of the chamber; but she sprang towards me, and lifted me up, and having taken off from me my outer clothes, wiped my face with her sleeve, and asked me what had happened to me. I related to her, therefore, all that had happened on the part of the damsel: and she said to me, O son of my uncle, as to her sign with her hand and five fingers, its interpretation is, Come hither after five days: — and as to her sign with the mirror, and her putting forth her head from the lattice [and her actions with the red handkerchief],¹⁹ the meaning is, Seat thyself at the shop of the dyer until my messenger shall come to thee. — When I heard her words, fire burned in my heart, and I replied, By Allah, O daughter of my uncle, thou sayest truly in this interpretation; for I saw in the by-street a Jewish dyer.

I then wept, and my cousin said, Be resolute, and firm of heart; for others than thou are troubled with love for a period of years, and contend with the fierceness of passion, while thou hast but a week to endure: wherefore then should this impatience overcome thee? And she proceeded to cheer me with her conversation, and brought me food; and I took a morsel, and would have eaten it; but I could not. I abstained from drink and food, and renounced the delights of sleep, and my complexion became pallid, and my charms became changed; for I had never known love before that, nor tasted the fervency of that passion before; and I fell sick, and my cousin became sick on my account. She occupied herself in relating to me the sufferings of lovers, in order to enliven me, until I fell asleep; and I used to awake, and find her sleepless on my account, with her tears flowing upon her cheeks; and thus I remained until the five days had passed, when my cousin arose, and heated some water for me, and bathed me with it, and dressed me, and said to me, Repair to her, and may Allah accomplish thy wish, and grant thee what thou desirest of thy beloved.

So I went, and walked on until I came to the upper end of the by-street, and that day was Saturday; so I found the shop of the dyer shut: and I sat there till the call to afternoon-prayers; and the sun became yellow, and the call to evening-prayers was chanted; and night commenced, and I saw no trace of her, nor heard a voice, nor received any message: I therefore feared for myself, sitting alone; and I rose and walked away, like one intoxicated, until I entered the house.

There, on going in, I beheld my cousin 'Azeezeh with one of her hands holding a peg knocked into the wall, and her other hand upon her bosom; and she was groaning, and reciting verses; but when she had finished her recitation, she turned her eyes towards me, and beheld me; whereupon she wiped away her tears and mine with her sleeve, and, smiling in my face, said to me, O son of my uncle, Allah grant thee enjoyment of that which He hath given thee! Wherefore hast thou not visited thy beloved this night? — And when I heard her words, I kicked her with my foot upon her bosom, and she fell down upon the raised floor, and there was a peg there, and it wounded her forehead. On looking at her I saw that her forehead was cut open, and her blood was flowing; yet she was silent, and uttered not a single letter; but rose immediately, and burned some tinder of rags, and, having closed with it the wound, tied a bandage round her head, and wiped away the blood that had flowed upon the carpet; and it was as though this accident had not occurred. She then came to me, and, smiling in my face, said to me with a gentle voice, By Allah, O son of my uncle, I said not this to make a jest of thee or of her. I was troubled just now by the aching of my head, and with wiping away that blood: but at the present moment the pain of my head is alleviated, and that of my forehead: tell me therefore what hath happened to thee this day.

So I related to her all that had befallen me through the conduct of that damsel on this day; and after I had done so I wept; but she said to me, Rejoice at the announcement of the success of thy desire, and the accomplishment of thy hope. Verily this is a sign of acceptance: for she absented herself from thee because she desireth to try thee, and to know whether thou art patient or not, and whether thou art sincere in thy love of her or not. To-morrow go to her, and station thyself at thy first place, and see what sign she will make to thee; for thy happiness is near, and thy sorrow is dissipated. — And she proceeded to console me; but I ceased not to increase in anxiety and grief. She then placed the food before me; but I kicked it with my foot, and the contents of each saucer were scattered about; and I said, Every one who is in love is insane, and inclineth not to food, nor findeth pleasure in sleep. — By Allah, O son of my uncle, exclaimed my cousin 'Azeezeh, these are indeed symptoms of love! And her tears flowed, and she gathered together the fragments of the saucers, and wiped up the food that was spilt, and sat chatting to me, while I prayed to God that He would hasten the morning.

And when the morning came, and diffused its light, I repaired to the damsel, and entered hastily the by-street, where I seated myself upon the mastabah before mentioned; and lo, the window was opened, and she put forth her head from it, laughing. She then retired, and returned bringing a mirror, and a bag, and a pot filled with green plants, and having also in her hand a lamp: and the first thing that she did was this: she took the mirror in her hand, and put it into the bag: then she tied it up and threw it back into the chamber. After this, she let down her hair over her face,

and put the lamp upon the top of the green plants for a moment, and then took all these things and departed with them, and closed the lattice. My heart was riven by her secret signs and her obscure intimations, for she addressed me not with a single word, and my passion grew more violent thereat, and my excitement and distraction increased.

I retraced my steps with weeping eye and sorrowful heart until I entered the house, where I saw my cousin sitting with her face to the wall: her heart was burning with anxiety and grief and jealousy; but her affection prevented her from acquainting me at all with the passion which she felt on witnessing my excessive love and distraction. I then looked at her again, and saw that she had, on her head, two bandages: one of them was on account of the accident that had happened to her forehead, and the other was upon her eye, on account of a pain that she suffered in consequence of the violence of her weeping. She was in a most miserable case, weeping, and reciting these verses: —

Wherever thou be, mayst thou be in safety, O thou who departest, and yet dwellest in my heart!

May God be near thee wherever thou goest, to deliver thee from vicissitudes and from misfortunes!

Thou hast gone, and mine eye is cheerless through thine absence, and my tears are flowing — O how abundantly!

And when she had ended her recitation, she looked towards me and saw me as she wept, and she wiped away her tears, and rose to me; but she could not speak, from the excessive love with which she was affected, and she remained for some time silent; after which, she said to me, O son of my uncle, tell me what thou hast experienced from her on this occasion. And I told her all that had happened to me; whereupon she said to me, Be patient; for the time of thy union is come, and thou hast attained the object of thy hopes. As to the sign that she made to thee with the mirror, and her putting it into the bag, it is equivalent to her saying to thee, Wait until the sun shall have set: — and as to her letting fall her hair over her face, it implieth her saying to thee, When night cometh, and letteth fall its black shade over the light of day, come hither: — and the sign that she made to thee with the pot containing the plants meant that she would say to thee, When thou comest, enter the garden that is behind the by-street: — and the sign which she made to thee with the lamp denoted her saying to thee, When thou enterest the garden, to the place where thou findest the lighted lamp do thou repair, and seat thyself beneath it, and there wait for me; for the love of thee destroyeth me. — But when I heard these words of my cousin, I cried out from the excess of my passion, and said, How many times dost thou promise me, and I go to her and attain not my desire, nor find a true meaning to thine interpretation? And upon this, my cousin laughed, and replied, It remaineth for thee to have patience during the rest of this day, until the daylight is gone, and the night cometh with its deep darkness, and

then shalt thou enjoy thy union and the accomplishment of thy hopes; and these words are true, without any falsehood.

She then drew near to me, and comforted me with soft words, but dared not bring me any food, fearing that I should be angry with her, and hoping that I might incline to her with favour: she only came to me, and took off my outer clothes: after which she said to me, O son of my uncle, sit with me that I may converse with thee to amuse thee until the close of the day, and, if it be the will of God, the night shall not come without thy being in the company of thy beloved. But I took no notice of her, waiting for the night, and saying, O Allah, hasten the coming of the night! And when it arrived, my cousin wept violently, and gave me a grain of pure musk, saying to me, O son of my uncle, put this grain in thy mouth, and when thou hast met thy beloved, and she hath accepted thy suit, recite to her this verse: —

O ye lovers, by Allah, inform me, how a youth should act when his love is intense.

She then kissed me, and desired me to swear that I would not recite this verse until my departure from the damsel; and I replied, I hear and obey.

I went forth at the hour of nightfall, and proceeded until I came to the garden. I found its gate open, and entered, and beheld a light in the distance; so I advanced towards it, and when I arrived at it, I found there a large mak'ad,²⁰ over which was constructed a dome of ivory and ebony, and the lamp was suspended in the midst of the dome. The mak'ad was furnished with silken carpets embroidered with gold and silver; and there was a great lighted candle in a candlestick of gold beneath the lamp: in the midst of the chamber was a fountain ornamented with various designs: ²¹ by the side of this fountain was a table of viands covered with a silk napkin, near which was a large china bottle full of wine, with a cup of crystal adorned with gilding; and by the side of all these things was a great tray of silver, covered over. I uncovered it, and beheld in it a variety of fruits, such as figs and pomegranates and grapes and oranges and citrons of different kinds, together with various flowers, as roses and jasmine and myrtle and eglantine and narcissus, and all kinds of sweet scents. I was astonished at this place, and affected with the utmost delight, and my anxiety and grief were dissipated; but I found not in this abode any being of the creatures of God (whose name be exalted!); not even a male or female slave did I see, nor the person who thus neglected these things.

I sat in this chamber, waiting for the coming of the beloved of my heart, until the first hour of the night had passed, and the second hour, and the third; but she came not; and hunger began to torment me violently, for a long time had elapsed without my eating food, through the excess of my passion; but when I beheld this place, and my cousin's correct understanding of the signs made by my beloved became manifest to me, I felt at ease; yet I still experienced the torment of hunger, and the savoury odours of the food upon the table had excited my desire on my arrival there. Feeling

secure, therefore, of the attainment of my object, and longing to eat, I approached the table, and took off the cover, and found in the midst of it a dish of china containing four fricandoed fowls seasoned with spices, around which were four saucers; one containing sweetmeats; and another, conserve of pomegranate grains; and a third, bakláweh; ²² and the fourth, katáif: ²³ the contents of these saucers consisting both of sweet and acid. So I ate of the katáif, and a piece of the meat, and I put my hand to the bakláweh and ate of it as much as was agreeable, and then turned to the sweetmeat and ate a spoonful, or two, or three, or four, and I ate a portion of a fowl, and a morsel of another dish: and when I had done this, my stomach was full, and my joints became loose, and I was too lazy to remain awake; so I laid my head upon a cushion, after I had washed my hands, and sleep overcame me, and I knew not what happened to me after this. I awoke not until the sun scorched me (for some days had passed without my having tasted sleep); and when I awoke, I found upon my stomach some salt and charcoal; and I stood up and shook my clothes, and looked to the right and left, but found no one: I discovered that I had been sleeping upon the marble pavement without anything spread beneath me, and I was perplexed in my mind, and mourned greatly; my tears ran down upon my cheeks, and I lamented for myself.

I then returned to the house, and when I arrived there I found my cousin striking her hand upon her bosom, and weeping with tears like raining clouds; but when she beheld me she arose quickly, and wiped away her tears, and, addressing me with her soft speech, said to me, O son of my uncle, God hath been gracious to thee in thy passion, since the person whom thou lovest loveth thee, while I remain weeping and mourning for the separation of thee who findest fault with me; but may God not chastise thee on my account! She then smiled in my face with the smile of one in anger, and caressed me, and took off my outer clothes, and spread them out, and said, By Allah, these are not the odours of one who hath enjoyed the company of his beloved! Tell me, then, what hath happened to thee, O son of my uncle. — And I told her all that had befallen me; whereupon she smiled a second time with the smile of one in anger, and said, Verily, my heart is full and in pain! But may the person who paineth thy heart cease to exist! This woman maketh herself extravagantly difficult to thee. By Allah, O son of my uncle, I fear what she may do to thee. Know that the meaning of the salt is, Thou art drowned in sleep, and seemest insipid, so that the soul regardeth thee with loathing, and thou requirest to be salted, that the stomach may not eject thee: thou pretendest that thou art of the number of generous lovers; but sleep, unto lovers, is forbidden; and thy pretension to love is false. — Such, however, is her pretension: her love for thee is false, for when she saw thee weeping she did not rouse thee; and had her love for thee been true she would have roused thee. — And as to the charcoal, the meaning indicated by it is, May God blacken thy face, ²⁴ since thou hast made false pretensions to love, when thou art only a child, and hast no care

but for eating and drinking and sleeping. This is the interpretation of her sign; and may Allah (whose name be exalted!) deliver thee from her.

Now when I heard what she said, I struck my hand upon my breast, and exclaimed, By Allah, this is the truth; for I slept; and lovers sleep not: so I have wronged mine own self. What could have been more injurious to me than eating and sleeping? And what is to be done? — I then wept exceedingly, and said to my cousin, Direct me what to do, and have mercy upon me; so may God have mercy upon thee; otherwise I shall die. My cousin, therefore, having a very great love for me, replied, On my head and my eye! But, O son of my uncle, I have told thee several times, that, if I had the privilege of coming in and going out when I pleased, I would accomplish thy union with her in the shortest time, and cover you both with my skirt; and this I would not do but from the desire of obtaining thine approval. If God permit, I will employ my utmost endeavours to bring you together; but hear my words, and comply with my directions, and go to that same place, and seat thyself there: when the hour nightfall is come, seat thyself in the place where thou wast, and beware of eating anything; for eating induceth sleep: have a care then that thou sleep not; for she will not come to thee until a quarter of the night hath passed: and may God avert from thee her wickedness! — So, when I heard her words, I rejoiced, and prayed God, to hasten the night; and when night came, I desired to depart; and my cousin said to me, When thou hast met her, repeat to her the verse before mentioned, at the time of thy departure. I replied, On the head and the eye.

And when I went forth and repaired to the garden, I found the place prepared, in the same state in which I had seen it before; in it was everything requisite, of food and drink and dried fruits and sweet scents and other things; and I went up into the mak'ad, and smelling the odour of the food, I longed for it. I refrained from it several times; but at length I could not withstand it: so I arose and went to the table, and took off its cover, and found a dish of fowls, around which were four saucers of food of four different kinds; and I ate of each kind a morsel, and as much as was agreeable of the sweetmeat, and a piece of meat, and drank some zardeh,²⁵ and, finding it pleasant to me, I drank again of it plentifully by the spoonful until I was satiated and my stomach was full. And after this, my eyelids closed; so I took a pillow and put it beneath my head, saying, Perhaps I may recline upon it without sleeping. But I closed my eyes and slept, and awoke not until the sun had risen, when I found upon my stomach a play-bone and a táb-stick²⁶ and a date-stone and a locust-seed, and there was no furniture nor anything else in the place and it seemed as if nothing had been there on the preceding night.

I rose, and shook off all these things from me, and went forth enraged, and, arriving at the house, I found my cousin groaning; and I chid her and abused her; whereupon she wept, and, having wiped away her tears, approached and kissed me, and pressed me to her bosom; but I drew back

from her, blaming myself. She then said to me, O son of my uncle, it seemeth that thou hast slept again this last night. I replied, Yes; and when I awoke I found a play-bone laid upon my stomach, and a táb-stick and a date-stone and a locust-seed; and I know not wherefore she did this. Then I wept, and approached her, and said to her, Explain to me the meaning of her doing this, and tell me how I shall act, and assist me in my trouble. She replied, On the head and the eye. As to the táb-stick [and the play-bone], which she placed upon thy stomach, she meaneth thereby, that thou camest there and thy heart was absent; as though she would say to thee, Love is not thus; therefore reckon not thyself among lovers.²⁷ And as to the date-stone, she indicated by it, that, if thou wert a lover, thy heart had been burning with passion, and thou wouldst not taste the delight of sleep; for the sweetness of love is like a date, which kindleth a fire in the heart.²⁸ And as to the locust-seed, she intimated to thee by it, that the heart of the lover is fatigued; and she would say to thee thereby, Endure our separation with the patience of Job.²⁹

When I heard this interpretation, fire darted into my heart, and my grief increased, and I cried out and exclaimed, God had decreed that I should sleep, on account of my little fortune! I then said to her, O daughter of my uncle, by my life I conjure thee to contrive for me some stratagem by means of which I may obtain an interview with her. And I wept. — O 'Azeez, O son of my uncle, she replied, verily my heart is full of thoughts, and I cannot talk; but go thou to-night to that place, and beware of sleeping, and so shalt thou attain thy desire. This is my counsel, and peace be on thee. — I said, If it please God, I will not sleep; but I will do as thou chargest me. And my cousin arose, and brought me food, saying to me, Eat now what will satisfy thee, that thou mayest have no desire remaining. So I ate what satisfied me: and when night came, my cousin arose, and brought me a superb suit of clothing, and clad me with it, and conjured me to repeat to the damsel the verse before mentioned, and cautioned me against sleeping.

I then departed from her, and, having repaired to the garden, went up into the mak'ad; and I gazed at the garden, and kept opening my eyes with my fingers, and shaking my head, as the night grew dark. But I became hungry from watching, and the odours of the food were wafted toward me, and my hunger in consequence increased: so I went to the table, and removed its cover, and ate a morsel of every dish, and a piece of meat, and I went to the bottle of wine, saying within myself, I will drink a cup: — and I drank it, and then drank the second, and the third, and so on to the number of ten; and being already stricken by love, I fell upon the floor as one slain. Thus I remained until day came, and I awoke, and found myself outside the garden, with a large sharp knife upon my stomach, and an iron dirhem;³⁰ and I trembled with fear, and took them with me and returned to the house.

I found my cousin saying, I am in this house wretched and sorrowful, with no relief but weeping. And as I entered, I fell down prostrate, throw-

ing the knife and dirhem from my hand, and fainted; and when I recovered, I acquainted her with that which had befallen me, and said to her, I shall not attain my desire. Her grief increased at witnessing my weeping and my excessive passion, and she said to me, I have failed of success in cautioning thee against sleeping; for thou wouldst not attend to my advice: my words profit thee nothing. But I replied, I conjure thee by Allah that thou explain to me the meaning of the knife and the iron dirhem. So she said, As to the dirhem, she alluded by it to her right eye,³¹ and intimated that she swore by it, and said, By the Lord of all creatures, and by my right eye,³² if thou come again and sleep I will assuredly slaughter thee with this knife! — I fear for thee, therefore, O son of my uncle, from her malice; and my heart is full of grief on thine account, and I cannot talk. If, then, thou art confident in thyself that, if thou return to her, thou wilt not sleep, return to her, and beware of sleeping, and so shalt thou attain thy desire; but if thou know that, shouldst thou go to her again, thou wilt sleep as usual, and so go to her and sleep, she will slaughter thee. — What then, said I, is to be done, O daughter of my uncle? I conjure thee by Allah to help me in this affliction. — She replied, On my head and my eye: and if thou attend to my words and comply with my directions thou wilt accomplish thy desire. I said, I will do so. And she rejoined, When the time of departure cometh I will tell thee.

She then pressed me to her bosom, and laid me on the bed, and continued gently kneading my limbs until slumber overcame me, and I sank into sleep; ³³ and she took a fan, and, seating herself at my head, fanned my face until the close of day, when she roused me; and on my awaking, I found her at my head with the fan in her hand, and weeping so that her tears had wetted her clothes. But when she saw me that I had awoke, she wiped away her tears, and brought me some food. I refrained from it; but she said to me, Did I not tell thee that thou must attend to my directions? Eat, therefore. — So I ate, and would not oppose her; and she proceeded to put the food into my mouth, while I chewed it, until my stomach was full. She then gave me to drink some infusion of jujubes ³⁴ with sugar, and washed my hands, and dried them with a handkerchief, and sprinkled some rose-water upon me; after which I sat with her, in healthy frame; and when the night became dark, she put on me my clothes, and said, O son of my uncle, watch all night, and sleep not; for she will not come to thee this night until near its close; and, if it be the will of God, thou shalt meet her this night; but forget not my charge. Then she wept, and my heart was pained for her, on account of her excessive weeping; and I said to her, What is the charge which thou gavest me? She answered, When thou departest from her, repeat to her the verse before mentioned.

I then went forth from her full of joy, and proceeded to the garden, and went up to the mak'ad, satiated with food. I remained sleepless a quarter of the night, and the night seemed as long to me as though it were a year; and I continued watching until two thirds of it had passed, and the

cocks crew, and I became violently hungry from watching: so I went up to the table, and ate until I was satisfied; and my head became heavy, and I desired to sleep; but suddenly I heard a noise in the distance; whereupon I arose, and washed my hands and mouth, and roused myself; and soon after, she came. She was accompanied by ten female slaves, and she appeared among them like the full moon among the planets: she was attired in a garment of green satin embroidered with red gold; and when she saw me, she laughed, and said, How is it that thou hast remained awake, and that sleep hath not overcome thee? Now that thou hast passed the night sleepless I am convinced that thou art a lover; for among the characteristics of lovers is the watching by night in the resolute endurance of desire.

She then turned towards her female slaves, and made a sign to them; whereupon they departed from her; and she approached me, and pressed me to her bosom, and kissed me, and we conversed together until the morning, when I desired to depart; but she held me, and said to me, Stop, that I may acquaint thee with something, and give thee a charge. — So I stopped; and she unfolded a handkerchief, and, taking forth from it this piece of linen, spread it open before me; and I found in it the design of the gazelles, as thou seest, and I admired it exceedingly, and took it; after which I made a promise to her that I would pay her a visit every night in that garden, and departed from her, full of joy; but in my joy I forgot the verse which my cousin had charged me to repeat. And when she gave me the piece of linen containing the design of the gazelles, she said to me, This is the work of my sister. — And what, said I, is the name of thy sister? She answered, Her name is Noor-el-Hudà:³⁵ and do thou take care of this piece of linen.

After this, when I had taken leave of her and departed, full of joy, I returned and went in to my cousin, and found her lying down, and when she saw me she rose, her tears dropping, and approached me, and, kissing my bosom, said, Hast thou recited the verse as I charged thee? I answered, I forgot it; and nothing drove it from my mind but the design of these gazelles. And I threw down the piece of linen before her. She arose, and then seated herself again, and, in her impatience, shed tears, and said, O son of my uncle, make a present to me of this piece of linen. So I gave it her, and she took it and spread it open, and saw what was in it. And when the time of my departure came, she said, Go, and may safety attend thee; but when thou retirest from her, recite to her the verse that I taught thee before, and which thou didst forget. — Repeat it to me, said I. And she did so.

I then repaired to the garden, and entered the mak'ad. I found the damsel waiting for me, and when she beheld me she arose and kissed me and seated me, and we ate and drank, and in the morning I repeated to her the verse, which was this: —

O ye lovers, by Allah, inform me, how a youth should act when his love is intense.

And when she heard it, her eyes filled with tears, and thus she replied: —

He should hide his love, and conceal his secret, and be patient under every event, and submissive.

I committed this to memory, and, glad at having done what my cousin desired, went forth and returned to her. I found her lying down, with my mother, at her head, weeping for her unhappy state; and when I went in to her, my mother said to me, Perdition to such a cousin as thou! How canst thou leave the daughter of thine uncle indisposed and not inquire respecting her disease? — But my cousin, on beholding me, raised her head, and sat up, and said to me, O 'Azeez, hast thou repeated to her the verse that I taught thee? I answered, Yes: and when she heard it, she wept, and recited to me another verse, which I retain in my memory. — Let me hear it, said my cousin. And when I had repeated it to her she wept violently, and recited this other verse: —

He hath sought to attain a becoming patience; but found nought save a heart pining with desire.

She then said to me, When thou goest to her as usual, repeat to her this verse which thou hast heard. I replied, I hear and obey.

So I went to the garden according to my custom, and when I was about to return, I recited to the damsel that verse; and when she heard it, tears poured from her eyes, and she replied, —

Then, if he have not the patience to conceal his secret, I know nothing better for him than death.

Retaining this in my memory, I returned to the house; and when I went in to my cousin, I found her fallen down in a fit, and my mother sitting at her head; and when my cousin heard my voice, she opened her eyes, and said, O 'Azeez, hast thou repeated to her the verse? I answered, Yes: and when she heard it, she wept, and recited to me this other verse. And I repeated it to her; and as soon as she heard it she fainted again, and, on her recovery, recited another verse, which was this: —

We hear and obey, and we die; then convey my salutation to the person who hath prevented our union.³⁰

At the approach of the following night I went again to the garden as usual, and found the damsel expecting me; and we ate and drank; and in the morning, when I was about to depart, I repeated to her what my cousin had said; whereupon she uttered a loud cry, and was agitated, and exclaimed, By Allah, she who uttered this verse hath died! She then wept, and said to me, Wo to thee! Is not she who uttered this verse related to thee? — I answered, She is the daughter of my paternal uncle. — Thou liest, replied she: By Allah, if she were the daughter of thy uncle thou hadst borne her

the same love that she bore thee. Thou art he who hath destroyed her, and may God destroy thee in like manner! By Allah, if thou hadst told me of thy having a cousin, I had not admitted thee into my favour. — Verily, said I, she is my cousin, and she explained to me the signs that thou madest me, and it was she who taught me how to proceed with thee: I had not obtained access to thee but through her good management. — And did she know of our affair? said she. I answered, Yes. — May Allah, she exclaimed, cause thee to bewail thy youth, as thou hast caused her to bewail hers! She then said to me, Go and see her.

I departed, therefore, troubled in mind, and proceeded until I came to our street, when I heard a wailing, and, asking respecting it, was answered, We found 'Azeezeh lying behind the door, dead. I entered the house, and when my mother beheld me, she exclaimed, The crime of destroying her is on thy neck, and may God not pardon thee her blood! Perdition to such a cousin as thou! — My father then came, and we prepared her body for interment, and performed the funeral-ceremonies, and buried her; and we caused recitations of the whole of the Kur-án to be performed at her tomb, and remained there three days, after which I returned to the house, sorrowing for her. And my mother addressed me, and said, I desire to know what thou didst to her, so that thou brokest her heart. I asked her continually, O my son, respecting the cause of her disorder; but she would not acquaint me with it. I conjure thee, therefore, by Allah, that thou inform me what thou didst unto her, to cause her death. — I replied, I did nothing. But she said, May God avenge her upon thee! for she mentioned to me nothing, but concealed the truth of her case until she died, still preserving her affection for thee; and when she died I was with her, and she opened her eyes, and said to me, O wife of my uncle, may God hold thy son guiltless of my blood, and not punish him for that which he hath done unto me; and now God transporteth me from the perishable world to the world of eternity. And I replied, O my daughter, may God preserve thee, and preserve thy youth! And I asked her respecting the cause of her disorder: but she answered not. Then she smiled, and said, O wife of my uncle, if thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases on departing from it. — Fidelity is good, and treachery is base: — and this I desire in my compassion for him, that I may shew him compassion in my life and after my death. She then gave me something for thee, and took an oath of me that I would not give it to thee until I should see thee weeping for her and lamenting: this thing I have, and when I see thee in the state that she hath described I will give it to thee. — I said to her, Shew it me. But she would not.

I then gave myself up to my pleasures, and thought not of the death of my cousin; for I was unsettled in mind, and wished that I were passing the whole of every night and day with my beloved; and scarcely had the next night approached when I repaired again to the garden. I found the damsel sitting there, burning with impatience to see me; and as soon as she beheld

me, she hastened to me and clung to my neck, and asked me respecting my cousin. I answered her, She is dead, and we have performed zikrs³⁷ and recitations of the Kur-án for her, and four nights have passed since her death, and this is the fifth. When she heard this, she cried out and wept, and said, Did I not tell thee that thou hadst killed her? Hadst thou informed me of her, before her death, I had requited her for the kindness that she hath shewn me; for she hath been of service to me in giving thee access to me: had it not been for her, I should not have had an interview with thee, and I fear thou wilt fall into a calamity on account of her disaster. — I replied, She acquitted me before her death. And I related to her what my mother had told me; upon which she exclaimed, By Allah, I conjure thee, when thou goest to thy mother, learn what it is that she hath. — My mother, said I, told me, Thy cousin, before she died, charged me saying, If thy son desire to go to the place which he is accustomed to frequent, tell him to repeat these two phrases: — Fidelity is good, and treachery is base. — And when the damsel heard this, she exclaimed, The mercy of God (whose name be exalted!) be upon her, for she hath saved thee from me: I was meditating an injury to thee; but now I will not hurt thee nor trouble thee.

And I wondered at this, and said to her, What didst thou purpose before this to do to me, after mutual love had taken place between us? She answered, Thou art devoted to me; but thou art young, and thy mind is free from deceit, and thou knowest not our malice nor our deceit: were she still in the bonds of life, she would assist thee; for she is the cause of thy safety, and hath delivered thee from destruction: and now I charge thee that thou speak not with any female, nor answer any of our sex, young or old. Beware, beware; for thou art ignorant of the deceit of women, and their malice: she who used to interpret the signs to thee is dead; and I fear for thee lest thou fall into a calamity and find none to deliver thee from it after the death of thy cousin. O my sorrow for the daughter of thy uncle! Would that I had known her before her death, that I might have requited her for the kindness that she hath done me! The mercy of God (whose name be exalted!) be upon her, for she concealed her secret, and revealed not what she felt; and but for her, thou wouldst never have had access to me. And now I have a service to demand of thee. — What is it? said I. She answered, That thou conduct me to her tomb, that I may visit her at her grave, and inscribe some verses upon it. I replied, To-morrow, if it be the will of God, whose name be exalted! — So I remained with her that night, and frequently she said to me, Would that thou hadst told me of thy cousin before her death! And I asked her, What is the meaning of these words which she said — Fidelity is good and treachery is base? But she answered me not.

In the morning, therefore, she arose, and, taking a purse containing some pieces of gold, said to me, Arise, and shew me the tomb, that I may visit it, and inscribe upon it some verses, and build over it a cupola, and pray

for mercy upon her, and bestow these pieces of gold in alms for her soul. I replied, I hear and obey. And I walked before her, and she followed me, and employed herself in giving alms on the way as she went, and every time that she did so she said, This is an alms for the soul of 'Azeezeh, who concealed her secret until she drank the cup of death, and revealed not her love. Thus she continued to give of the contents of the purse, and to say, For the soul of 'Azeezeh, — until we arrived at the tomb, and the contents of the purse were exhausted; and when she beheld the tomb, she threw herself upon it, and wept violently. She then took forth a pointed instrument of steel, and a small mallet, and engraved upon the stone at the head of the tomb, in small characters, these verses: —

I passed by an undistinguished tomb in the midst of a garden, with seven anemones upon it; ³⁸

And I said, Whose tomb is this? The soil answered, Be respectful, for this is the resting-place of a lover.

So I said, God keep thee, O victim of love, and lodge thee in the highest stage of Paradise!

How miserable are lovers among the creation, when even their tombs are covered with vile dust!

Were I able [O tomb], I would make of thee a garden, and water it with my streaming tears!

She then again wept violently, and arose, and I arose with her; and after we had returned to the garden, she said to me, I conjure thee by Allah that thou never forsake me. And I replied, I hear and obey. So I resumed my visits to her as before, and she treated me with kindness and honour, and used to ask me respecting the two phrases which my cousin 'Azeezeh had mentioned to my mother, and I repeated them to her. Thus I remained, eating and drinking, and enjoying her conversation, and attiring myself in changes of delicate clothing, until I became stout and fat, and I experienced neither anxiety nor grief nor sorrow, and forgot my cousin.

I continued drowned in these pleasures for a whole year; and at the commencement of the new year, I entered the bath, and refreshed myself, and put on a handsome suit; and after I had gone forth from the bath, I drank a cup of wine, and smelt the odours of my clothes, which were richly perfumed with various scents. My heart was unoppressed by calamities or misfortunes; and when the hour of nightfall came, I desired to repair to the damsel; but I was intoxicated, and knew not my way; and, in going to her, intoxication led me aside into a by-street called the street of the Na-keeb: ³⁹ and as I was proceeding along it, lo, an old woman came, with a lighted candle in one of her hands, and in her other hand a folded letter. I advanced towards her, and she, with weeping eye, said to me, O my son, art thou able to read? I answered her, Yes, my old aunt. And she said, Take this letter, and read it to me. And she handed me the letter; so I took it from her and opened it, and read to her its contents, informing her that it was a letter from the absent, with salutations to the beloved. And

when she heard this, she rejoiced at the good news, and ejaculated a prayer for me, saying, May God dispel thine anxiety as thou hast dispelled mine! She then took the letter, and proceeded a few steps; but presently she returned to me, and, kissing my hand, said, O my lord, may God (whose name be exalted!) give thee enjoyment of thy youth, and not disgrace thee. I beg that thou wilt walk with me a few paces, to that door; for I have told them what thou hast read to me of the letter, and they do not believe me: come with me, therefore, two steps, and read to them the letter outside the door, and accept my prayer for thee.

And what, said I, is the history of this letter? She answered, O my son, this letter hath come from my son, who hath been absent from us for the space of ten years; for he journeyed with merchandise, and hath remained abroad during that period, and we relinquished all hope of his return, thinking that he was dead: then came to us this letter from him; and he hath a sister who hath wept for him during his absence night and day; and I told her that he was in health and prosperity; but she believed me not, and said to me, Thou must bring me a person to read this letter and to acquaint me with its contents, that my heart may be set at ease and my mind comforted. — Thou knowest, O my son, that the loving is prepossessed with evil anticipations: favour me, therefore, by reading this letter while thou shalt stand outside the curtain, and his sister shall hear it within the door, that the recompense of him who accomplisheth a want for a Muslim, and dispelleth from his mind a trouble, may be thine: for the Apostle of God (may God bless and save him!) hath said, Whoso dispelleth from the mind of a sorrowful person one of the troubles of this world, God will dispell from his mind one of the troubles of the world to come: — and in another tradition, Whoso dispelleth from the mind of his brother one of the troubles of this world, God will dispel from his mind seventy-two of the troubles of the day of resurrection: — and now I have desired thee, do not disappoint me. — So I replied, I hear and obey: proceed before me.

She therefore walked before me, and I followed her a little way, until she arrived at a great door overlaid with copper; and she stopped at this door, and called out in Persian, and immediately a damsel approached, with light and nimble step. Her trousers were tucked up to her knees, and I beheld a pair of legs that confounded the mind and the eye by their beauty: they were like two columns of alabaster, and ornamented with anklets of gold set with jewels. The skirts of her outer clothes were tucked up under her arms, and her sleeves were turned up from her arms, and I looked at her white wrists, and upon them were two pairs of bracelets: in her ears were two ear-rings of pearls; and upon her neck was a necklace of costly jewels; and on her head a koofeeyeh,⁴⁰ quite new, adorned with precious gems. She had tucked the skirt of her inner tunic within the band of her trousers, and appeared as though she had been employed in some active work. And when she beheld me, she said, with an eloquent and sweet tongue that I had never heard surpassed in sweetness, O my mother, is this

he who hath come to read the letter? She answered, Yes. And the damsel stretched forth her hand to me with the letter. There was, between her and the door, a distance of about half a rod; ⁴¹ and I extended my hand to take the letter from her, and put my head and shoulders within the door to draw near to her; but before I knew what she was about to do, the old woman placed her head against my back, and pushed me forward, while my hand was holding the letter, and I looked around, and found myself in the midst of the house; that is, within the vestibule.

The old woman entered more quickly than the blinding lightning, and had nothing to do but to shut the door: and when the damsel beheld me within the vestibule, she approached me, and pressed me to her bosom, and taking me by the hand, unable to extricate myself from her grasp, led me, preceded by the old woman with the lighted candle, until she had passed through seven vestibules, after which she conducted me into a large saloon, with four leewáns, ⁴² in which a horseman might play at goff. ⁴³ She then seated me, and said to me, Open thine eye. And I did so, giddy from the violence that I had experienced, and saw that the whole construction of the saloon was of the most beautiful alabaster, and all its furniture, including the cushions and mattresses, of brocade. In it were also two benches of brass, and a couch of red gold set with pearls and jewels, not suitable to any but a King like thee.

After this, she said to me, O 'Azeez, which of the two states is the more agreeable to thee, life or death? I answered her, Life. And she said, Then if life is more agreeable to thee, marry me. — I dislike, I replied, marrying such a person as thou. She rejoined, If thou marry me, thou wilt be secure from the daughter of the crafty Deleeleh. ⁴⁴ — And who, said I, is the daughter of the crafty Deleeleh? She laughed, and answered, How is it that thou knowest her not, when thou hast now been in her company a year and four months? May Allah (whose name be exalted!) destroy her. Verily there existeth not any one more treacherous than she. How many persons hath she killed before thee, and what deeds hath she done! And how hast thou escaped from her, without her killing thee, when thou hast been in her company all this time? — When I heard her words I wondered extremely, and said to her, O my mistress, who acquainted thee with her? — She answered, I know her as the age knoweth its calamities; but I desire that thou inform me of all that thou hast experienced from her, that I may know the cause of thy safety from her. So I related to her all that had happened to me with her and with my cousin 'Azeezeh; and she exclaimed, Allah have mercy upon her! — and her eyes shed tears, and she struck her hands together, when she heard of the death of my cousin 'Azeezeh, and said, May Allah compensate thee abundantly for the loss of her, O 'Azeez; for she hath been the cause of thy safety from the daughter of the crafty Deleeleh; and had it not been for her, thou hadst perished. ⁴⁵

After this, she clapped her hands, and said, O my mother, bring in those who are with thee. And lo, the old woman approached with four lawful

witnesses; and she lighted four candles; and when the witnesses entered, they saluted me, and seated themselves; and the damsel covered herself with an *izár*, and appointed one of the witnesses to be her deputy in making her contract. So they performed the marriage-contract, and she affirmed of herself that she had received the whole of the dowry, both the portion usually paid in advance and the arrears, and that she was indebted to me in the sum of ten thousand pieces of silver; after which she gave to the witnesses their fees, and they departed.

On the following day, I desired to go out; but she approached me laughing, and said, Dost thou think that going out from the bath is like entering it? ⁴⁶ I imagine thou thinkest me to be like the daughter of the crafty Deleeleh. Beware of entertaining such an idea. Thou art no other than my husband, according to the *Kur-án* and the *Sunneh*; and if thou hast been intoxicated, return to thy reason. Verily this house in which thou art is not opened but on one day in every year. Go to the street-door and look. — So I went and looked, and found it closed and nailed, and returned and told her so; and she said to me, O'Azeez, we have of flour and grain and fruits and pomegranates and sugar and meat and sheep and fowls and other provisions what will suffice us for many years, and from this last night our door will not be opened until after a year, and I know that thou wilt not behold thyself outside this house until after a year hath expired. Upon this I exclaimed, There is no strength nor power but in God! And she laughed, and I laughed also, and complied with her orders, and remained with her until the twelve months of the year had expired, when I was blest with a son by her.

And on the first day of the following year, I heard the opening of the door, and lo, men came in with *kaaks* ⁴⁷ and flour and sugar; and I desired to go out; but she said to me, Wait until nightfall, and as thou camest in, so go forth. I therefore waited until that hour, and was on the point of going out, in fear and trembling, when she said to me, By Allah, I will not let thee go until I have made thee swear to me that thou wilt return this night before the door is closed. So I promised her to do it; and she made me swear by binding oaths upon the sword and the *Kur-án*, and by the oath of divorce, that I would return to her. ⁴⁸

I then went forth from her, and repaired to the garden. I found it open as usual, and was angry, saying within myself, I have been absent from this place a whole year, and, coming unawares, have found it open as usual. I wonder if the damsel be still there as heretofore, and I must enter and see before I go to my mother. — It was then nightfall, and I entered the garden, and, proceeding to the *mak'ad*, found the daughter of the crafty Deleeleh sitting with her head upon her knee and her hand upon her cheek. Her complexion was changed, and her eyes were sunk, and when she beheld me she exclaimed, Praise be to God for thy safety! — and she endeavoured to rise, but fell down through her joy. I was ashamed at seeing her, and hung down my head; but presently I advanced to her and kissed her, and

said to her, How didst thou know that I was coming to thee at this time? She answered, I knew it not. By Allah, for a year I have not tasted sleep; but have sat up every night expecting thee, and in this state have I been from the day when thou wentest forth from me and I gave thee the new suit of clothing and thou promisedst me that thou wouldst return to me. I remained expecting thee, and thou camest not the first night, nor the second, nor the third: so I still waited in expectation of thy coming; for such is the way of the lover: and I would now that thou tell me what hath been the cause of thine absence from me this year. I therefore told her; and when she knew that I had married, her countenance became pale. I then said to her, I have come to thee this night, but must go before the morning. But she exclaimed, Is it not enough for her to have married thee, and to have employed this stratagem against thee, and imprisoned thee with her a whole year, that she hath made thee swear by the oath of divorce that thou wilt return to her before the morning, and wilt not allow thee to divert thyself with thy mother nor with me, and cannot endure thy passing one night with either of us? What then must be the state of her from whom thou hast been absent a whole year, though I knew thee before she did! But may Allah have mercy on 'Azeezeh; for she suffered what none other hath suffered, and endured with patience that of which none else hath endured the like, and died through thy oppression. It was she who protected thee from me. I thought that thou wouldst return, and gave thee liberty, though I was able to imprison thee, and to destroy thee.

Having thus said, she wept, and became enraged, and looked at me with the eye of anger; and when I beheld her in this state, the muscles of my side quivered, and I feared her, and became as the bean upon the fire. She then cried out, and suddenly ten female slaves came to me, and threw me upon the floor; and when I fell under their hands, she arose, and, taking a knife, said, I will slaughter thee as the goats are slaughtered and this shall be thy least recompense for that which thou hast done unto thy cousin. When I beheld myself, therefore, beneath her female slaves, and my cheek was soiled with the dust, and I saw the knife in her hand, I looked upon death as inevitable. I implored her mercy; but she only increased in hardness, and ordered the female slaves to bind my hands behind me; and they did so, and, throwing me upon my back, seated themselves upon my body, and held my head.

Then two of them arose and took hold of my toes, and two others seated themselves upon my legs; after which, their mistress arose, with two others of them, and she ordered them to beat me; whereupon they beat me until I fainted, and my voice became inaudible; and when I recovered, I said within myself, Verily my being slaughtered were easier to me than this beating! I bethought myself of the words of my cousin, when she said, May God avert from thee her wickedness! — and I cried out and wept until my voice failed. She then sharpened the knife, and said to the female slaves, Uncover his throat. But God inspired me to repeat the two

phrases which my cousin had charged me to utter, namely, Fidelity is good, and treachery is base; — and when she heard this, she cried out and said, Allah have mercy upon thee, O 'Azeezeh! Would that thy youth had been spared! Thou hast profited thy cousin during thy life and after thy death! — Then addressing me, she added, By Allah, thou hast saved thy life from me by means of these two phrases; but I must cause thee to bear a mark of my resentment. — So saying, she inflicted upon me a cruel wound, and I fainted; but when I recovered, the blood had stopped, and she gave me to drink a cup of wine, and spurned me with her foot.

I rose; but was unable at first to walk; presently, however, I proceeded by little and little until I arrived at the door of my wife's house. I found it open, and threw myself within it, in a state of distraction; and my wife came and took me up and conveyed me to the saloon, where I fell into a deep sleep; but when I awoke, I found myself laid at the gate of the garden.

In anguish I rose, and went to my home, and, entering the house, found my mother weeping for me, and exclaiming, Would that I knew, O my son, in what land thou art! So I approached her, and threw myself upon her, and when she beheld me, she saw that I was unwell. Yellowness and blackness were mingled upon my face; and I remembered my cousin, and the kindness she had shewn me, and was convinced that she loved me. I wept for her, and my mother also wept, and then said to me, O my son, thy father is dead. And upon this, my rage increased, and I wept until I became insensible; and when I recovered, I looked towards the place where my cousin was accustomed to sit, and wept again till I fainted from the violence of my lamentation. I ceased not to weep and wail until midnight, when my mother said to me, Thy father hath been dead ten days. But I replied, I think of no one but my cousin; for I deserve what hath happened to me, because I neglected her when she loved me. She asked me, therefore, And what hath happened to thee? So I related to her that which had befallen me; to which she replied, Praise be to God that this happened to thee and that she did not slaughter thee! She then applied remedies to my wound until I recovered, and regained my usual strength; and she said to me, O my son, I will now produce to thee the deposite with which thy cousin intrusted me; for it is thine, and she made me swear that I would not produce it to thee until I saw that thou rememberedst her and mournedst for her, and that thine affections for another were severed; and now I hope that I find in thee these dispositions. She therefore arose, and, opening a chest, took forth from it this piece of linen containing the design of the gazelles, which I had originally given to her; and when I took it, I found written upon it some verses complaining of her unrequited love for me, and there fell from it a paper containing some words of consolation and counsel.⁴⁹

As soon as I had read and understood this paper, I wept again, and my mother did the same, and I continued looking at it and weeping until

the approach of night; and in this state I remained for the space of a year; after which, some merchants of my city, the same whom I am accompanying in this caravan, prepared for a journey; and my mother suggested to me that I should fit myself out and go with them, saying to me, Perhaps the journey will dispel this sorrow which thou sufferest and thou wilt be absent a year, or two years, or three, until the caravan returneth, and thy heart may become dilated. Thus she continued to persuade me, so that I prepared some merchandise, and journeyed with them; but my tears have not dried up during my travels; for at every station where we halt I spread this piece of linen before me, and look at this design, and think of my cousin, and weep for her as thou seest, since she loved me excessively, and died through my unkindness; I doing nothing but evil to her, while she did nothing to me but what was good. When the merchants return from their journey, I shall return with them, and the period of my absence will be a complete year; but I still suffer increasing sorrow; and my sorrow hath been only augmented in consequence of my passing by the Islands of Camphor and the Castle of Crystal.⁶⁰

These Islands are seven in number, and the sovereign of them is a King named Sháh-Zemán.⁶¹ He hath a daughter named Dunyà;⁶² and it was told me that it was she who worked the designs of the gazelles, and that this design which is in my possession was one of her work; and when I knew this, I became excessively desirous of seeing her: so, when the caravan entered her country, I went forth and wandered about the gardens, which contained a profusion of trees. The superintendent of the gardens was a sheykh advanced in age; and I said to him, O sheykh, to whom doth this garden belong? He answered, To the King's daughter, the lady Dunyà, and we are beneath her palace; and if thou desire to amuse thyself, open the private door, and take a view of the garden and smell the odours of the flowers. So I said to him, Have the kindness to allow me to sit in this garden until she passeth by, that I may enjoy a glance at her. The sheykh replied, There will be no harm in thy doing so. When he said this, therefore, I gave him some money, saying to him, Buy for us something to eat. And he rejoiced at receiving the money, and, opening the door, conducted me within; and we proceeded until we came to a pleasant spot, where he brought me some delicate fruits, and said to me, Sit here while I go and return to thee. And he left me and departed, and, after he had been absent a while, returned bringing a roasted lamb; and we ate until we were satisfied, my heart longing to behold the lady, and while we were sitting, lo, the door opened; whereupon he said to me, Rise, and conceal thyself. So I rose, and hid myself; and a black eunuch put forth his head from the door, and said, O sheykh, is any one with thee? He answered, No. — Then close the door, said the eunuch. The sheykh, therefore, closed the door of the garden; and lo, the lady Dunyà came forth. When I beheld her, I thought that the moon had descended upon the earth; my mind was confounded, and I desired her as the thirsty longeth for water; and after a

while, she closed the door and departed. I then went forth from the garden, and repaired to my lodging, knowing that I could not obtain access to her; and when my companions prepared for departure, I also prepared myself, and travelled with them towards thy city; and on our arrival here, we met with thee.—This is my story, and this is what hath happened unto me; and peace be on thee.

Continuation of the Story of Táj-el-Mulook and the Lady Dunyà.

When Táj-el-Mulook heard this story, his heart became troubled with love for the lady Dunyà. He then mounted his horse, and, taking with him 'Azeez, returned to his father's city, where he assigned to him a house, and furnished it with everything that he required; after which he left him, and repaired to his palace. His tears ran down upon his cheeks (for hearing affecteth as sight and union), and in this state he remained until his father came in to him, and, finding that his colour was changed, knew that he was oppressed by anxiety and grief: so he said to him, O my son, acquaint me with thy case, and tell me what hath happened to thee to change thy colour. He therefore related to him all that he had heard of the story of Dunyà, and how he had fallen in love with her from hearsay, without having seen her; whereupon his father said to him, O my son, her father is a King, and his country is distant from us: abandon, therefore, this idea, and enter the palace of thy mother; for in it are five hundred female slaves like so many moons, and whoever of them pleaseth thee do thou take her; or, if none of them please thee, we will demand in marriage for thee one of the daughters of the Kings, more beautiful than the lady Dunyà. But he replied, O my father, I desire not any but her: it was she who worked the design of the gazelles that I saw, and I must have her, or I will flee into the deserts, and kill myself on her account.

So his father said, Have patience with me, O my son, that I may send to her father and demand her of him in marriage, and accomplish for thee thy wish, like as I did for myself in the case of thy mother; and if he consent not, I will convulse his kingdom around him, and send against him an army of which the rear shall be with me when the van is with him. He then called for the young man 'Azeez, and said to him, O my son, knowest thou the way? He answered, Yes.—Then I desire of thee, said the King, that thou journey with my Wezeer. And 'Azeez replied, I hear and obey, O King of the age. The King, therefore, summoned his Wezeer, and said to him. Manage for me the affair of my son according to thy knowledge, and repair to the Islands of Camphor, and demand in marriage the daughter of their King. He replied, I hear and obey. And Táj-el-Mulook returned to his apartments, and his malady and impatience increased: he fell down in a swoon, and recovered not until the morning; and when the morning arrived, his father came to him, and saw his complexion more changed, and his sallowness increased; and he exhorted him to patience, and promised him the accomplishment of his union.

The King then equipped 'Azeez, with his Wezeer, and supplied them with the presents; and they journeyed days and nights until they beheld the Islands of Camphor, when they halted on the bank of a river, and the Wezeer sent forward a messenger from his party to the King, to acquaint him with their approach; and half a day after the departure of the messenger, suddenly they saw that the chamberlains of the King, and his emeers, had advanced to meet them from the distance of a league; and they met him, and attended them until they went in with them to the King. They placed before the King the presents, and remained in his palace four days; and on the fifth day the Wezeer arose and went in to the King, and, standing before him, delivered to him his message, and acquainted him with the cause of his coming; but the King was perplexed how to answer, for his daughter liked not marriage; and he hung down his head for a while towards the floor; and after this he raised it, and, looking towards one of the eunuchs, said to him, Go to thy mistress Dunyà and acquaint her with what thou hast heard, and with the purpose of the visit of this Wezeer.

So the eunuch went, and, after a short absence, returned to the King, and said to him, O King of the age, when I went in to the lady Dunyà, and acquainted her with what I had heard, she was violently enraged, and rose against me with a stick, and would have broken my head; wherefore I fled from her; and she said to me, If my father force me to marry, him whom I marry I will kill. Her father, therefore, said to the Wezeer and 'Azeez, Salute ye the King, and inform him of this, and that my daughter liketh not marriage. Accordingly the Wezeer returned with his attendants unsuccessful, and they continued their journey until they went in unto the King, and acquainted him with what had happened; and upon this he ordered the chiefs to call together the troops that they might march to war; but the Wezeer said to him, Do not this; for the King is not in fault: the refusal is on the part of his daughter, who, when she knew of this proposal, sent to say, If my father force me to marry, I will kill him whom I marry, and kill myself after him.

And when the King heard the words of the Wezeer, he feared for his son Táj-el-Mulook, and said, If I make war upon her father, and obtain possession of his daughter, she will kill herself. He then acquainted his son Táj-el-Mulook with the truth of the case; and when the prince heard it, he said to his father, O my father, I cannot exist without her: I will therefore go to her, and seek means of obtaining an interview with her, though I die in the attempt: and I will do nothing but this. His father said, How wilt thou go to her? He answered, I will go in the disguise of a merchant. — Then if it must be so, rejoined the King, take with thee the Wezeer and 'Azeez. He then took forth for him some money from his treasuries, and prepared for him merchandise at the price of a hundred thousand pieces of gold, and they both agreed as to this course; and when night came, Táj-el-Mulook and 'Azeez went to the abode of the latter, and there passed that night. But the heart of Táj-el-Mulook was captivated, and neither

eating nor rest pleased him: reflections overwhelmed him, and he was drowned in them; and, longing for his beloved, he poured forth his tears, and wept violently; and 'Azeez wept with him, reflecting upon his cousin; and they both continued thus until the morning, when Táj-el-Mulook arose and went in to his mother. He was equipped for the journey; and she asked him respecting his state: so he acquainted her with the whole truth; and she gave him fifty thousand pieces of gold, and bade him farewell, and he went forth from her, while she offered up prayers for his safety, and for his union with the object of his love. He then went in to his father, and asked his permission to depart; and the King granted him permission, and gave him fifty thousand pieces of gold, and ordered that a tent should be pitched for him outside the city.

A large tent was therefore pitched for him; and after they had remained in it two days, they commenced their journey; and Táj-el-Mulook treated 'Azeez with familiar kindness, and said to him, O my brother, I cannot henceforth part with thee. — And I, replied 'Azeez, am of the like mind, and desire to die at thy feet; but, O my brother, my heart is troubled with thoughts of my mother. So Táj-el-Mulook said, When we have attained our wish, all will be well. Now the Wezeer had charged Táj-el-Mulook to display an air of patience, and 'Azeez occupied himself with reciting to him verses, and narrating to him histories and tales; and they continued on their way by night and day for the space of two months. The length of the journey became wearisome to Táj-el-Mulook; and the violence of his desire, and his passion and distraction, increased: so when they drew near to the city, he rejoiced excessively, and his anxiety and grief ceased.

They entered it in the garb of merchants, the King's son being also clad in the same manner, and, coming to a place known as the abode of merchants, which was a large Khán, Táj-el-Mulook said to 'Azeez, Is this the abode of the merchants? 'Azeez answered, Yes: it is not, however, the Khán in which I lodged with the caravan that I accompanied; but it is better than that. So they made their camels lie down, and unloaded, and, having deposited their goods in the magazines, remained there to take rest four days. The Wezeer then suggested to them that they should hire for themselves a large house; to which they assented; and they hired a spacious house, fitted for festivities. There they took up their abode; and the Wezeer and 'Azeez studied to devise some stratagem for the sake of Táj-el-Mulook, who was perplexed, not knowing what to do.

The Wezeer could contrive no other plan than that of his opening for himself a shop to carry on the trade of a merchant in the market of fine stuffs: he therefore addressed Táj-el-Mulook and 'Azeez, and said to them, Know that if we remain in this state we shall not attain our wish; and a thing hath occurred to my mind which probably may be advisable, if it be the will of God. So they replied, Do what seemeth fit to thee; for a blessing attendeth the aged, and especially in thy case, since thou hast devoted thyself to the management of affairs: therefore give us the advice which

hath suggested itself to thy mind. And he said to Táj-el-Mulook, It is my opinion that we should hire for thee a shop in the market of fine stuffs, and that thou shouldst sit in it to sell and buy; for every person of the higher rank and of the people in general standeth in need of such stuffs, and if thou sit in that shop thy affair will be arranged, if it be the will of God (whose name be exalted!), especially because of thy comely person; but make 'Azeez thy trusty attendant, and seat him in the shop to hand to thee the stuffs. And when Táj-el-Mulook heard these words, he said, This is a judicious opinion: — and immediately he took forth a suit of merchant's attire, and clad himself in it, and arose and went forth, followed by his young men, and gave to one of them a thousand pieces of gold to fit up the shop.

They proceeded until they arrived at the market of fine stuffs, and when the merchants saw Táj-el-Mulook, and observed his handsome and comely person, they were confounded, and began to say, Hath Ridwán⁵³ opened the gates of Paradise and neglected them, so that this youth of surprising beauty hath come forth? — and one said, This is probably one of the angels. And when they went in among the merchants, they inquired for the shop of the Sheykh of the market. The merchants, therefore, guided them thither, and they went to him; and as they approached him, he and the merchants who were with him rose to them, and received them with honour, especially the excellent Wezeer; for they saw him to be an aged and venerable man; and observing that he was accompanied by Táj-el-Mulook and 'Azeez, they said, No doubt this sheykh is the father of these two young men. The Wezeer then said to them, Who among you is the Sheykh of the market? They answered, This is he. And the Wezeer, looking at him and observing him, saw that he was an old man of grave and respectable aspect, and possessing servants and young men. The Sheykh of the market greeted them with friendly compliments, and treated them with great honour, and, having seated them by his side, said to them, Have ye any business, which we may have the happiness of transacting? The Wezeer answered, Yes: I am an old man, advanced in age, and I have these two young men: I have travelled with them through all regions and countries, and have not entered a town without remaining in it a whole year, that they might amuse themselves with the sight of it and become acquainted with its inhabitants; and now I have come to this your town, and have chosen to make a stay in it: I therefore desire of thee one of the best shops, that I may seat them in it to traffic, and that they may amuse themselves with the sight of this city, and acquire the manners of its people, and obtain an experience in buying and selling and other commercial transactions.

So the Sheykh of the market replied, There will be no harm in doing so: — and, looking at the two young men, he was delighted with them, and he arose and stood like a servant before them to wait upon them. And afterwards he went and prepared for them the shop: it was in the midst

of the market, and there was none larger than it, nor any more handsome there; for it was spacious and decorated, and contained shelves of ivory and ebony. He then delivered the keys to the Wezeer (who was also in the garb of a merchant), and said, God grant that it may be attended with blessings to thy two sons! ⁵⁴ And when the Wezeer had taken the keys of the shop, he went to it, together with the servants, who deposited in it their goods; and they ordered the servants to remove thither all the merchandise and stuffs and rarities that they had. These things were worth treasuries of wealth; and they transported the whole of them to the shop. They then passed the night, and in the morning the Wezeer conducted the two young men to the bath, where they washed and enjoyed themselves to the utmost, after which they returned to their abode to rest from the fatigue of bathing, and ate and drank; and they passed the next night in their abode in the most perfect joy and happiness.

And on the following morning they rose from their sleep, and, having performed the ablution, recited the divinely-ordained prayers, and drank their morning-beverage; ⁵⁵ and when daylight came, and the shops and markets were opened, they went forth from their abode, and repaired to the market, and opened the shop. The servants had prepared it for them in the handsomest manner, and spread it with carpets of silk, and placed in it two mattresses, each of which was worth a hundred pieces of gold; and upon each mattress they spread a skin such as Kings sit upon, surrounded with an edge of gold: so Táj-el-Mulook seated himself upon one mattress, and 'Azeez upon the other, and the Wezeer sat in the midst of the shop, while the servants stood before them. The people heard of them, and crowded about them, and they sold of their merchandise; and the fame of Táj-el-Mulook was spread through the city, and the report of his handsomeness and comeliness was blazed throughout it. They continued this life for several days, the people pressing to them; after which the Wezeer addressed Táj-el-Mulook, and enjoined him to conceal his case, and, having charged 'Azeez to keep watch over him, repaired to the house to plan some mode of proceeding that might be of advantage to them. Meanwhile, Táj-el-Mulook and 'Azeez sat conversing together; and the former said, Perhaps some one may come from the lady Dunyà.

Thus Táj-el-Mulook passed his time days and nights, and slept not; desire overpowered him, and he became more and more emaciated and infirm, renouncing the delight of sleep, and abstaining from drink and food; but still he was like the full moon: and as he was sitting one day, lo, an old woman approached and advanced towards him, followed by two female slaves, and she continued to draw near until she stopped at his shop. Beholding his graceful person, and his handsome and lovely aspect, she wondered at his beauty, and said, Extolled be the perfection of Him who created thee! Extolled be the perfection of Him who hath made thee a temptation to all creatures! — She ceased not to gaze at him, and said, This is not a mortal: this is no other then a noble angel. ⁵⁶ Then drawing

close to him, she saluted him, and he returned her salutation, and rose to her, standing upon his feet,⁵⁷ and smiled in her face. All this he did at the hinting of 'Azeez; after which he seated her by his side, and occupied himself with fanning her until she had rested herself; when she said to him, O my son! O thou of perfect qualities and graces! art thou of this country? — Táj-el-Mulook answered her, with an eloquent and sweet and charming voice, By Allah, O my mistress, in my life I never entered this country until now; and I have not taken up my abode in it but for the sake of amusement. And she wished him honour, and welcomed him, and said, What stuffs hast thou brought with thee? Show me something beautiful; for the beautiful bringeth not anything but what is beautiful. — And when Táj-el-Mulook heard her words his heart palpitated; but he understood not their meaning: so 'Azeez made a sign to him; and Táj-el-Mulook said to her, I have everything that thou desirest of stuffs suitable only to Kings and the daughters of Kings. For whom, then, wouldst thou purchase, that I may display to thee what will be appropriate? — He desired by this question to learn the meaning of her words; and she answered, I want some stuff suitable to the lady Dunyà, the daughter of King Sháh-Zemán.

On hearing the mention of his beloved, Táj-el-Mulook rejoiced exceedingly, and said to 'Azeez, Bring me the most magnificent of the goods that are by thee. And 'Azeez gave him a wrapper, and untied it before her, and Táj-el-Mulook said to her, Choose what will suit her; for this is such as is not found with any but me. So the old woman chose some stuff that was worth a thousand pieces of gold; and said, What is the price of this? — What! said he, shall I bargain with a person like thee respecting this contemptible thing? Praise be to God who hath made me acquainted with thee. — And the old woman exclaimed, I invoke, for thy comely face, the protection of the Lord of the Daybreak!⁵⁸ for verily thy face is comely, and so are thine actions. Joy be to her who possesseth thee, and especially if she be endowed with beauty like thee! — Upon this, Táj-el-Mulook laughed until he fell backwards, and said [within himself], O Accomplisher of desires by the means of wicked old women!⁵⁹ And she said to him, O my son, what is thy name? He answered, My name is Táj-el-Mulook. — This, she replied, is one of the names of Kings; but thou art in the garb of the merchants. So 'Azeez said, From the affection of his family for him, and the high estimation in which they held him, they gave him this name. And the old woman replied, Thou hast spoken truth. May God avert from you the evil of the envious, though hearts be broken by your charms!

She then took the stuff, and departed, confounded by his handsomeness and loveliness and elegant form; and she proceeded until she went in to the lady Dunyà, when she said to her, O my mistress, I have brought thee some beautiful stuff. — Shew it me, said the lady. And she replied, O my mistress, here it is: turn it over, and behold it. And when the lady Dunyà saw it, she said to her, O my nurse, verily this is beautiful stuff:

I have not seen such in our city! — O my mistress, replied the old woman, the seller of it surpasseth it in beauty. It seemeth as though Ridwán had opened the gates of Paradise and neglected them, and so the merchant who selleth this stuff had come forth from it. I wish he were with thee; for he is a temptation to every one who beholdeth him. He hath come to our city with these stuffs for the sake of amusement. — At these words of the old woman the lady Dunyà laughed, and said, Allah afflict thee, thou ill-omened old woman! Thou hast spoken nonsense, and art become insane. — She then added, Give me the stuff that I may examine it closely. So the old woman handed it to her, and she looked at it again, and saw that it was but little, and that its price was great; and she wondered at its beauty; for she had never in her life seen anything like it. The old woman then said to her, O my mistress, if thou didst behold its owner, thou wouldst know that he is the handsomest person on the face of the earth. And the lady Dunyà said to her, Didst thou ask him if he had any want to be performed, that he might acquaint us with it, and thou mightest accomplish it for him? The old woman, shaking her head, replied, Allah preserve thy sagacity! By Allah, he hath a want. And is any person without one? — Go to him, then, said the lady Dunyà, and salute him, and say to him, I have been honoured by thine arrival in our city, and whatever want thou hast, we will perform it for thee on the head and the eye.

The old woman, therefore, returned immediately to Táj-el-Mulook, and when he saw her, his heart leaped with joy, and he rose to her, standing upon his feet, and, taking her hand, seated her by his side. So when she had sat and rested herself, she informed him of that which the lady Dunyà had said. On hearing this, he was filled with the utmost joy; his bosom expanded, and he said within himself, I have accomplished my wish! He then said to the old woman, Perhaps thou wilt convey to her a letter from me, and bring me back the answer. She replied, I hear and obey. And when he heard her reply, he said to 'Azeez, Give me an inkhorn and paper, and a pen of brass. And 'Azeez having given him these things, he wrote the following verses: —

I write to thee a letter, O object of my petition, expressive of the torment that I suffer
from separation;
And first, I make known to thee the ardour of my heart; and secondly, my desire and
eager longing;
And thirdly, the expiring of my life and patience; and fourthly, that all the violence
of my love remaineth;
And fifthly, I ask, When shall I behold thee? and sixthly, When shall be the day of our
union?

He then added beneath, This letter is from the captive of desire, incarcerated in the prison of longing expectation, to whom there can be no liberation but by enjoying an interview, even were it with the phantom of the object

of his hope; for he is enduring a painful torment from the separation of his beloved. — Then his tears flowed, and he wrote these two verses: —

I write unto thee with my tears flowing, and the drops from my eyes descending incessantly;
But I am not despairing of the favour of my Lord: perhaps some day our union may take place.

He then folded the letter, and sealed it, and gave it to the old woman, saying, Convey it to the lady Dunyà. She replied, I hear and obey. And he gave her a thousand pieces of gold, and said, Receive this as a present from me. So the old woman took it and departed, praying for him.

She stopped not until she went to the lady Dunyà, who, when she beheld her, said to her, O my nurse, what hath he demanded that we should do for him? — O my mistress, she answered, he hath sent with me a letter, and I know not its contents. And she handed the letter to her. So the lady Dunyà took it and read it, and understood its meaning, Whence is he, and to what doth he aspire, that this merchant openeth a correspondence with me? Then slapping her face, she said, Were it not for my fear of God (whose name be exalted!) I would crucify him upon his shop. So the old woman said to her, What is in this letter, that it hath disturbed thy heart? Doth it contain a complaint of oppression, or a demand for the price of the stuff? — Wo to thee! she answered: it containeth not that, nor anything but love and affection; and all this is through thee. Or, if not, how should this devil presume to employ these words? — O my mistress, replied the old woman, thou art residing in thy lofty palace, and no one can obtain access to thee; not even the flying bird. Allah preserve thee from blame and censure! Thou hast nothing to fear from the barking of dogs. Be not angry with me for my bringing thee this letter when I knew not its contents: but it is my opinion that thou shouldst return him an answer, and threaten him in it with slaughter, and forbid him from employing these vain words; for he will abstain, and not do so again. — The lady Dunyà said, I fear to write to him, lest he covet me more. But the old woman replied, When he heareth the threatening, and promise of punishment, he will desist from his present conduct. So she said, Bring me an inkhorn and paper, and a pen of brass. And when they had brought them to her, she wrote these verses: —

O pretender to love and affliction and sleeplessness, and feelings of rapturous passion, and anxiety!

Dost thou seek for a meeting, O deceived, from a moon? Doth any attain from a moon his wish?

I advise thine abstaining from thy desire: forbear then; for thou art exposed to peril. If thou again make use of these words, I will visit thee with a punishment of the utmost severity.

By Him who created mankind of clotted blood,⁶⁰ and who gave light to the sun and the moon!

If thou repeat the proposal thou hast made, I will assuredly crucify thee on the trunk of a tree.

She then folded up the letter, and gave it to the old woman, saying to her, Deliver it to him, and say to him, Abstain from these words. And she replied, I hear and obey.

She took the letter, full of joy,⁶¹ and went with it to her house, where she passed the night; and in the morning she repaired to the shop of Táj-el-Mulook, whom she found expecting her. As soon as he beheld her, he almost flew with joy, and when she drew near to him he rose to her, standing upon his feet, and seated her by his side; and she took forth the letter, and handed it to him, saying, Read its contents. She then said to him, The lady Dunyà, when she read thy letter, was enraged; but I coaxed her and jested with her until I made her laugh, and she was moved with pity for thee, and returned thee an answer. So Táj-el-Mulook thanked her for this, and, having ordered 'Azeez to give her a thousand pieces of gold, read the letter, and understood it; and he wept violently, so that the heart of the old woman was moved with compassion for him, and his weeping and complaining grieved her. She said to him, O my son, and what is in this paper, that it hath made thee weep? He answered, She threatened me with slaughter and crucifixion, and forbiddeth my writing to her; but if I write not to her, my death will be preferable to my life; therefore take a reply to her letter, and let her do what she will. — By thy youth, replied the old woman, I must risk my life for thee, and enable thee to attain thy desire, and accomplish for thee that which is in thy heart. And Táj-el-Mulook said, Whatsoever thou dost I will requite thee for it; and it shall be determined by thee; for thou art experienced in the management of affairs, and skilled in the modes of intrigue, and everything that is difficult becometh easy to thee; and God is able to accomplish all things. So he took a paper, and wrote in it these verses: —

She threatened me with slaughter. O my bereavement! Slaughter would be ease to me, and death is decreed.

Death is better than life prolonged to the love-smitten who is debarred from enjoyment and treated with oppression.

By Allah, visit a helpless lover; for I am your slave, and the slave is in captivity.

O my mistress, have mercy on me for my passion; for every one who loveth the virtuous is excusable.

Having done this, he sighed heavily, and wept until the old woman wept with him; after which she took the letter from him, and said to him, Be happy and cheerful; for I must accomplish for thee thy wish.

She then arose, and left him as though he were upon the fire, and repaired to the lady Dunyà, whom she found with a countenance changed by her anger in consequence of the former epistle of Táj-el-Mulook; and she handed her the second letter; whereupon her rage increased, and she said to the old woman, Did I not tell thee that he would covet us more? — And what is this dog, said the old woman, that he should aspire to thee? The lady Dunyà replied, Go to him, and say to him, If thou write to her again she will strike off thy head. But the old woman said, Do

thou write this to him in a letter, and I will take it with me, that his fear may be greater. So she took a paper, and wrote in it the following verses: —

O thou who art heedless of the course of misfortune, and who canst not accomplish thy desired union!
 Dost thou think, O deceived, to attain to Es-Suhà,³² when thou canst not reach to the shining moon?
 How then dost thou venture to hope for our union, and to hold in thine embrace my javelin-like form?
 Quit, therefore, this project, in fear of my assault on a day of adversity when hair shall become gray.

Having folded this letter, she handed it to the old woman, who took it and repaired with it to Táj-el-Mulook. At the sight of her he rose, and said, May God never deprive me of the blessing of thy coming! And the old woman replied, Receive the answer to thy letter. So he took the paper and read it, and wept violently, and said, I desire now some one to kill me; for slaughter would be easier to me than this my present state of suffering. He then took an inkhorn and a pen and paper, and wrote a letter expressed in these two verses: —

O my hope, persist not in abandonment and cruelty; but visit a lover drowned in desire. Think not that I can survive this oppression; for my soul departeth at the loss of my beloved.

And he folded the letter, and give it to the old woman, saying to her, I have wearied thee to no purpose. And again he ordered 'Azeez to give her a thousand pieces of gold, and said to her, O my mother, this paper must be followed by complete union or complete separation. — O my son, she replied, By Allah, I desire for thee nothing but good fortune; and I wish she may be with thee; for thou art the shining moon, and she is the rising sun; and if I do not bring you together, no profit will remain to me in my life. I have passed my life in the practice of artifice and deceit, until I have attained the age of ninety years; and how then should I fail of uniting two persons in opposition to all law?

Then, having bidden him farewell, and soothed his mind, she departed, and proceeded without stopping to the lady Dunyà, but she had hidden the paper in her hair; and when she sat down with her mistress, she scratched her head, and said, O my mistress, perhaps thou wilt untwist my hair; for it is a long time since I have entered the bath. So the lady Dunyà made bare her arms to the elbows, and untwisted the old woman's hair; whereupon the paper fell from her head; and the lady Dunyà, seeing it, said, What is this paper? The old woman answered, It seemeth that, when I was sitting at the shop of the merchant, this paper caught to me: give it me, therefore, that I may return it to him. But the lady Dunyà opened it and read it, and understood its contents, and exclaimed, This is a trick of thine, and were it not for the fact of thy having reared

me, I would lay violent hands upon thee this moment. God hath afflicted me by this merchant, and all that I have experienced from him hath been through thy means. I know not from what country this man hath come. No one but he could ever use such boldness towards me. I fear that this affair which hath happened to me may be discovered, and especially since it relateth to a man who is neither of my family nor of my equals. — The old woman then addressed her, and said, No one can utter a word on this subject, through fear of thy power, and of the dignity of thy father: and there will be no harm in thy returning him an answer. — O my nurse, replied the lady Dunyà, this is a devil. How hath he dared to use these words, and feared not the power of the Sultán? I am perplexed respecting his case; for if I give orders to kill him; it will not be right: and if I leave him, he will increase in his boldness. — Write to him a letter, rejoined the old woman; and perhaps he will be restrained. She therefore demanded a paper and an inkhorn and a pen, and wrote to him the following verses: —

Though repeatedly rebuked, still gross ignorance inciteth thee. How oft shall my hand write verses to forbid thee?

Thou increasest in eagerness after each prohibition; but I will only permit thee to conceal thy secret.

Conceal then thy love, and never more utter it; for if thou utter it, I will not regard thee.

If thou repeat what thou hast said, the raven of separation will announce thy fate: In a little time will death overtake thee, and thy resting-place be beneath the earth: Thou shalt leave thy family, O deceived, in sorrow, when the swords of love have prevented thine escape.

Having then folded the paper, she gave it to the old woman, who took it, and went with it to Táj-el-Mulook, and gave it to him; and when he had read it, and was convinced that she was hard-hearted, and that he could not gain access to her, he complained of his case to the Wezeer, and desired his prudent counsel. The Wezeer replied, Know that there remaineth for thee nothing that can be of avail, except thy writing to her another letter, and invoking retribution upon her. So he said, O my brother, O 'Azeez, write in my stead, according to thy knowledge. And 'Azeez took the paper, and wrote these verses: —

O my Lord, by the Five Elders,⁶³ deliver me; and to her who hath afflicted me transfer my anguish!

For Thou knowest that I am suffering a tormenting flame, and my beloved hath oppressed me, and will not pity me.

How long shall I feel tenderly to her in my affliction! And how long shall she tyrannize over my weakness!

I wander in agonies never ending, and find not a person, O my Lord, to assist me.

'Azeez then folded the letter, and handed it to Táj-el-Mulook; and when he had read it, it pleased him, and he gave it to the old woman.

So she took it, and repaired with it to the lady Dunyà, who, as soon as she had read it, and understood its contents, fell into a violent rage,

and exclaimed, All that hath befallen me hath been through the means of this ill-omened old woman! And she called out to the female slaves and eunuchs, and said, Seize this artful old woman, and beat her with your slippers. — So they fell to beating her with their slippers until she fainted; and when she recovered, the lady Dunyà said to her, O wicked old woman, were it not for my fear of God (whose name be exalted!) I had killed thee. She then said to her attendants, Beat her again. And they beat her again until she fainted; after which she ordered them to throw her outside the door; and they dragged her along upon her face and threw her down before the door.

When she recovered, therefore, she rose, and, walking and resting now and then, arrived at her abode. She waited until the morning, and then rose and proceeded to Táj-el-Mulook, whom she acquainted with all that had befallen her; and it vexed him, and he said to her, We are grieved, O my mother, for that which hath happened to thee: but everything is in accordance with fate and destiny. She replied, Be happy and cheerful; for I will not cease my endeavours until I procure thee an interview with her, and obtain for thee access to this vile woman who hath tortured me with beating. Táj-el-Mulook then said to her, Acquaint me with the cause of her hatred of men. She replied, It is in consequence of her having had a dream. — And what was that dream? he asked. She answered, She was sleeping one night, and saw a fowler who set his snare upon the ground, and sprinkled around it some wheat, and then seated himself near it; and there was not a single bird near it but it came to that snare. And she saw, among the birds, two pigeons, a male and a female; and while she was looking at the snare, the foot of the male bird became entangled in it, and he began to struggle; whereupon all the other birds flew away from him in alarm; but his mate returned to him, and flew around over him, and then, alighting upon the snare, while the fowler was inadvertent, began to peck at the mesh in which was the foot of the male, and pulled it with her beak, until she liberated his foot; and she flew away with him.

Then, after this, the fowler came and readjusted the snare, and seated himself at a distance from it; and but a little while had elapsed when the birds descended, and the snare caught the female pigeon; upon which all the other birds flew away in alarm and among them the male pigeon, who returned not to his mate: so the fowler came and took the female bird, and killed her. And the lady Dunyà awoke terrified by her dream, and said, Every male is like this, destitute of good; and men universally are devoid of goodness to women. And when the old woman had finished her story to Táj-el-Mulook, he said to her, O my mother, I wish to obtain one glance at her, though my death be the consequence: contrive, therefore, some stratagem for me, that I may see her. — Know, then, said she, that she hath a garden adjacent to her palace, for her diversion, and she goeth out into it once in every month, from the private door, and remaineth in it ten days. The time of her thus going forth to divert herself hath

now arrived, and when she is about to do so I will come to thee and inform thee, that thou mayest go thither and meet her; and do thou take care not to quit the garden: for probably, if she behold thy handsome and comely aspect, her heart will be captivated by love of thee; since love is the most powerful means of effecting union.

He replied, I hear and obey: — and he arose, and quitted the shop with 'Azeez, and they both, taking with them the old woman, repaired to their abode, and acquainted her with it; after which, Táj-el-Mulook said to 'Azeez, O my brother, I have no further want of the shop; for I have accomplished the purpose for which I took it; and I give it to thee, with all that it containeth, because thou hast come abroad with me, and absented thyself from thy country. And 'Azeez accepted his present, and they sat conversing together; Táj-el-Mulook asking him respecting his strange adventures, and 'Azeez relating what had happened to him. Then, addressing the Wezeer, they acquainted him with the purpose of Táj-el-Mulook, and asked him, What is to be done? He answered, Let us go to the garden. So each of them clad himself in the richest of his apparel and they went forth, followed by three memlooks, and repaired to the garden. They beheld it abounding with trees, and with many rivulets, and saw the superintendent sitting at the gate. They saluted him, therefore, and he returned their salutation, and the Wezeer handed to him a hundred pieces of gold, saying to him, I beg thee to receive this money, and to buy for us something to eat; for we are strangers, and I have with me these children whom I wish to divert. So the gardener took the pieces of gold, and replied, Enter, and divert yourselves; for the whole of it is your property: and sit down until I return to you with something for you to eat.

He then went to the market, and the Wezeer and Táj-el-Mulook and 'Azeez entered the garden after the gardener had departed to the market; and soon the latter returned, bringing a roasted lamb, which he placed before them. And they ate, and washed their hands, and sat conversing together; and the Wezeer said, Inform me respecting this garden: doth it belong to thee, or dost thou rent it? The sheykh replied, It is not mine, but belongeth to the King's daughter, the lady Dunyà. — And what, said the Wezeer, is thy monthly salary? He answered, One piece of gold, and no more. And the Wezeer, taking a view of the garden, beheld there a lofty but old pavilion; and he said, O sheykh, I desire to perform here a good work by which thou wilt be reminded of me. — And what good thing dost thou desire to do? asked the sheykh. The Wezeer said, Take these three hundred pieces of gold. And when the superintendent heard the mention of the gold, he replied, O my master, do whatsoever thou wilt. So he took the pieces of gold; and the Wezeer said to him, If it be the will of God (whose name be exalted!), we will execute in this place a good work.

They then went forth from him, and returned to their abode, and passed the next night; and on the morrow, the Wezeer caused a whitewasher to be

brought, and a painter, and an excellent goldsmith; and, having provided them with all the implements that they required, introduced them into the garden, and ordered them to whitewash that pavilion and to decorate it with various kinds of paintings. After which he gave orders to bring the gold, and the ultramarine pigment, and said to the painter, Delineate, at the upper end of this saloon, the figure of a fowler, as though he had set his snare, and a female pigeon had fallen into it, and had become entangled in it by her bill. And when the painter had finished his picture on one portion, the Wezeer said to him, Now paint, on this other portion, as before, and represent the female pigeon in the snare, and shew that the fowler hath taken her, and put the knife in her neck; and on the other side paint the figure of a great bird of prey, that hath captured the male pigeon, and fixed his talons into him. So he did this; and when he had finished these designs which the Wezeer had described to him, they took leave of the gardener, and returned to their abode.

There they sat conversing together; and Táj-el-Mulook said to 'Azeez, O brother, recite to me some verses: perhaps my heart may thereby be dilated, and these troubling reflections may be dispelled, and the flame that is in my heart be quenched. And upon this, 'Azeez, with charming modulations, chanted these verses: —

Ibn-Seenà⁸⁴ hath asserted that the lover's remedy consisteth in melodious sounds, And the company of one like his beloved, and the pleasures of a dessert and wine and a garden:

But I have taken another in thy stead to cure myself, and fate and contingency aided me:

Yet I found that love was a mortal disease, for which Ibn-Seenà's medicine was vain.

Meanwhile, the old woman remained alone in her house; and the lady Dunyà longed to divert herself in the garden; but she used not to go forth save with the old woman; so she went to her, and conciliated her, and soothed her mind, and said to her, I desire to go out into the garden, to amuse myself with the sight of its trees and fruits, and that my heart may be dilated by its flowers. The old woman replied, I hear and obey; but I would first go to my house and dress myself, and I will be with thee again. — Go, then, to thy house, rejoined the lady Dunyà; but be not long absent from me. The old woman, therefore, went forth from her, and repaired to Táj-el-Mulook, and said to him, Make ready, and clothe thyself in the richest of thine apparel, and betake thyself to the garden, and go in to the gardener and salute him, and then conceal thyself in the garden. He replied, I hear and obey. And she agreed with him respecting a sign to be made; after which she returned to the lady Dunyà. And when she had gone, the Wezeer arose, and clad Táj-el-Mulook in a suit of the most magnificent of the apparel of Kings, worth five thousand pieces of gold, and girded him with a girdle of gold set with jewels, and repaired to the garden.

On arriving at its gate, they found the superintendent sitting there; and when he saw Táj-el-Mulook, he rose to him, standing upon his feet, and, receiving him with reverence and honour, opened to him the gate, and said to him, Enter, and divert thyself in the garden. But the gardener knew not that the King's daughter would enter the garden that day. And when Táj-el-Mulook had gone in, he waited but a short time, and heard a noise; and before he knew the cause, the eunuchs and female slaves came forth from the private door; and as soon as the superintendent beheld them, he went and acquainted Táj-el-Mulook with their coming, saying to him, O my lord, what is to be done, now that the King's daughter, the lady Dunyà, hath come? He answered, No harm will befall thee; for I will conceal myself in some place in the garden. So the gardener charged him to use the utmost caution in concealing himself, and left him, and departed.

And when the King's daughter, with her female slaves and the old woman, entered the garden, the old woman said within herself, If the eunuchs be with us, we shall not attain our wish. So she said to the King's daughter, O my mistress, I would propose to thee a thing productive of ease to thy heart. And the lady Dunyà replied, Propose what thou wilt. The old woman therefore said, O my mistress, thou hast no need of these eunuchs at the present time; nor will thy heart be dilated as long as they are with us: so dismiss them from us. — Thou hast spoken truly, replied the lady Dunyà — and she dismissed them; and a little while after, as she was walking, Táj-el-Mulook beheld her, and gazed at her beauty and loveliness, while she knew it not; and every time that he looked at her he fainted, by reason of her surpassing beauty. The old woman in the meantime led her on by conversation to the pavilion which the Wezeer had ordered to be painted; and, entering this pavilion, the lady Dunyà took a view of its paintings, and saw the birds and the fowler and the pigeons; whereupon she exclaimed, Extolled be the perfection of God! Verily this is the representation of what I beheld in my dream! — And she continued gazing at the figures of the birds and the fowler and the snare, full of wonder; and said, O my nurse, I used to censure men, and hate them; but see, the fowler, how he hath killed the female bird, and the male hath escaped, and desired to return to the female to liberate her, but the bird of prey hath met him and captured him.

The old woman, however, affected ignorance to her, and proceeded to divert her with talk until they both approached the place where Táj-el-Mulook was concealed; upon which she made a sign to him that he should walk beneath the windows of the pavilion; and while the lady Dunyà stood there, she looked aside, and saw him, and, observing the beauty of his face, and his elegant form, she said, O my nurse, whence is this handsome youth? The old woman answered, I know him not; but I imagine that he is the son of a great King; for he is of the utmost beauty and loveliness. And the lady Dunyà was enraptured with him. The spells that bound her were dissolved, her reason was overcome by his beauty and loveliness and his elegant person, and she was affected by violent love: so she said to the old

woman, O my nurse, verily this young man is handsome. The old woman replied, Thou hast spoken truth, O my mistress. And she made a sign to the King's son to return to his house. The fire of desire flamed within him, and his rapture and distraction became excessive; but he went and bade farewell to the superintendent, and departed to his abode, that he might not disobey the old woman, and acquainted the Wezeer and 'Azeez that she had made a sign to him to depart. And they both exhorted him to be patient, saying to him, If the old woman did not know that there was an object to be attained by thy return, she had not made a sign to thee to do so.

Now to return to the lady Dunyà. — Desire overcame her, and her rapture and distraction increased; so she said to the old woman, I know not how to obtain an interview with this young man but through thy means. The old woman exclaimed, I seek refuge with Allah from Satan the accursed! Thou hast no desire for men; and how, then, have fears affected thee in consequence of the love of him? But, by Allah, none other than he is suited to thy youth. — O my nurse, rejoined the lady Dunyà, assist me to obtain an interview with him, and thou shalt receive from me a thousand pieces of gold, and a dress of the same value: if thou assist me not to gain him, I shall die inevitably. So the old woman replied, Go thou to thy palace, and I will devise means to bring you together, and give my life to satisfy you both. The lady Dunyà then returned to her palace, while the old woman repaired to Táj-el-Mulook; and when he saw her, he rose to her, and stood, and received her with respect and honour, seating her by his side; and she said to him, The stratagem hath succeeded. She then related to him what had occurred between her and the lady Dunyà; and he said to her, When shall be the interview? She answered, To-morrow. And he gave her a thousand pieces of gold, and a garment of the same value: and she took them, and departed, and stopped not until she went in to the lady Dunyà, who said to her, O my nurse, what news hast thou brought from the beloved? — I have discovered his abode, she answered; and to-morrow I will bring him to thee. And at this the lady Dunyà rejoiced, and gave her a thousand pieces of gold, and a garment of the same value; and she took them, and returned to her house.

She passed the next night, and in the morning she went forth and repaired to Táj-el-Mulook, and, having clad him in women's apparel, said to him, Walk behind me, and incline thy body from side to side as thou steppest,⁶⁵ and proceed not with a hasty pace, nor take notice of any one who may speak to thee. And after she had thus charged him, she went forth, and he behind her in his female attire; and she proceeded to instruct him, on the way, how to act, that he might not fear. She continued on her way, he following her, until they arrived at the entrance of the palace, when she entered, and he also after her and she passed through successive doors and antechambers until she had conducted him through seven doors. And when she arrived at the seventh door, she said to Táj-el-Mulook, Fortify thy heart, and if I call out to thee, and say to thee, O slave-girl, advance! — be

not tardy in thy pace, but hasten on, and when thou hast entered the antechamber beyond, look to thy left thou wilt see a saloon with seven doors; and do thou count five doors, and enter the sixth; for within it is the object of thy desire. — And whither goest *thou*? said Táj-el-Mulook. She answered, I have no place to go to; but perhaps I may wait after thee and speak with the chief eunuch.

She then proceeded, and he followed her, until they arrived at the door where was the chief eunuch; and he saw with her Táj-el-Mulook in the attire of a female slave, and said to her, What is the business of this slave-girl who is with thee? She answered him, The lady Dunyà hath heard that this girl is skilled in different kinds of work, and she desireth to purchase her. But the eunuch replied, I know neither slave-girl nor any other person; and no one shall enter without being searched by me, as the King hath commanded me. Upon this, the old woman, manifesting anger, said to him, I knew that thou wast a man of sense and of good manners; and if thou art changed I will acquaint her with this, and inform her that thou hast offered opposition to her female slave. She then called out to Táj-el-Mulook, and said to him, Advance, O slave-girl! And immediately he entered the antechamber, as she had commanded him, and the eunuch was silent, and said no more. So Táj-el-Mulook counted five doors, and entered the sixth, and found the lady Dunyà standing expecting him.

As soon as she beheld him, she knew him, and pressed him to her bosom, and he embraced her in like manner; and the old woman, coming in to them, contrived a pretext to dismiss the female slaves; after which the lady Dunyà said to her, Be thou keeper of the door. She then remained alone with Táj-el-Mulook, and they passed the whole night in innocent dalliance.⁶⁶ And on the following morning she closed the door upon him and the old woman, and entering another apartment, sat there according to her custom; and her female slaves came to her, and she transacted their affairs and conversed with them, and then said to them, Go forth from me now; for I desire to amuse myself in solitude. So they left her, and she returned to Táj-el-Mulook and the old woman, taking with her some food for them; and thus they ceased not to do for a whole month.

As to the Wezeer, however, and 'Azeez, when Táj-el-Mulook had gone to the palace of the King's daughter and remained all this time, they concluded that he would never return from it, and that he was inevitably lost; and 'Azeez said to the Wezeer, O my father, what wilt thou do? The Wezeer answered, O my son, this affair is one of difficulty, and if we return not to his father to acquaint him, he will blame us for our negligence. So they prepared themselves immediately, and journeyed towards El-Ard el-Khadrà and El-'Amoodeyn⁶⁷ and the royal residence of the King Suleymán Sháh, and traversed the valleys night and day until they went in and presented themselves before the King Suleymán Sháh; and they informed him of that which had happened to his son, and that they had learnt no news of him since he had entered the palace of the King's daughter. On hearing this, he

was as though the day of resurrection had surprised him: his sorrow was intense, and he gave orders to make a proclamation of war throughout his dominions. He then sent forth his troops outside the city, and caused the tents to be pitched for them, and remained in his pavilion until the forces had assembled from all the quarters of his kingdom. His subjects loved him for his great justice and beneficence, and he departed with an army that covered the earth as far as the eye could reach, for the purpose of demanding his son Táj-el-Mulook.

In the meantime, Táj-el-Mulook and the lady Dunyà continued together for half a year, every day increasing in mutual love; and the love and distraction and rapture of Táj-el-Mulook so augmented that he opened to her his mind, and said to her, Know, O beloved of my heart, that the longer I remain with thee, the more do my distraction and ecstasy and desire increase; for I have not altogether attained my wish. So she said, What dost thou wish, O light of my eye, and delight of my heart? He answered, I desire to acquaint thee with my true history: know, then, that I am not a merchant, but a King, son of a King, and the name of my father is the Supreme King Suleymán Sháh, who sent the Wezeer as ambassador to thy father to demand thee for me in marriage; and when the news came to thee thou refusedst to consent. — He then related to her his story from first to last; and added, I desire now to repair to my father, that he may send an ambassador again to thy father, to demand thee in marriage from him, and so we shall remain at ease. — And when she heard this, she rejoiced exceedingly: for it coincided with her wish; and they passed the next night determined upon this proceeding.

But it happened, in accordance with destiny that sleep overcame them unusually that night, and they remained until the sun had risen. The King Sháh-Zemán was then upon his royal seat, with the emeers of his empire before him, and the chief of the goldsmiths presented himself, having in his hand a large round casket: and he advanced, and, opening it before the King, took forth from it an elegant box worth a hundred thousand pieces of gold for the jewels it contained, and rubies and emeralds, such as no King of the earth could procure. And when the King saw it, he wondered at its beauty; and he looked towards the chief eunuch, to whom the affair with the old woman had happened (as above described), and said to him, O Káfoor,⁶⁸ take this box, and go with it to the lady Dunyà. So the eunuch took it, and proceeded until he arrived at the chamber of the King's daughter, when he found its door closed, and the old woman sleeping at its threshold, and he exclaimed, Until this hour are ye sleeping? And when the old woman heard what he said, she awoke from her sleep, and, in her fear of him, said, Wait until I bring the key. She then went forth and fled. The eunuch, therefore, knew that she was alarmed, and he displaced the door,⁶⁹ and, entering the chamber, found the lady Dunyà asleep with Táj-el-Mulook.

At the sight of this, he was perplexed at his case, and was meditating to

return to the King, when the lady Dunyà awoke, and found him by her; and she was troubled, and her countenance became pale, and she said, O Káfoor, veil what God hath veiled. But he replied, I cannot conceal anything from the King. And he closed the door upon them, and returned to the King. So the King said to him, Hast thou given the box to thy mistress? The eunuch answered, Take the box: here it is. I cannot conceal from thee anything. Know that I beheld, with the lady Dunyà, a handsome young man, sleeping in the same chamber. The King therefore ordered that they should be both brought before him; and when they had come into his presence, he said to them, What are these deeds? And he was violently enraged, and, seizing a dagger,⁷⁰ was about to strike with it Táj-el-Mulook; but the lady Dunyà threw her head upon him, and said to her father, Slay me before him. The King, however, chid her, and ordered them to convey her back to her chamber. Then looking towards Táj-el-Mulook, he said to him, Wo to thee! Whence art thou, and who is thy father, and what hath emboldened thee to act thus towards my daughter? — Know, O King, answered Táj-el-Mulook, that, if thou put me to death, thou wilt perish, and thou and all in thy dominions will repent. — And why so? said the King. He answered, Know that I am the son of the King Suleymán Sháh, and thou wilt not be aware of the consequence when he will approach thee with his horsemen and his infantry.

And when King Sháh-Zemán heard this, he desired to defer putting him to death; and to imprison him until he should see whether his assertion were true; but his Wezeer said to him, O King of the age, it is my advice that thou hasten the execution of this young wretch, since he hath been guilty of presumption towards the daughters of Kings. So he said to the executioner, Strike off his head; for he is a traitor. And the executioner took him, and, having bound him firmly, raised his hand, and made a sign of consultation to the emeers a first and a second time, desiring by this that some delay might take place; but the King called out to him, How long wilt thou consult? If thou do so again I will strike off thy head.

The executioner, therefore, raised his hand until his arm-pit appeared, and was about to strike off his head, when loud cries were heard, and the people closed their shops. So the King said to the executioner, Hasten not. And he sent a person to learn the news for him; and the messenger went, and, soon returning, said to the King, I beheld an army like the roaring sea agitated with waves; their horses are prancing, and the earth trembleth beneath them, and I know not wherefore they are come. And the King was amazed, and feared lest he should be deposed from his throne. He then said to his Wezeer, Have none of our troops gone forth to meet this army? But his words were not finished when his chamberlains came in to him accompanied by the messengers of the approaching King, and among them was the Wezeer who had been with Táj-el-Mulook. He commenced by salutation; and the King rose to him, and, calling them near to him, asked them respecting the cause of their coming: whereupon the Wezeer advanced

from among them, and approached the King, and said to him, Know that he who hath alighted in thy territories is a King not like the Kings who have preceded him, nor like the Sultáns of former times. — And who is he? said the King. The Wezeer answered, He is the lord of justice and security, the fame of whose magnanimity the caravans have spread abroad, the Sultán Suleymán Sháh, the lord of El-Ard el-Khadrà and El-'Amoodeyn and the mountains of Ispahán, who loveth justice and equity, and hateth tyranny and oppression; and he saith to thee, that his son is in thy dominions and in thy city, and he is the vital spirit of his heart, and its delight; and if he find him in safety, it is what he desireth, and thou wilt be thanked and praised; but if he be not found in thy country, or if any evil hath befallen him, receive tidings of destruction and of the ruin of thy territories; for thy country shall become a desert in which the raven shall croak. Thus I have delivered to thee the message; and peace be on thee.

When the King Sháh-Zemán heard these words of the envoy, his heart was troubled, and he feared for his kingdom, and called out to the lords of his empire, and his wezeers and chamberlains and lieutenants; and when they had come before him he said to them, Wo unto you! Go down and search for this young man. — But he was under the hand of the executioner, and his appearance was changed through the fear that he suffered. The Wezeer then, looking aside, found the King's son upon the skin of blood,⁷¹ and he recognized him, and arose, and threw himself upon him. So also did the other messengers: they then unbound him, and kissed his hands and his feet; whereupon Táj-el-Mulook opened his eyes, and, recognizing the Wezeer and his companion 'Azeez, fell down in a swoon through the excess of his joy at their presence.

The King Sháh-Zemán was perplexed at his situation, and in great fear, on discovering that the coming of the army was on account of this young man; and he arose and walked forward to Táj-el-Mulook, and kissed his head, and, with weeping eyes, said to him, O my son, be not angry with me: be not angry with the evil-doer for his deed; but have compassion on my gray hairs, and lay not waste my dominions. And Táj-el-Mulook approached him, and kissed his hand, saying to him, No harm shall befall thee; for thou art in my estimation as my father; but beware that no evil befall my beloved, the lady Dunyà. — O my lord, rejoined the King, fear not for her; for nought but happiness awaiteth her. And he proceeded to excuse himself to him, and to soothe the mind of the Wezeer of the King Suleymán Sháh, promising him a large sum of money that he might conceal from the King what he had seen, after which he ordered the grandees of his empire to take Táj-el-Mulook and to conduct him to the bath, to clothe him in a suit of the best of royal apparel, and bring him back quickly. So they did this: they conducted him into the bath, and, having clad him in the suit which the King Sháh-Zemán had allotted him, brought him back to the hall of audience; and when he came in, the King rose to him, he and all the lords of his empire, and they all stood to wait upon him. Then Táj-el-Mulook

sat and conversed with his father's Wezeer and with 'Azeez respecting the events which had happened to him; and they replied, During that period we went to thy father, and informed him that thou hadst entered the palace of the King's daughter, and not come forth from it, and that thy case appeared doubtful to us; and when he heard this, he made ready the troops, and we came to this country, and on our arrival have experienced joy and happiness. So he said to them, Good fortune hath attended your actions, first and last.

The King, in the meantime, had gone in to his daughter, the lady Dunyà, and found her weeping for Táj-el-Mulook. She had taken a sword, and put its hilt to the floor, and its point to the middle of her bosom, and was leaning over it, saying, I must kill myself, and not live after my beloved. When her father, therefore, went in to her, and beheld her in this state, he called out to her, and said, O mistress of the daughters of Kings, do it not; but have mercy upon thy father and the people of thy country! Then advancing to her, he said to her, I conjure thee to abstain, lest evil befall thy father on thy account. And he acquainted her with the case, telling her that her beloved, the son of the King Suleymán Sháh, desired to celebrate his marriage with her, and adding, The affair of the betrothal and marriage is committed to thy judgment. And she smiled, and said to him, Did I not tell thee that he was the son of a Sultán? I will make him crucify thee upon a piece of wood worth a couple of pieces of silver. — I conjure thee by Allah, he exclaimed, that thou have mercy upon thy father! — Go to him, she rejoined, and bring him to me. He replied On the head and the eye. And he returned from her quickly, and, going in to Táj-el-Mulook, rejoiced him by what he said.

He then arose with him, and went to her again; and when she beheld Táj-el-Mulook, she embraced him in the presence of her father, and clung to him, and said to him, Thou hast made me desolate by thine absence. Then looking at her father, she said, Can any one act injuriously towards such a person as this handsome youth, and he a King, a son of a King? And upon this the King Sháh-Zemán went forth, and closed the door upon them, and, repairing to the Wezeer and the other messengers of the father of Táj-el-Mulook, ordered them to inform the Sultán Suleymán-Sháh that his son was in prosperity and health, and enjoying a life of the utmost delight. He gave orders also to carry forth provisions and pay to the troops of the Sultán Suleymán-Sháh; and after they had conveyed all that he commanded them to take forth, he brought out a hundred coursers, and a hundred dromedaries, and a hundred memlooks, and a hundred concubine slaves, and a hundred male black slaves, and a hundred female slaves, and sent them all to him as a present.

He then repaired to him, with the lords of his empire, and his chief attendants, and they proceeded until they arrived outside the city; and when the Sultán Suleymán Sháh became acquainted with this he advanced some paces to meet him. The Wezeer and 'Azeez had informed him of the news,

and he rejoiced, and exclaimed, Praise be to God who hath granted my son the accomplishment of his wish! And he embraced the King Sháh-Zemán, and seated him by his side upon the couch, and they conversed together; after which the attendants placed before them the food, and when they had eaten to satisfaction they brought them the sweetmeats. Soon after, Táj-el-Mulook came, approaching in his rich and ornamented dress; and when his father beheld him, he rose to him and kissed him, and all who were present rose to him; and after he had sat with them a while conversing, the King Suleymán Sháh said, I desire to perform my son's contract of marriage to thy daughter in the presence of witnesses. And King Sháh-Zemán replied, I hear and obey. So he summoned the Kádee and witnesses, and they came, and wrote the marriage-contract; and the troops rejoiced at this. And King Sháh-Zemán began to fit out his daughter.

Then Táj-el-Mulook said to his father, Verily, 'Azeez is a generous person; he hath performed for me a great service, and wearied himself, and journeyed with me, and enabled me to attain the object of my search, ceasing not to exhort me to patience until I accomplished my wish, and he hath been with us two years separated from his country: it is my desire, therefore, that we should prepare for him merchandise; for his country is near. His father replied, Thy opinion is excellent. So they prepared for him a hundred loads of the most costly stuffs; and Táj-el-Mulook bade him farewell, saying to him, O my brother, accept this as a present. And he accepted it, and kissed the ground before him and before his father. Táj-el-Mulook then mounted his horse, and proceeded with 'Azeez for the space of three miles; after which, 'Azeez conjured him to return, and said, Were it not for my mother, I could not endure thy separation; and by Allah, I entreat thee not to cease acquainting me with thy state. Having thus said, he bade him farewell, and repaired to his city. He found that his mother had built for him a tomb in the midst of the house, and she frequently visited it; and when he entered the house, he found that she had dishevelled her hair and spread it upon the tomb, and, with streaming eyes, was reciting these verses:—

By Allah, O tomb, have his charms perished; and hath that brilliant countenance changed?
O tomb, thou art neither a garden nor a firmament: how then can the full moon and
flowers be united in thee?

She then groaned, and recited some other verses; but before she had finished, 'Azeez went in to her: and when she beheld him, she rose to him and embraced him, and asked him respecting his long absence: so he acquainted her with all the events that had happened to him from first to last, and told her that Táj-el-Mulook had given him, of wealth and stuffs, a hundred loads; and she rejoiced at this. — Such was the history of 'Azeez.

Now as to Táj-el-Mulook, he returned to his beloved, the lady Dunyà, and King Sháh-Zemán fitted her out for the journey with her husband and her father-in-law: he sent to them provisions and presents and rarities, and

they loaded their beasts and departed; and King Sháh-Zemán accompanied them three days' journey to bid them farewell. The King Suleymán Sháh then conjured him to return: so he returned, and Táj-el-Mulook and his father and his wife continued their journey night and day until they came in sight of their country. The city was decorated for them, and they entered it; and the King Suleymán Sháh sat upon his throne with his son Táj-el-Mulook by his side; and he gave presents, and liberated the persons confined in the prisons; after which he celebrated for his son a second wedding-festivity: the songs and instrumental music were continued for a whole month, and the tire-women crowded around the lady Dunyà, and she was not tired with the display, nor were they with gazing at her. Táj-el-Mulook then took up his abode with her, after an interview with his father and mother together; and they passed a life of the utmost delight and enjoyment.

'ALEE THE SON OF BEKKÁR, AND SHEMS-EN-NAHÁR, THE
SULTÁN'S CONCUBINE

THERE was, in ancient times, in the reign of the Khaleefeh Hároon Er-Rasheed, a merchant who had a son named Abu-l-Hasan 'Alee the son of Táhir,² possessing abundant property, of handsome person, beloved by every one who beheld him; and he used to enter the palace of the Khaleefeh without permission; and all the concubines of the Khaleefeh, and his other female slaves, loved him; and he used to keep company with the King, and recite verses to him, and relate to him strange anecdotes. But still he sold and bought in the market of the merchants; and there used to sit at his shop a young man of the sons of the Kings of the Persians,³ called 'Alee the son of Bekkár.⁴

This young man was of handsome stature, of elegant shape, of perfect figure, with rosy cheeks, with joined eyebrows, sweet in speech, with laughing mouth, a lover of merriment and gaiety. And it happened that they were both sitting talking together and laughing, when, lo, there came ten female slaves, like moons, and each of them was endowed with beauty and loveliness, and justness of stature; and among them was a damsel riding upon a mule with an embroidered saddle, the stirrups of which were of gold, and she was covered with an *izár* of delicate fabric, and round her waist was a girdle of gold-embroidered silk: and when they arrived at the shop of Abu-l-Hasan, she alighted, and, seating herself at his shop, saluted him, and he returned her salutation. And when 'Alee the son of Bekkár beheld her, his reason was captivated, and he desired to rise; but she said to him, Sit in thy place. Wherefore wouldst thou depart on our arrival? This is not just conduct. — So he replied, By Allah, O my mistress, I flee from that which I have beheld. And how excellent is the saying of the poet:—

She is the sun: her place is in heaven: comfort then the heart with a becoming patience:
For thou art not able to ascend unto her; nor is she able to descend unto thee.

And when she heard this reply, she smiled, and said to Abu-l-Hasan, What is the name of this young man, and whence is he? He answered her, He is a stranger: his name is 'Alee the son of Bekkár, and he is son of the King of the Persians; and the stranger should be honoured. And thereupon she said to him, When my slave-girl cometh to thee, do thou bring him to me. To which Abu-l-Hasan replied, On the head. She then rose, and went her way.

Now as to 'Alee the son of Bekkár, he became in such a state, that he knew not what to say; and after a while, the slave-girl came to Abu-l-Hasan, and said to him, My mistress summoneth thee, together with thy companion. So Abu-l-Hasan rose, and taking with him 'Alee the son of Bekkár, they both went to the palace of Hároon Er-Rasheed, and she introduced them into a private chamber, and seated them; and the tables were placed before them, and they ate, and washed their hands. She then brought to them the wine, and they made themselves merry with it; after which, she desired them to rise. They therefore rose and went with her, and she conducted them into another private chamber, raised upon four columns, decked with a variety of furniture, and decorated in the most beautiful manner, as though it were one of the palaces of Paradise, so that they were astonished at the rarities which they beheld.

And while they were amusing themselves with the sight of these extraordinary objects, lo, ten female slaves approached with a graceful and conceited gait, resembling moons, dazzling the sight, and confounding the imagination. They stood in ranks, looking like the black-eyed damsels of Paradise; and after them came ten other female slaves, with lutes in their hands, and other instruments of diversion and mirth; and they saluted the two guests and played upon the lutes, and sang verses; and every one of them was a temptation to the servants of God. After these, came ten more female slaves, like them, high-bosomed, and of equal age, with black eyes, and red cheeks, with joined eyebrows, and languishing looks, a temptation to God's servants, and a delight to beholders; and they were clad in various kinds of coloured silks, such as astonished the mind. They stationed themselves at the door; and after them came ten female slaves more beautiful than they, attired in magnificent apparel; and these, also, stationed themselves at the door.

At last there came forth from the door twenty female slaves, and among them was one named Shems-en-Nahár,⁵ like the moon among the stars. She was encircled by the exuberant locks of her hair, disposed like necklaces upon her; and wore blue trousers, and an izár of silk embroidered with gold, and round her waist was a girdle adorned with a variety of jewels. She continued advancing with a dignified gait until she seated herself upon the couch; and when 'Alee the son of Bekkár beheld her, he recited these verses:—

Verily this is she who is the source of my malady, and of the protraction of my transport,
and prolonging of my passion!
In her presence I find that my soul hath melted, through my eagerness for her and the
wasting of my bones.

He then said to Abu-l-Hasan, Hadst thou acted well towards me, thou hadst informed me of these things before I came in hither, in order that I might have applied my mind to consider the case, and fortified it by patience to endure the affliction that hath befallen it. And he wept and groaned and lamented. So Abu-l-Hasan said to him, O my brother, I desired nothing for

thee but good; but I feared to acquaint thee with this, lest such transport should affect thee as would prevent thy meeting her, and would interpose an obstacle between thee and thy union with her. Be cheerful, then, and happy; for she offereth thee good fortune, and receiveth thee with favour. — And 'Alee the son of Bekkár said, What is the name of this damsel? Abu-l-Hasan answered, She is named Shems-en-Nahár, and is one of the concubines of the Prince of the Faithful, Hároon Er-Rasheed, and this place is the palace of the Khaleefeh.

Then Shems-en-Nahár sat contemplating the charms of 'Alee the son of Bekkár, and he gazed at her beauty, and they were engrossed with mutual love; and she ordered the female slaves to seat themselves, each of them in her proper place, upon a couch: so each sat before a window; and she commanded them to sing; whereupon one of them took her lute, and sang thus:—

Repeat the message a second time, and receive the answer aloud.

Unto thee, O Prince of the comely, I stand to complain of my case!

O my master! O dear as my heart, and precious to me as my life!

Bestow upon me a kiss, as a gift, or else as a loan.

I will pay it thee back (may thy life be prolonged!) exactly as I took it;

And if thou desire an addition, receive it, and be content.

O thou who clothest me with the garment of sickness, may the garment of health delight thee!

And 'Alee the son of Bekkár was charmed, and said to her, Sing to me some more verses of the same kind. She therefore touched the strings, and sang these lines:—

By excessive distance, O my beloved, thou hast caused mine eyelids long to weep.

O delight of mine eye, and its desire, and goal of my utmost wishes and my worship!
Have pity upon him^e whose eye is drowned in the tears of the distracted and sorrowful lover!

Shems-en-Nahár then ordered another slave-girl to sing; and after her, another: and 'Alee the son of Bekkár next desired one who was near him to do the same; and when she had finished her song, he sighed, and shed abundant tears; and Shems-en-Nahár, seeing him weeping and groaning and lamenting, burned with transport and passion, and was consumed by excessive love and distraction. So she rose from the couch, and advanced to the door of the chamber; and 'Alee the son of Bekkár rose also, and met her; and they embraced each other, and fell down fainting at the door. The female slaves therefore came to them, and, lifting them up, brought them back into the chamber, and sprinkled upon them some rose-water; and when they recovered, they found not Abu-l-Hasan; for he had hidden himself by the side of a couch: and the damsel said, Where is Abu-l-Hasan? So he came forth to her from the side of the couch; and she saluted him, and said, I beg of God that He will enable me to recompense thee, O thou of kind conduct! Then addressing 'Alee the son of Bekkár, she said, O my master, thy love hath not become extreme without my experiencing the like; and

we have no resource but to bear with patience that which hath befallen us. — By Allah, O my mistress, replied 'Alee the son of Bekkár, my union with thee will not content me, nor will the flame that I feel for thee be extinguished, nor the love for thee that hath taken possession of my heart quit me, until my soul departeth! Having said this, he wept, and his tears descended upon his cheek like rain; and when Shems-en-Nahár beheld him thus weeping, she wept with him, whereupon Abu-l-Hasan said, By Allah, I am in wonder at your case, and am perplexed by your condition; for your state is wonderful, and your case is extraordinary! If ye weep thus when ye are together, how will it be after ye are separated! This is not a time for lamentation and weeping, but a time for joy and gladness.

So Shems-en-Nahár made a sign to a female slave, who arose and returned with some maids carrying a table, the dishes of which were of silver, containing a variety of viands. The slave-girl then placed the table before them; and Shems-en-Nahár began to eat, and to feed 'Alee the son of Bekkár, until they were satisfied, when the table was removed, and they washed their hands, and the perfuming-vessels were brought with various kinds of aloes-wood, and the sprinkling-bottles with rose-water, and they were perfumed and scented; after which, vessels of graven gold were presented to them, containing varieties of drinks, and fresh and dried fruits, such as the appetite desired, and such as delighted the eyes; and next, a slave-girl brought them a basin of carnation full of wine. Shems-en-Nahár then chose ten maids, whom she stationed by them, and ten female slaves from among the singing-girls, and, having dismissed all the rest of the slave-girls to their apartments, ordered some of those who remained present to play upon the lute; and they did as she commanded them. One of them sang; and when she had finished her song, Shems-en-Nahár filled a cup, and drank it, and then filled it again and gave it to 'Alee the son of Bekkár, and ordered another slave-girl to sing; after which, 'Alee the son of Bekkár drank his cup, and returned it to Shems-en-Nahár, who filled it, and handed it to Abu-l-Hasan. She then took a lute, and said, No one shall sing over my cup but myself: — and, having tightened the strings, she sang these verses:—

The tears fall confusedly upon his cheeks, through transport; the fire of love flaming in his breast.
He weepeth when united, fearing their separation; his tears flowing when they are near, and when distant.

She then sang the following words of the poet: —

Our life be thy ransom, O cup-bearer, whom beauty hath clad from the bright parting of thy hair unto thy feet!⁷
The sun beameth from thy hands, and from thy mouth shine the Pleiades, and the full moon riseth from the upper border of thy vest.⁸
Verily thy cups which have rendered us intoxicated are those which are distributed around by thine eyes.
Is it not wonderful that thou art a full moon, when waning is experienced not by thee, but by thy lovers?

Art thou a deity, that thou killest and reanimatest, by receiving whom thou wilt, and withdrawing from others?
From the model of thy form hath God originated beauty, and the fragrance of the zephyr from thy disposition.
Thou art not of this order of created beings; but thou art an angel sent by thy Maker.

When 'Alee the son of Bekkár, and Abu-l-Hasan, and the rest of those who were present, heard these verses sung by Shems-en-Nahár, they almost flew with delight, and they sported and laughed; but while they were thus enjoying themselves, lo, a female slave came, trembling with fear, and said, O my mistress, the Prince of the Faithful hath come, and he is at the door with 'Afeef⁹ and Mesroor and others. And when they heard her words, they nearly died with fright; but Shems-en-Nahár laughed, and said, Fear not. And she said to the female slave, Return them an answer while we remove from this place. She then gave orders to shut the doors of the apartment, and to let down the curtains over them, while they remained in it, and she closed the door of the adjoining saloon, and then went forth into the garden, and, seating herself upon her couch, ordered a slave-girl to rub her feet,¹⁰ commanding the rest of the female slaves to go to their apartments, and desiring the girl who remained with her to leave the gate open, that the Khaleefeh might enter. And Mesroor came in, and those who were with him, twenty in number, with swords in their hands; and they saluted Shems-en-Nahár, and she said to them, Wherefore have ye come? They answered, The Prince of the Faithful saluteth thee: he hath become cheerless through desire of seeing thee, and informeth thee that he hath experienced this day unusual joy and happiness, and wisheth now to complete it by thy presence. Wilt thou, then, come to him, or shall he come to thee? — And she rose, and, kissing the ground, replied, I hear and obey the commands of the Prince of the Faithful.

She then gave orders to bring her chief female attendants and the other slaves, and they came in, and she intimated to them that she was going to comply with the commands of the Khaleefeh. The place was completely prepared; but she said to the eunuchs, Go to the Prince of the Faithful, and inform him that I shall soon be waiting for him, when I shall have prepared the place for him with the carpets and other things. So the eunuchs repaired quickly to the Prince of the Faithful, and Shems-en-Nahár arose and went to her beloved 'Alee the son of Bekkár, and pressed him to her bosom, and took leave of him. And he wept violently, and said, O my mistress, prolong to me this leave-taking: perhaps it may help to hasten the termination of my life through my love of thee: but I beg of God that He will bestow upon me patience to endure the passion with which He hath afflicted me. — By Allah, replied Shems-en-Nahár, none will fall into a state of dissolution but myself; for thou wilt go forth into the market-street, and will enjoy the company of such as will amuse thee, and thou wilt be preserved from danger, and thy passion will be kept concealed. But as to me, I shall fall into trouble, especially since I have made an appointment with the Khaleefeh; for

probably great danger will await me in consequence, on account of my desire and love and passion for thee, and my grief at having parted with thee. With what tongue shall I sing, and with what heart shall I present myself before the Khaleefeh, and with what language shall I converse with the Prince of the Faithful, and with what look shall I behold a place where thou art not, and how shall I be in an assembly in which thou art not included, and with what taste shall I drink wine of which thou art not present to partake? — Abu-l-Hasan said to her, Be not perplexed; but be patient; and be not remiss in conversing with the Prince of the Faithful this night, nor shew him any neglect.

And while they were thus talking, a slave-girl came, and said, O my mistress, the pages of the Prince of the Faithful are come. Whereupon she arose, and said to the slave-girl, Take Abu-l-Hasan and his companion and conduct them to the upper projecting window that overlooketh the garden, and leave them there till it is dark: then contrive means of leading them forth. So the slave-girl took them, and ascended with them to the projecting window, and, having closed the door upon them, went her way; and they remained looking into the garden. And lo, the Khaleefeh arrived, preceded by about a hundred eunuchs with swords in their hands, and around him were twenty female slaves, like moons, clad in the richest apparel, and each having upon her head a crown set with rubies and other jewels, and in her hand a lighted candle. The Khaleefeh walked in the midst of them, while they surrounded him on every side, and Mesroor and 'Afeef and Waseef¹¹ preceded him; and he advanced among them with a graceful carriage.¹² Shems-en-Nahár and all the female slaves who were with her rose to him, and met him at the gate of the garden, and, having kissed the ground before him, preceded him until he seated himself upon the couch, when all the female slaves and the eunuchs who were in the garden stationed themselves around him, and the candles were lighted, and the instruments of music were played upon until he commanded his attendants to disperse, and to seat themselves upon the couches; whereupon Shems-en-Nahár took her seat upon a couch by the side of that of the Khaleefeh, and began to converse with him.

All this time, Abu-l-Hasan and 'Alee the son of Bekkár were looking on and hearing; the Khaleefeh not seeing them. — The Khaleefeh then began to toy with Shems-en-Nahár, and gave orders to open the apartment where she had been sitting; and they opened its door and its windows, and lighted the candles, so that the place, in the hour of darkness, shone like the day; after which, the eunuchs removed thither the drinking-vessels. At the sight of these things, Abu-l-Hasan exclaimed, Verily, I have never beheld the like of these vessels and beverages and rarities, nor have I ever heard of anything to be compared with these varieties of jewels! It seemeth to me as though I were dreaming! My reason is confounded, and my heart palpitateth! — But as to 'Alee the son of Bekkár, after Shems-en-Nahár had quitted him, he remained a while stretched upon the floor, through the violence of his passion; and when he recovered, he began to gaze at this unparalleled scene, and said

to Abu-l-Hasan, O my brother, I fear that the Khaleefeh will see us, or become acquainted with our case; and my fear is chiefly on thine account; for as to myself, I know that I am of the number of those who are about to perish; and the cause of my death is nothing else than my love and desire, and the excess of my transport and distraction; and I beg deliverance of God from the affliction that I suffer.

'Alee the son of Bekkár, and Abu-l-Hasan, continued gazing from the projecting window at the Khaleefeh and the scene around him until the feast was entirely prepared before him, when the Khaleefeh looked towards one of the female slaves, and said, Let us hear, O Gharám,¹³ some of thy delightful singing: — whereupon, with charming modulations, she sang these verses: —

The transport of a Bedaweeyeh¹⁴ whose family are parted from her, and who yearneth towards the willow of the Hejáz, and its laurel,¹⁵
Whose ardour and tears at beholding a company of travellers are as the fire and the water for their entertainment,
Is not greater than the transport that I feel for my beloved, who regardeth me as guilty of an offence in loving him.

And when Shems-en-Nahár heard this song, she fell down in a swoon from the couch upon which she was sitting, and became unconscious. The female slaves, therefore, arose and lifted her up. And as soon as 'Alee the son of Bekkár beheld her from the window, he also fell down in a fit; and Abu-l-Hasan exclaimed, Verily, fate hath divided desire between you with equality! But while they were conversing, lo, the slave-girl who had brought them up to the window came to them, and said, O Abu-l-Hasan, arise, thou and thy companion, and descend; for the world hath become narrow unto us, and I fear that our affair will be exposed: arise, therefore, immediately, or we die. Abu-l-Hasan replied, How shall this young man arise with me? He hath not strength to raise himself. — So the slave-girl sprinkled rose-water upon his face until he recovered, and Abu-l-Hasan and the slave-girl lifted him up, and carried him down from the window, and proceeded a little way, when the slave-girl opened a small door of iron, and placed Abu-l-Hasan and 'Alee the son of Bekkár upon a mastabah outside. She then clapped her hands,¹⁶ and there came a boat with a rower in it, and she led them on board of it, and said to the boatman, Land them on the opposite bank. And when they had embarked, and quitted the garden, 'Alee the son of Bekkár looked back towards the apartment and the garden, and bade them farewell in the words of these verses: —

I stretch forth a feeble hand to take leave, with the other upon my burning bosom, beneath my heart.
O let not this be the end of our union; nor let this be the last refreshment that I enjoy!

The slave-girl then said to the boatman, Make haste with them. So he plied his oars to make all haste, and, accompanied by the slave-girl, they crossed over to the opposite bank, when she departed, taking leave of them, as they

landed, and saying to them, It had been my desire not to part from you; but I cannot proceed further than this spot. And she returned.

'Alee the son of Bekkár lay prostrate before Abu-l-Hasan, unable to rise; so Abu-l-Hasan said to him, This is not a place of safety, and we are here in fear for our lives, on account of the robbers and the sons of wickedness. And upon this, 'Alee the son of Bekkár rose, and advanced a little way; but he was unable to walk on. Now Abu-l-Hasan had friends in that quarter; and he repaired to one of them in whom he confided, and knocked at his door; upon which the man came forth to him quickly; and when he beheld him and his companion, he welcomed them, and conducted them into his house, and, having seated them, conversed with them, and asked them where they had been. Abu-l-Hasan answered, We came forth this evening, obliged to do so by a man with whom I had some pecuniary transactions, it having been told me that he was about to set forth on a journey with my property. So I went out this night and repaired to him, taking, to cheer me, this my companion, 'Alee the son of Bekkár, and we came hoping to see him; but he hid himself from us, and we saw him not. We therefore returned with nothing, and, finding it difficult to get back this night, and seeing no other lodging for us but thine abode, we came unto thee, depending on thy usual kindness. — The man of the house then welcomed them again, and studied to shew them honour; so they remained with him during the rest of the night; and when the morning came, they went forth from him, and proceeded until they arrived at the city, and entered it; and as they passed by the house of Abu-l-Hasan, he conjured his companion 'Alee the son of Bekkár to enter, and took him in. They then laid themselves down on beds for a little while, after which they awoke; and Abu-l-Hasan ordered his servants to furnish the house handsomely; and they did so; Abu-l-Hasan saying within himself, I must cheer this young man, and divert him from his present thoughts; for I know his case.

And when 'Alee the son of Bekkár recovered, he called for water, and they brought it him, and he arose and performed the ablution, and recited the divinely-ordained prayers which he had omitted during the preceding day and night, and began to console himself by conversation. When Abu-l-Hasan, therefore, saw him do thus, he approached him and said, O my master 'Alee, it will be most suitable to thy present case that thou remain with me this next night, in order that thy heart may become dilated, and the anguish of desire that thou sufferest be dispelled, and that thou mayest beguile the time with us. He replied, Do what seemeth fit unto thee; for at all events I cannot escape from that which hath befallen me; so do as thou wilt. And Abu-l-Hasan arose and summoned his servants and brought his friends, and sent to the singers and instrumental performers, who came; and they remained eating and drinking and making merry during the rest of the day, until the evening, when they lighted the candles, and the wine-cups circulated among them, and the time passed with them pleasantly. Then a female singer took a lute, and thus sang: —

I have been shot at by fortune with the arrow of an eye, which hath struck me down, and I have parted from the beloved. Fortune hath been hostile to me, and my patience hath failed; but I expected before that this would come to pass.

And when 'Alee the son of Bekkár heard these words, he fell down in a fit, and he remained in it until daybreak; and Abu-l-Hasan despaired of him; but when daylight came, he recovered, and desired to return to his house. Abu-l-Hasan could not prevent him, fearing what might be the result of his case; and his servants brought him a mule, and mounted him upon it, and Abu-l-Hasan accompanied him until he took him into his house; and when he was safe there, Abu-l-Hasan praised God for his escape from this calamity, and began to console him; but he had no power over himself, through the violence of his passion. Abu-l-Hasan then bade him farewell; and 'Alee the son of Bekkár said to him, O my brother, cease not to impart to me whatever information thou mayest have to give. He replied, I hear and obey.

So Abu-l-Hasan arose and departed from him to his shop, and opened it, and sat expecting some tidings from the damsel; but no one brought him any news. He passed the next night in his house, and when the morning came, he arose and proceeded to the house of 'Alee the son of Bekkár, and, going in to him, found him laid upon his bed, with his friends around him, and the physicians with him, each of them prescribing for him something, and feeling his pulse. And when Abu-l-Hasan entered, and beheld him, he smiled; and Abu-l-Hasan saluted him, and inquired respecting his state; after which, he sat by him until all the rest of the people had gone forth, when he said to him, What is this state in which I find thee? 'Alee the son of Bekkár answered It hath been spread about that I am sick, and my friends have heard this report, and I have no strength to rise and walk that I might give the lie unto him who asserteth me to be ill; so I remain prostrated here as thou seest me, and my friends have come to visit me; but, O my brother, hast thou seen the slave-girl, or heard any news from her? Abu-l-Hasan replied, She hath not come to me since she parted from us on the bank of the Tigris: — and he added, O my brother, beware of disgrace, and abstain from this weeping. But 'Alee the son of Bekkár said, O my brother, I have no control over myself: — and he sighed, and recited some verses, and added, I am afflicted by a calamity from which I was lately exempt, and can hope for no greater ease than death. Abu-l-Hasan said, Perhaps God will restore thee.

And he went down from him, and repaired to his shop, and opened it; and he had not long sat there when the slave-girl came, and saluted him; and he returned her salutation, and, looking at her, observed that her heart was throbbing, and that she bore an aspect of sadness. He said to her, Thou art welcome? How is Shems-en-Nahár? — She answered, I will presently acquaint thee with her case: — and asked, How is 'Alee the son of Bekkár? Abu-l-Hasan, therefore, informed her of everything that he had experienced; and she lamented and sighed, and wondered at his case. She then said, The

state of my mistress is more wonderful than that; for when ye went away, I returned with my heart throbbing on your account, scarcely believing in your escape; and on my return, I found my mistress lying prostrate in the chamber, speaking not nor answering any one.

The Prince of the Faithful was sitting at her head, finding no one to acquaint him with her case, and not knowing what she suffered; and she continued in her fit until midnight, when she recovered, and the Prince of the Faithful said to her, What hath befallen thee, O Shems-en-Nahár, and what hath happened to thee this night? And when she heard the words of the Khaleefeh, she kissed his feet, and answered him, O Prince of the Faithful, may God make me to be thy ransom! A derangement of the stomach hath given me a head-ache, and excited a heat in my body, so I fell down in a fit from the violence of my suffering, and I know not what happened to me afterwards. The Khaleefeh, therefore, asked her, What hast thou taken this day? And she answered, I breakfasted upon a dish that I had never eaten before. She then feigned that she had recovered strength, and called for some wine, and, having drunk it, begged the Prince of the Faithful to return to his diversion. So he resumed his seat in the chamber; and when I came to her, she asked me respecting thee and thy companion, and I informed her what I had done with you, and acquainted her with the verses which 'Alee the son of Bekkár had recited: whereupon she was silent. The Khaleefeh then sat, and ordered the same female slave to sing; and she sang these two verses: —

There hath been to me no pleasure in my life since your departure; and would that I knew your state since you left me!
It were fit that my tears should be of blood, when ye are weeping on account of my absence.

And when Shems-en-Nahár heard these words, she fell down again in a swoon: and I laid hold of her hand, and sprinkled some rose-water upon her face, and she recovered; upon which I said to her, O my mistress, expose not thyself and those whom thy palace containeth! By the existence of thy beloved I conjure thee to have patience! — But she replied, Can anything worse than death befall me? I desire it; for it will bring me ease. — And while we were thus conversing, a slave-girl sang these words of the poet: —

They said, Perhaps patience may be followed by ease. But I replied, How is patience to be found since his departure?
For he made a settled compact with me, to cut the cords of patience, at the time of his embracing me.

And as soon as she had finished, Shems-en-Nahár again fell down in a fit. The Khaleefeh saw her, and, coming to her quickly gave orders to remove the wine, and commanded each of the female slaves to return to her apartment. He then sat with her during the remainder of the night, until the morning, when he summoned the physicians, and desired them to employ

means for her restoration, not knowing that she was suffering from love and desire. I remained with her till I thought her recovered, and this it was which prevented my coming unto you before. I left with her a number of her special attendants, when she ordered me to repair to you that I might obtain news of 'Alee the son of Bekkár, and return to her. — And when Abu-l-Hasan heard her words, he wondered, and said to her, By Allah, I have acquainted thee with his whole case. Return, therefore, to thy mistress, and salute her, and exhort her to have patience, and say to her, Conceal thy secret: — and tell her that I am acquainted with her case, and know it to be one of difficulty, requiring prudent management. — And the slave-girl thanked him, and bade him farewell, and returned to her mistress.

Abu-l-Hasan then remained in his shop until the close of the day; and when the day had passed, he arose, and locked up his shop, and went to the house of 'Alee the son of Bekkár, and knocked at the door; upon which there came forth to him one of his servants, who conducted him within. — And when he went in to his friend, the latter smiled, and drew a good omen from his coming, and said to him, O Abu-l-Hasan, thou hast made me desolate by thy remaining away from me this day, and my soul is attached to thee for the rest of my life. — Abstain from these words, replied Abu-l-Hasan; for, if it were possible to ransom thee, I would give my life as thy ransom. This day the slave-girl of Shems-en-Nahár came, and informed me that she had been prevented from coming before only by the Khaleefeh's sitting with her mistress, and acquainted me with what had happened to her mistress. — And he related to him all that he had heard from the slave-girl; whereupon 'Alee the son of Bekkár lamented violently, and wept, and then, looking towards Abu-l-Hasan, said to him, By Allah, I conjure thee to assist me in my affliction, and tell me what plan is to be pursued; and I beg of thy goodness that thou wilt pass the night here with me, in order that I may be cheered by thy conversation. So Abu-l-Hasan complied with his desire, replying that he would stay with him that night; and they passed the night conversing together, till 'Alee the son of Bekkár, after weeping, and shedding copious tears, recited some verses, and uttered a great cry, and fell down in a swoon. Abu-l-Hasan thought that his soul had quitted his body: and he remained in his fit until daylight came, when he recovered, and conversed again with Abu-l-Hasan; and Abu-l-Hasan continued sitting with him till near the mid-time between sunrise and noon.

He then departed from him, and repaired to his shop, and opened it; and lo, the slave-girl came and stood before him; and when he looked towards her, she made a sign of salutation to him, and he returned her greeting, and she delivered to him the salutation of her mistress, and said to him, How is 'Alee the son of Bekkár? — O slave-girl, he replied, ask not respecting his state, and the violence of desire that he suffereth; for he sleepeth not by night, nor findeth rest by day; watching hath emaciated him, and anguish hath overcome him, and he is in a condition by no means pleasing to a friend. She then said to him, My mistress saluteth thee and him, and hath written

to him a letter, and she is in a state more afflicting than his; she hath intrusted to me the letter, and said, Return not to me without an answer to it, and do as I have commanded thee. — Here is the letter with me. Wilt thou, then, go with me to 'Alee the son of Bekkár, that we may receive the answer from him? — Abu-l-Hasan answered her, I hear and obey.

And he locked up his shop, and, taking with him the slave-girl, repaired with her by a way different from that by which he had come, and they proceeded until they arrived at the house of 'Alee the son of Bekkár, when he stationed her at the door, and entered the house. And as soon as 'Alee the son of Bekkár beheld him he rejoiced at his coming, and Abu-l-Hasan said to him, The cause of my coming is, that such a man hath sent to thee his slave-girl with a note conveying his salutation to thee, and hath mentioned in it that the reason of his failing to visit thee is an event that hath happened to him which excuseth him. The slave-girl is standing at the door. Wilt thou give her permission to enter? — 'Alee replied, Bring her in. And Abu-l-Hasan made a sign to him that she was the slave-girl of Shems-en-Nahár; and he understood the sign; and when he beheld her, he was moved, and rejoiced, and said to her, with a sign, How is the master? May God grant him restoration and health! — She answered, Well: — and she produced the letter, and gave it to him; and he took it and kissed it and read it, and then handed it to Abu-l-Hasan, who found written in it as follows: —

This messenger will acquaint thee with my news: so be content with his tidings instead of beholding me.

Thou hast left a lover in severe affliction on thine account, and his eye is incessantly sleepless.

I suffer the pangs of patience in my trouble; for no creature can ward off the blows of destiny.

To proceed: — I have written to thee a letter without fingers,¹⁷ and spoken to thee without a tongue, and the complete exposition of my state is this, — that I have an eye which sleeplessness never quitteth, and a heart from which solitudes are never absent; and I am as though I had never known health or happiness, nor beheld a comely countenance, nor passed a pleasant life: I am as if my nature were made up of passion, and of the torment of excessive love and melancholy; and sickness hath become uninterrupted to me; and desire, augmented; and longing expectation, increased.¹⁸ I beg of God to hasten our union, that the trouble of my mind may be dispelled; and I desire that thou send me some words from thee, that I may cheer myself by them; and do thou assume a becoming patience until God give relief. And peace be on thee.

When 'Alee the son of Bekkár had read this letter from beginning to end, he said, With what hand shall I write, and with what tongue shall I complain and lament? He then drew himself up with difficulty, and sat, and took a paper in his hand, and thus wrote: —

In the name of God, the Compassionate, the Merciful. — Thy letter, O

my mistress, hath arrived, and given ease to a soul wearied by transport and desire, and conveyed restoration to a wounded heart ulcerated by disease; and thine emaciated slave hath understood all the gracious words contained in it; and by thy head, O my mistress, I am in the state described by the poet: —

The heart is contracted; and solicitude, extended; and the eye, sleepless; and the body, wearied;
And patience, cut short; and disjunction, continued; and reason, deranged; and the heart, snatched away.

And know that complaint extinguisheth not the fire of affliction; but it appeaseth him whom longing desire hath disordered, and whom separation destroyeth; and I will comfort myself by the mention of the word "union:" — and how excellent is the saying of the poet: —

If there were not, in love, displeasure and content, where were the sweetnesses of notes and epistles?

On Abu-l-Hasan's reading this letter, it excited painful feelings in him, and its purport wounded his vitals; and he gave it to the slave-girl, and when she had taken it, 'Alee the son of Bekkár said to her, Convey to thy mistress my salutation, and acquaint her with my transport and desire, and how love pervadeth my flesh and my bones; and tell her that I want a person to deliver me from the sea of destruction, and to liberate me from this perplexity. He then wept, and the slave-girl wept with him, and took leave of him, and departed from him.

Abu-l-Hasan went forth with her, and bade her farewell, and repaired to his shop; and as he sat there, he found his heart compressed and his bosom contracted, and he was perplexed at his case. He remained immersed in thought during the rest of the day, and the ensuing night; and on the following day he went to 'Alee the son of Bekkár, and sat with him until the other persons had departed, when he asked him respecting his state; and he began to complain of his desire, and his excessive love and distraction, and recited these words of the poet: —

Persons, before me, have complained of love's torment, and living and dead have been terrified by estrangement;

But an instance of feelings like those in my bosom I have never heard of nor beheld.

And Abu-l-Hasan said to him, I have never beheld nor heard of any lover like thee. Wherefore this transport and infirmity and agitation when thou art attached to a complying object of love? How would it be if thou wert attached to one who was adverse and deceitful, and if thy affair were exposed? — And 'Alee the son of Bekkár, says Abu-l-Hasan, inclined to my words, and thanked me for them. — Now I had (he continues) a friend who was acquainted with my case, and the case of 'Alee the son of Bekkár, and knew that we were leagued together; but no one else was informed of

what passed between us; and he used to come to me and ask me respecting the state of 'Alee the son of Bekkár; and soon after, he questioned me with respect to the damsel. I answered him, She invited him to her, and more than hath already happened between them cannot take place; and this is the last of their case; but I have devised for myself a plan of proceeding which I desire to lay before thee. — His friend asked, What is it? And Abu-l-Hasan answered, I am a man known to have extensive dealings with men and women, and I fear that the affair of these two persons may be discovered, and that such an event will be the cause of my destruction, and of the seizure of my property, and the ruin of my family. It is my opinion that I should collect together my property, and fit myself out, and repair to the city of El-Basrah, and there remain until I see what will be the result of their case, that no one may know my situation; for love hath gained entire possession of them, and letters have passed between them. Their intermediary is a slave-girl, who at present keepeth their secrets; but I fear that anxiety may overcome her, and she may reveal their case to some one, and so the news of their affair may spread, and occasion my destruction; since I have no excuse to offer to my accusers. — His friend replied, Thou hast acquainted me with a perilous affair, such as the wise and knowing must regard with fear. May God avert from thee the evil that thou apprehendest, and save thee from the result which thou darest! This opinion is right. — So Abu-l-Hasan departed to his house, and occupied himself in settling his affairs, and preparing himself for the journey to the city of El-Basrah, and three days had not passed before he had finished his affairs and set forth to El-Basrah.

Three days after this, his friend came to visit him, and, finding him not, asked his neighbours respecting him, and they answered him, He departed three days ago to El-Basrah; for he had pecuniary dealings with the merchants of that city, and therefore went to demand the money of his debtors, and he will soon return. And the man was perplexed at his case, and knew not whither to go, saying, Would that I had not parted with Abu-l-Hasan! He then devised a stratagem by means of which to obtain access to 'Alee the son of Bekkár; and he repaired to his house, and said to one of his young men, Beg permission for me of thy master that I may enter and salute him. So the servant entered, and acquainted his master with the request, and then returned to him, and gave him permission to enter. He therefore went in to him, and found him reclining upon the cushion, and he saluted him, and 'Alee the son of Bekkár returned his salutation, and welcomed him; whereupon the man apologized to him for having failed to visit him before during the period of his illness, and said to him, O my master, an intimate friendship subsisteth between me and Abu-l-Hasan, and I used to intrust to him my secrets, and never relinquish him for an hour; and I was absent on some business with a number of my friends for the space of three days, and then, going to him, found his shop closed; wherefore I asked the neighbours respecting him, and they said, He hath gone to El-Basrah. — Now I know no

friend of his more true than thou: by Allah, then, acquaint me with his case. — And when 'Alee the son of Bekkár heard his words, his colour changed, and he was agitated, and replied, I have not heard the news of his departure before this day; and if the case be as thou hast said, trouble hath befallen me. He then shed tears and recited these two verses: —

I was weeping on account of joy that had passed, while my friends were yet unsevered from me;
But now my adverse fortune hath parted us, and I have to weep also for my friends.

And he hung down his head towards the ground, in thought; and after a while, he raised it, and, looking towards a servant belonging to him, said to him, Go to the house of Abu-l-Hasan, and ask respecting him, whether he be still there or on a journey; and if they answer, He hath gone on a journey, — ask whither he hath gone. So the servant went, and after a short absence came back to his master, and said, When I inquired respecting Abu-l-Hasan his dependants informed me that he had gone on a journey to El-Basrah; but I found a slave-girl waiting at the door, and when she beheld me she knew me; but I knew her not; and she said to me, Art thou the servant of 'Alee the son of Bekkár? And I answered her, Yes. And she said, I have a letter for him from the dearest of his friends. So she came with me, and she is standing at the door. — Upon this, 'Alee the son of Bekkár said, Bring her in. And the servant went forth to her, and brought her in; and the man who was sitting with the Son of Bekkár looked at the slave-girl, and saw that she was an elegant person. The slave-girl then advanced to the Son of Bekkár, and saluted him, and talked with him in a low voice; and he uttered oaths during the conversation, swearing that he had not mentioned a thing which she spoke of; after which, she bade him farewell, and departed.

Now the man, the friend of Abu-l-Hasan, was a jeweller; and when the slave-girl had departed, he found an opportunity to speak, and said to 'Alee the son of Bekkár, There is no doubt whatever but that the palace of the Kha-leefeh hath some demand upon thee, or that thou hast dealings with it.¹⁹ — And who, said 'Alee the son of Bekkár, acquainted thee with that? The jeweller answered, My knowledge of it is through this slave-girl; for she is the slave-girl of Shems-en-Nahár; and she came to me some time ago with a note in which was written that she desired a necklace of jewels; so I sent to her a costly necklace. And when 'Alee the son of Bekkár heard his words, he was so agitated that the jeweller feared his dissolution; but presently he recovered himself, and said, O my brother, I conjure thee by Allah to tell me how thou knowest her. The jeweller replied, Abstain from urging the inquiry. But 'Alee the son of Bekkár said to him, I will not desist from pressing thee until thou acquaint me with the truth.

So the jeweller said, I will inform thee, provided that no suspicion respecting me enter thy mind, nor any restraint be imposed upon thee by my words, and I will not conceal from thee any secret, but will explain to thee

the truth of the affair; on the condition, however, that thou acquaint me with thy true case, and the cause of thy sickness. He therefore told him his story, and then said, By Allah, O my brother, nothing induced me to conceal my affair from others than thyself except my fear that people might remove the veils of protection from others. And the jeweller said to him, I desire not an interview with thee but on account of my great affection for thee, and my zeal for thee, and my compassion for thy heart in consideration of the torment that it suffereth from separation. Perhaps I may be a comforter to thee in the place of my friend Abu-l-Hasan during the period of his absence. Be happy, then, and cheerful. — And, 'Alee the son of Bekkár thanked him for his speech, and recited these two verses: —

If I said that I was patient after his estrangement, my tears and the excess of my lamentation would belie me.
And how can I conceal the tears that are flowing down my cheek in consequence of the separation of my friend?

He then, for a while, remained silent; after which he said to the jeweller, Knowest thou what the slave-girl told me secretly? He answered, No, by Allah, O my master. And 'Alee the son of Bekkár said, She supposed that I had advised Abu-l-Hasan to depart to the city of El-Basrah, and that I thus devised a stratagem that there might be no more correspondence and intercourse; and I swore to her that such had not been the case; but she believed me not, and departed to her mistress retaining her evil opinion; for she inclined to Abu-l-Hasan. The jeweller replied, O my brother, I understood from the state of the slave-girl this affair; but, if it be the will of God (whose name be exalted!), I will aid thee to attain thy desire. — And how, said 'Alee the son of Bekkár, wilt thou manage with her when she taketh fright like a wild animal of the desert? The jeweller answered, I must employ all my endeavours to assist thee, and my contrivance to obtain acquaintance with her, without making any exposure, or occasioning any mischief. He then begged leave to depart; and 'Alee the son of Bekkár said to him, O my brother, be mindful to conceal the secret. And he looked at him, and wept.

The jeweller bade him farewell, and departed, not knowing what to do in order to promote the affair of 'Alee the son of Bekkár, and he continued on his way meditating upon his case, and beheld a paper lying in the street: so he took it up, and looked at its direction, and lo, it was, From the most humble friend to the most excellent object of affection. — And he opened the paper, and saw written in it as follows: —

The messenger came from thee to give me hopes of union; but I rather imagined that he had misconceived:
I rejoiced not, therefore; but my grief increased, through my knowledge that my messenger had not rightly understood.

To proceed: — Know, O my master, that I am unacquainted with the cause of the interruption of the correspondence between me and thee; but if cruelty

have originated from thee, I will requite it with fidelity; and if affection have departed from thee, I will preserve affection during estrangement; for I will act towards thee as saith the poet: —

Be haughty: I will endure: — and tyrannize: I will be patient: — and be difficult: I will be abject: — and depart: I will approach: — and say: I will hear: — and command: I will obey.

And when he had read it, lo, the slave-girl approached, looking to the right and left, and saw the paper in his hand; so she said to him, O my master, verily this paper dropped from me. But he returned her not an answer, walking on: and the slave-girl followed him until he approached his house; and he entered, and the slave-girl behind him. She then said to him, O my master, return to me this paper; for it dropped from me. And he looked at her, and said, O slave-girl, fear not, nor be grieved, but tell me the story with truth; for I am a concealer of secrets; and I conjure thee by an oath that thou hide from me nothing of the affair of thy mistress: perhaps God may assist me to accomplish her desires, and make easy by my means things that now are difficult. And when the slave-girl heard his words, she replied, O my master, a secret will not be lost when thou art its depository. nor will an affair be unsuccessful when thou strivest to accomplish it. Know that my heart hath inclined to thee, and I will acquaint thee with the truth of the affair, and do thou give me the letter. — She then told him the whole story, and added, God is witness of the truth of what I say. He replied, Thou hast spoken truth; for I am acquainted with the foundation of the story. And he proceeded to relate to her the case of 'Alee the son of Bekkár, and how he had become acquainted with the state of his mind, telling her the story from first to last. And when she had heard this, she rejoiced; and they agreed together that she should take the paper and give it to 'Alee the son of Bekkár, and of all that should happen she should return and inform him. So he gave her the paper, and she took it and sealed it as it was before, saying, My mistress Shems-en-Nahár gave it to me sealed; and when he hath read it and given me an answer, I will bring it to thee.

The slave-girl then bade him farewell, and repaired to 'Alee the son of Bekkár, whom she found expecting her coming; and she gave him the paper and he read it, and then wrote to her an answer, and gave it to her. She therefore took it, and returned with it to the jeweller, according to the agreement; and he broke open its seal and read it, and saw written in it, —

Verily the messenger by whom our correspondence was kept concealed hath failed, having conceived displeasure: ²⁰

Choose for me, therefore, a faithful messenger from among you, who approveth truth, and approveth not falsehood.

To proceed: — Verily cruelty hath not originated from me, nor have I abandoned fidelity, nor have I broken a covenant, nor have I cut short affection, nor have I ceased from grief, nor have I found after separation aught but

destruction, nor have I had any knowledge of that which ye have mentioned, nor do I love anything but what ye love: by Him, who knoweth every secret and hidden action, my wish is only for union with the person whom I love; and my business, the concealment of the desire that I suffer, though disease afflict me in consequence. This is the exposition of my state: and peace be on you.

When the jeweller read this paper, and knew its contents, he wept violently. The slave-girl then said to him, Go not forth from this place until I return to thee; for he hath made an accusation against me; but he is excused; and I desire to effect an interview between thee and my mistress Shems-en-Nahár, by whatever stratagem it may be accomplished. I left her prostrate, waiting for my bringing her the answer. — Then the slave-girl repaired to her mistress, and the jeweller passed the night troubled in heart; and when the morning came, he performed the prayers of that period, and sat expecting her arrival; and lo, she approached, and with joy came in to him, and he said to her, What is the news, O slave-girl? She answered, I went from thee to my mistress, and gave to her the paper which 'Alee the son of Bekkár wrote; and when she had read it and understood its meaning, her mind was perplexed; so I said to her, O my mistress, fear not for the frustration of the affair between you in consequence of the absence of Abu-l-Hasan; for I have found one who will take his place, and who is better than he, and of higher rank, and one who will keep secrets. — And I related to her what had passed between thee and Abu-l-Hasan, and how thou obtainedst his confidence and that of 'Alee the son of Bekkár, and how that note dropped from me and thou foundest it, and I acquainted her with the determination made between me and thee.

And the jeweller wondered extremely. — She then said to him, She desireth to hear thy words, that she may be confirmed by them in her belief of the covenants made between thee and him: make up thy mind, then, immediately to repair with me to her. But when the jeweller heard these words of the slave-girl, he considered that the visiting her was a momentous affair, and of great peril, not to be undertaken, nor suddenly attempted: so he replied, O my sister, I am of the sons of the common class, and not like Abu-l-Hasan; for Abu-l-Hasan was of high rank, of known reputation, in the habit of frequenting the palace of the Khaleefeh because its inmates required his merchandise; but as for me, Abu-l-Hasan used to converse with me and I trembled before him. If thy mistress, therefore, desireth my conversation with her, it will be requisite that it be in some other place than the palace of the Khaleefeh, distant from the abode of the Prince of the Faithful; for my heart will not consent to that which thou proposest. — So he refused to go with her. She proceeded to tell him that she would be surety for his safety, and said to him, Be not apprehensive nor fearful. But while they were thus talking, lo, his legs shook, and his hands trembled; and the slave-girl therefore said to him, If it will be painful to thee to go to the palace of the Khaleefeh, and thou canst not accompany me, I will persuade

her to come to thee: therefore move not from thy place until I return to thee with her. She then departed; but soon returned to the jeweller, and said to him, Take care lest there be with thee a slave-girl or man-servant. He replied, There is no one with me but a black female servant advanced in age, who serveth me. And the slave-girl arose, and closed the doors between the jeweller's female slave and himself, and sent his young men out from the house.

After this, the slave-girl went forth, and returned with a damsel behind her, and the latter entered the jeweller's abode with her, imparting a sweet odour to the house; and when the jeweller saw her, he rose and stood up, and placed a cushion for her, and seated himself before her. She remained a while without speaking, until she had rested herself, when she uncovered her face, and it appeared to the jeweller as though the sun had risen in his abode. She then said to her slave-girl, Is this the man of whom thou spakest to me? The slave-girl answered, Yes. And she looked towards the jeweller, and said to him, How art thou? He answered, In prosperity: — and prayed for her.²¹ And she said to him, Thou hast induced us to come to thee, and to acquaint thee with our secret. And she asked him respecting his family and his children; and he acquainted her with all his circumstances, and said to her, I have a house beside this, which I have devoted to the purpose of assembling there with my friends and brethren, and I have in it nothing but what I have mentioned to thy slave-girl.

After this, she asked him how he had become acquainted with the foundation of the story; and he informed her of the particulars which she demanded, from the first of the affair to the last: whereupon she sighed for the separation of Abu-I-Hasan, and said, O such a one, know that the souls of mankind accord in their desires, and persons stand in need, one of another; an action is not accomplished without words; nor a wish, without exertion; nor does ease come unless after fatigue; nor doth success ensue but through the means of the generous. And now I have acquainted thee with our affair, and it is in thy power to expose or protect us; but thy generous disposition requireth nothing to be added; for thou already knowest that this my slave-girl concealeth my secret, and on that account occupieth a high place with me; and I have chosen her for the transaction of my affairs. Let none, then, be more worthy in thy sight than she, and do thou acquaint her with thy proceedings; and be of good heart; for thou art secure from what thou fearest on our account, and no place shall be closed from thee but she shall open it unto thee, and she shall convey to thee my messages for 'Alee the son of Bekkár, and thou shalt be the intermediary in the transmittal of communications between me and him.

Shems-en-Nahár then arose, scarcely able to do so, and departed, and the jeweller walked before her until she arrived at the gate of the palace, after which he returned, and sat in his place, having beheld, of her beauty, what astonished him, and heard, of her words, what confounded his reason, and witnessed, of her elegance and politeness, what amazed him. He remained

reflecting upon her endowments until his mind became tranquillized; when he demanded food, and ate as much as would stay his spirit. He then changed his clothes, and went forth from his house, and repaired to 'Alee the son of Bekkár, whose servants came and met him, and walked before him until they introduced him to their master, and he found him laid upon his bed; and when he beheld the jeweller, he said to him, Thou hast been tardy in coming to me, and increased my anxiety. Having thus said, he dismissed his servants, and gave orders to shut his doors, and said to the jeweller, I have not closed my eye since thou quittedst me; for the slave-girl came to me yesterday, bringing a sealed letter from her mistress Shems-en-Nahár. — And he proceeded to relate to him all that had passed between him and her; after which he said, I have become perplexed in my affair, and my patience hath failed; for Abu-l-Hasan was a cheering companion unto me, as he knew the slave-girl. And when the jeweller heard his words, he laughed: so 'Alee the son of Bekkár said to him, Wherefore dost thou laugh at my words, when I have augured well of thy coming, and taken thee as a provision against misfortunes? He then wept, and recited these verses: —

Many a one laugheth at my tears on beholding me; but had he suffered as I have, it had made him weep.

None pitieth the afflicted for what he endureth, but one alike anxious, whose affliction hath been protracted.

My transport, yearning, sighing, thought, and distraction, are for a friend whose habitation is in the recesses of my heart:

He hath made his abode there, and never quitteth it; yet seldom can I enjoy an interview with him:

I have no intimate whom I approve in his stead; and I have chosen no friend whatever but him.

And when the jeweller heard these words from him, and understood the verses which he recited, he wept at his weeping, and acquainted him with all that had happened to him with the slave-girl since he had quitted him. 'Alee the son of Bekkár listened to his speech; and at every word of his that he heard, the colour of his face continued to change from yellowness to redness, and his body became at one time stronger, and at another weaker. And when he had ended his account, the son of Bekkár wept, and said to him, O my brother, I am at all events perishing, and would that my end were near! I beg of thee, in thy kindness, to shew favour to me in all my affairs until God shall please to bring about what seemeth fit unto Him, and I will not oppose thee in word. — The jeweller replied, Nothing will quench this fire in thee except an interview with the person with whom thou art enamoured; but it should be in some other place than this, which is one of danger: it should be in a house of mine next to my own abode. The slave-girl came to me there, together with her mistress, and it is the place that she chose for herself: I desire, therefore, your interview with each other, and there shall ye complain one to another of what ye have suffered. — So 'Alee the son of Bekkár said, Do as thou desirest, and what thou seest fit is right.

I remained with him, says the jeweller, that night, conversing with him until the morning came, when I performed the morning-prayers, and went forth from him, and repaired to my abode. And I had not long remained there when the slave-girl came and saluted me, and I returned her salutation, and acquainted her with the plan decided upon between me and 'Alee the son of Bekkár; whereupon she said, Know that the Khaleefeh hath gone away from us, and that there is no one in our abode, and it is more safe for us, and better. I replied, What thou sayest is true; but it is not like this my house; for this is safer, and more suited to us. The slave-girl therefore said, It shall be as thou seest fit; and I go to my mistress to acquaint her with that which thou hast mentioned, and to propose to her what thou hast said.

She then repaired to her mistress, and made the proposal to her, and returned to my house, and said to me, My mistress acquiesceth in that which thou hast said. And she took forth from her pocket a purse containing some pieces of gold, saying to me, My mistress saluteth thee, and saith to thee, Take this, and procure for us with it what we require. — But I swore that I would not expend anything of it. So she took it again, and returned to her mistress, and said to her, He hath not accepted the money; but returned it to me. — And after the slave-girl had gone, I repaired to my other house, and removed thither, of the utensils and furniture, what the case required, and transported thither the vessels of silver and of china-ware, and prepared all that we required of food and drink; and when the slave-girl came again, and beheld what I had done, it pleased her; and she ordered me to bring 'Alee the son of Bekkár; but I replied, None shall bring him but thou.

Accordingly she went to him and brought him, attired in the most perfect manner, and with a brightened aspect; and when he came, I met him and welcomed him, and seated him upon a mattress suitable to his condition, and placed before him some sweet-scented flowers in vessels of china-ware and crystal, and conversed with him about an hour; after which, the slave-girl departed, and was absent until after the sunset-prayers, when she returned, accompanied by Shems-en-Nahár with two maids and none else. As soon as she beheld 'Alee the son of Bekkár and he beheld her, they both fell down fainting upon the floor, and remained so for an hour; and when they recovered, they drew near to each other, and sat conversing tenderly; and after this, they made use of some perfumes, and began to thank me for my conduct to them. I then said to them, Have ye any desire for food? And they answered, Yes. So I brought to them some food, and they ate until they were satisfied, and washed their hands; and I conducted them to another chamber, where I brought them the wine; and they drank it, and became merry: whereupon Shems-en-Nahár said to me, O my master, complete thy kindness, and bring to us a lute or some other musical instrument, that we may now perfect our enjoyment. I replied, On my head and my eye. And I arose, and brought a lute, and she took it and tuned it, and,

placing it in her lap, played upon it in an admirable manner, and sang these two verses: —

I have been so sleepless that it would seem as though I loved sleeplessness; and so emaciated that disease appears to be natural to me;
And my tears have flowed upon my cheek, burning it. Would that I knew if we shall meet after our separation!

She proceeded to sing verses so as to confound the mind, with various modulations and with pleasing allusions, and the hearers almost flew with delight at her admirable singing; and when we had remained seated some time, and the cups circulated among us, the damsel, in charming tones, sang some verses commencing thus: —

The beloved gave me a promise to meet me, and performed it on a night that I shall count as worth many.

After this, I left them in that house, and departed to the house in which I resided, and there passed the night, until the morning. And when the morning came, I performed my divinely-ordained prayers, and drank some wine,²² and sat thinking of going to them at my other house; and as I was sitting, lo, my neighbour came in to me, terrified, and said to me, O my brother, it was no light matter to me that befell thee this last night in thy other house. So I said to him, O my brother, and what hath happened? Acquaint me with that which hath occurred in my house. — He answered, The robbers who came to our neighbours yesterday, and murdered such a one and took his property saw thee yesterday removing thy things to thy other house, and came thither in the night, and took what thou hadst there, and murdered thy guests. — I arose, therefore, I and my neighbour, and we went to that house, and found it empty: nothing remained in it; and I was perplexed at my case, and said, As to the things, I care not for their loss; and if I borrowed some of them from my friends and they are lost, there is no harm in that; for they know my excuse in the disappearance of my property and the plundering of my house; but as to 'Alee the son of Bekkár, and the concubine of the Prince of the Faithful, I fear that their affair will be rumoured abroad, and it will be the cause of the loss of my life.

The jeweller then looked towards his companion, and said to him, Thou art my brother and my neighbour, and wilt conceal what I should not expose: what course of conduct, then, dost thou advise me to pursue? The man answered him, That which I advise thee to do is, that thou be on thy guard; for they who entered thy house and took thy property have murdered a most distinguished party from the palace of the Khaleefeh, and have murdered also a party from the house of the chief magistrate of the police, and the guards of the court search for them everywhere, and perhaps they will find them, and thy wish will be attained without any effort of thine. And when the jeweller heard these words, he returned to his house in which he resided, and said within himself, Verily that which hath happened to me is what Abu-

l-Hasan feared, and on account of which he departed to El-Basrah, and I have fallen into it.

The plunder of his house became publicly known among the people, and they came to him from every quarter; and some of them rejoiced at his misfortune, and some participated in his anxiety, while he uttered his complaints to them, and neither ate nor drank. And as he sat repenting, lo, one of his servants came in to him, and said to him, There is a person at the door who asketh for thee, whom I know not. So the jeweller went forth to him and saluted him, and found him to be a man whom he knew not; and the man said, I have something to say to thee. He therefore conducted him into his house, and asked him, What hast thou to say to me? The man answered, Go with me to thy other house. The jeweller said, And dost thou know my other house? And he answered, Thy whole case is known to me, and I know also that by which God will dispel thine anxiety. — So I said within myself (continues the jeweller), I will go with him whither he desireth. I then repaired with him to the house, and when the man saw the house, he said, It is without a door-keeper, and we cannot sit in it: come with me, therefore, to another house. And the man continued going about from place to place, and I with him, until the night overtook us; and I put no question to him. He ceased not on his way, and I with him, till we went forth into the open plain, saying, Follow me. And he hurried on, and I hurried behind him, until we arrived at the river, when he embarked with me in a boat, and the boatmen rowed with us, till we had crossed over to the other bank; whereupon he landed from the boat, and I landed after him, and he took my hand, and conducted me into a street which I had never entered before in the whole course of my life, and I knew not in what quarter it was. He then stopped at the door of a house, and opened it, and entered, taking me in with him, and locked the door with a lock of iron; after which, he led me along its passage till we came into the presence of ten men, who were as though they were one and the same man, and they were brothers.

When we went in to them, the man first mentioned saluted them, and they returned his salutation, and ordered me to sit down. So I seated myself, feeble from excessive fatigue; and they brought me some rose-water, and sprinkled it upon my face, and gave me to drink some wine, and placed before me some food. I therefore said [within myself], If there were anything injurious in the food, they would not eat with me. And when we had washed our hands, each of us returned to his place, and they said, Dost thou know us? I answered, No: nor in my life have I known your abode: nay, I know not him who brought me unto you. They then said, Acquaint us with thy story, and utter no falsehood. So I said, Know that my case is wonderful, and my affair is extraordinary. And are ye, I added, acquainted with aught of my story? They answered, Yes: we are the persons who took thy things last night, and we took thy friend, and her who was singing. And upon this I said, May God let down the curtain of his protection over you! Where are my friend and she who was singing? And they made a sign to me with

their hands, pointing to one side, and answered, Here: but by Allah, O our brother, none of us hath learnt their secret, and since we brought them we have had no interview with them, nor asked them respecting their condition, on account of the appearance of dignity and respectability which we have observed in them; and it was this which prevented our killing them. Acquaint us, therefore, with their true history, and thou shalt be secure of thine own safety and of theirs.

When I heard these words, says the jeweller, I almost died with fear and terror, and said to them, Know that, if generosity be lost, it is to be found only with you; and if I have a secret which I fear to reveal, none but your breasts will conceal it. And I proceeded to expatiate in this manner, and found that readiness in making the communication to them would be more advantageous than concealing it; so I acquainted them with all that had befallen me until I arrived at the end of the story. And when they heard my tale, they said, And is this young man 'Alee the son of Bekkár, and this female Shems-en-Nahár? And they excused themselves to both of them, and afterwards said to me, Verily, of that which we took from thy house, part is gone; and this is what hath remained of it. They then restored to me most of the things, and bound themselves to convey them back to their place in my house, promising also that they would restore to me the rest: but they became divided into two parties; one party on my side, and the other against me. After this, we went forth from that house. — Such was my case.

Now as to 'Alee the son of Bekkár, and Shems-en-Nahár, they were at the point of death through fear. I approached them and saluted them, and said to them, What can have happened to the slave-girl and the two maids, and whither have they gone? They answered, We have no knowledge of them. And we continued on our way until we arrived at the place where was the boat, when they put us into it; and it was the boat in which we had crossed over in the preceding evening. The boatman rowed with us until he had conveyed us to the opposite bank, and they landed us. But we had scarcely seated ourselves on the bank, when a troop of horsemen came and surrounded us on every side; whereupon the men who were with us sprang up in haste like eagles, and the boat returned to them, and they embarked in it, and it proceeded with them over the river, while I remained with 'Alee the son of Bekkár, and Shems-en-Nahár, upon the bank of the river, we being unable either to move or to remain at rest. The horsemen said to us, Whence are ye? And we were perplexed for the answer; and I said to them, Verily those whom ye beheld with us we know not; but we saw them here; and as to ourselves, we are singers, and they desired to take us to sing to them, and we escaped not from them save by stratagem and soft words: therefore liberate us on this occasion, since ye have witnessed their conduct.

The horsemen, however, looked towards Shems-en-Nahár and 'Alee the son of Bekkár, and said to me, Thou hast not spoken truth: if thou be a

person of veracity inform us who ye are, and whence ye are, and in which of the quarters of the city ye reside. And I knew not what to say; but Shems-en-Nahár arose and approached the chief of the horsemen, and spoke to him privately; whereupon he descended from his horse, and mounted her upon it, and, taking the bridle in his hand, led her along; and in like manner he did to 'Alee the son of Bekkár, and to me also. The chief of the horsemen then proceeded with us to a place on the bank of the river, and called out in his foreign language,²³ upon which there approached him a number of men, and he embarked us on board a boat, his companions embarking in another boat, and they rowed us on until we arrived at the palace of the Khaleefeh, while we suffered death from the excess of our fear. [Shems-en-Nahár having there landed,] we proceeded until we came to the place from which there was a way leading to our quarter, and there we landed, and we walked on, with a party of the horsemen cheering us by their company, till we entered the house [of 'Alee the son of Bekkár], when the horsemen who were with us bade us farewell, and went their way.

As to ourselves, we entered the house, and were unable to move from our place, not knowing morning from evening, and we continued thus until the morning came. And at the close of the day, 'Alee the son of Bekkár fell down in a fit, and the women and the men wept over him, as he lay prostrate and motionless; and some persons of his family came to me, and said, Tell us what hath happened to our son, and acquaint us with the cause of the state in which he is. I replied, O people, hear my words, and do nothing unpleasant to me; but be patient, and he will recover, and will acquaint you himself with his story. I then urged them, and impressed them with the fear of occasioning what would disgrace me with them, and while we were thus talking, lo, 'Alee the son of Bekkár moved in his bed, and his family rejoiced, and the people dispersed from him, and his family forbade me from quitting him. They sprinkled some rose-water upon his face, and when he recovered, and scented the air, they began to ask him respecting his state, and he commenced acquainting them; but his tongue would not turn an answer quickly. After this, he made a sign to them that they should give me liberty to repair to my abode.

Accordingly, they suffered me to go, and I went forth, scarcely believing in my escape, and proceeded to my house, between two men, until I arrived and went in to my family; and when they beheld me in that state, they slapped their faces; but I made a sign to them with my hands that they should be silent, and they were silent. Then the two men went their way; and I rolled about in my bed the rest of the night, and awoke not till the mid-hour between sunrise and noon, when I found my family surrounding me, and saying, Who hath brought misfortune upon thee, and by his wickedness smitten thee? And I said to them, Bring me some wine. So they brought it, and I drank of it until I was satisfied, and then said to them, There hath happened what hath happened. And they went their way. And after this, I excused myself to my companions, and inquired of them

respecting the things that had gone from my house, asking if any of the property had returned. They answered, A portion hath returned; for a man came and threw it down within the door of the house, and we saw him not. So I comforted myself, and remained in my house two days, unable to rise from my place; after which I fortified myself, and walked to the bath, with my heart troubled respecting the Son of Bekkár, and Shems-en-Nahár, having heard no tidings of them during that period, and having been unable to go to the house of 'Alee the son of Bekkár, and unable to rest in my place through my fear for myself. I then repented before God (whose name be exalted!) of the actions that had been committed by me, and praised Him for my safety.

And after a while, my mind suggested to me to repair to that place, and to return immediately; and when I was about to go, I beheld a woman standing, and looked attentively at her, and lo, she was the slave-girl of Shems-en-Nahár; and when I knew her, I went on, and hastened in my pace; but she followed me, and I was alarmed at her: and every time that I looked at her, fear of her overcame me, while she continued saying, Stop, that I may tell thee something. I, however, paid no regard to her, and stopped not until I came to a mosque in a place where there were no people; whereupon she said to me, Enter this mosque, that I may say a word to thee, and fear nothing. And she conjured me; so I entered the mosque, and she entered after me; and I performed the prayers of two rek'ahs; after which I approached her, sighing, and said to her, What dost thou desire? And she asked me respecting my state, and I told her what had happened to me and to 'Alee the son of Bekkár, and said to her, What is thy story? She answered, Know that when I saw that the men had broken open the door of thy house, and entered, I feared them, apprehending that they were from the Khaleefeh, and that they would take me and my mistress, and we should perish immediately; so I fled over the terraces, together with the two maids, and we cast ourselves down from a high place among a party of people, and fled thence until we arrived at the palace of the Khaleefeh, in a most ignominious plight.

We kept our affair secret, and remained in a state of torture as on hot embers until the next night became dark, when I opened the river-gate, and summoned the boatman who conveyed us away on the former night, and said to him, We know not what is become of my mistress; therefore take me in the boat that I may search for her upon the river: perhaps I may obtain some tidings of her. So he conveyed me in the boat, and proceeded with me along the river until midnight, when I saw a boat approaching the gate, with a man rowing in it, and other men,²⁴ and a woman lying prostrate among them; and the boatman continued rowing on until he arrived at the shore; and when the woman landed, I looked attentively at her, and lo, she was Shems-en-Nahár. I therefore landed and went to her, stupefied with joy at beholding her after I had despaired of seeing her again; and when I came before her, she ordered me to give to the man who had brought her a thousand pieces of

gold. Then I and the two maids carried her and laid her upon her bed, and she continued during the rest of that night in a troubled state; and when the morning came, she forbade the female slaves and eunuchs to come in to her or to approach her that day. But on the following day she recovered, and I found her as though she had come forth from a burial-ground; so I sprinkled some rose-water upon her face, and changed her clothes, and washed her hands and her feet, and ceased not to persuade her until I excited in her a desire for some food; and I gave her some wine to drink, though she had no appetite for it.

And when she took the air, and strength returned to her, I said to her, O my mistress, have a regard for thyself, for thou hast suffered difficulties enough, and hast been at the point of destruction. But she replied, O good slave-girl, death were easier to me than that which hath befallen me; for it seemed that I should be killed, and that no stratagem could save me; because the robbers, when they took us from the house of the jeweller, asked us and said, Who art thou, and what is thy condition? — but I answered, I am a singing girl: — and they believed me: then they asked 'Alee the son of Bekkár respecting himself, and said to him, Who art thou, and what is thy condition? — and he answered, I am of the common people. And they took us, and we proceeded with them until they brought us to their abode, and we hastened with them, through the excess of our fear; and when they had rested with us at their dwelling, they looked at me, and, seeing the apparel and necklaces and jewels with which I was decked, they disbelieved my assertion, and said, These necklaces belong not to one of the female singers. They then said to me, Be veracious to us, and tell us the truth. What is thy history? — But I returned them no answer, saying within myself, Now will they kill me for the ornaments and apparel that are upon me: — and I uttered not a word.

And they looked towards 'Alee the son of Bekkár, and said to him, And whence art thou; for thine appearance is not that of the common people? But he was silent. We concealed our affair, and wept. And God inclined the hearts of the robbers towards us; and they said to us, Who is the owner of the house in which ye were? We answered them, Its owner is such a one, the jeweller. And one of them said, I know him well, and I know that he is residing in his other house, and I will take upon myself to bring him to you immediately. And they agreed together to put me in a place by myself, and 'Alee the son of Bekkár in a place by himself, and said to us, Rest ye, and fear not that your affair will be revealed, for ye are secure from us. Then their companion went to the jeweller, and brought him, and he revealed our case to them, and we went in to him; after which, one of the men provided for us a boat, and they placed us in it, and crossed over with us to the opposite bank, and, having landed us there, departed. And a troop of horse, of the patrol, came, and said, Who are ye? So I spoke with the chief of the patrol, and said to him, I am Shems-en-Nahár, the concubine of the Kha-leefeh: I made myself merry with wine, and went forth to visit some of my

acquaintances among the wives of the wezeers, and the robbers came upon me, and took me, and brought me to this place, and when they beheld you they fled; and I am able to requite thee. And when the chief of the horsemen heard my words, he knew me, and, descending from his horse, mounted me upon it, and in like manner he did to 'Alee the son of Bekkár and to the jeweller; and in my heart now burneth a flame of fire on their account, especially for the jeweller, the companion of the Son of Bekkár: repair, therefore, unto him, and salute him, and inquire of him respecting 'Alee the son of Bekkár.

I blamed her (said the slave-girl) for what she had done, and cautioned her, saying to her, O my mistress, fear for thyself: — but she cried out at me, and was angry at my words. I then arose and departed from her, and came unto thee; but found thee not; and I feared to go to the Son of Bekkár; ²⁵ so I stood looking out for thee, that I might ask thee respecting him, and know in what state he is. And I beg of thy goodness that thou wilt receive from me some money; for probably thou borrowedst some things of thy friends and thou hast lost them, and it is necessary that thou make a compensation to them for such of their things as have been lost in thy house. — So I replied, says the jeweller, I hear and obey. I then walked with her until we came near to my house, when she said to me, Stop here until I return to thee. And she departed, and returned bringing the money, and gave it to me, saying, O my master, in what place shall we meet thee? I answered her, I will go to my house immediately, and will endure hardship for thy sake, and devise some means of procuring thee access to him; for access to him is difficult at the present time.

She then bade me farewell, and departed, and I carried the money to my abode, and, counting it found it to be five thousand pieces of gold; and I gave some of it to my family, and to every one who had anything in my possession I gave a compensation. After this, I took my young men, and repaired to the house from which the things had been lost, and brought the carpenters and the builders, and they restored it to its former state; and I placed my female slave in it, and forgot what had happened to me. I then went to the house of 'Alee the son of Bekkár, and when I arrived there, his slaves accosted me, and one of them said to me, The slaves of our master have been seeking thee night and day, and he hath promised them that whosoever of them bringeth thee to him he will emancipate him; so they are searching for thee, but know not where thou art. Vigour hath returned to my master; but he recovereth and relapseth frequently: and when he recovereth, he mentioneth thee, and saith, Ye must bring him unto me for a moment, and he shall return and go his way. — So I went with the young man to his master, and found him unable to speak; and when I beheld him, I seated myself at his head, and he opened his eyes, and, seeing me, he wept, and said to me, Thou art welcome. I then raised him, and seated him, and pressed him to my bosom; and he said to me, Know, O my brother, that since I laid myself down I have not sat up until now; and praise be to God

for my beholding thee! — I continued raising him, says the jeweller, until I placed him upon his feet, and made him walk some paces, and changed his clothes, and he drank some wine; and when I saw in him signs of vigour, I related to him what had happened with the slave-girl; no one else hearing me; after which I said to him, Brace up thy nerves, for I know what thou sufferest. And he smiled, and I said to him, Thou wilt experience nothing but what will rejoice thee and cure thee.

Then 'Alee the son of Bekkár gave orders to bring a repast; and they brought it; and he made a sign to his young men, whereupon they dispersed; and he said to me, O my brother, hast thou seen what hath befallen us? And he excused himself to me, and asked me how I had been during the late period. So I acquainted him with all that had happened to me from first to last; and he wondered, and said to the servants, Bring me such and such things. And they brought him costly furniture, and articles of gold and silver, more than I had lost, and gave to me all of them; and I sent them to my house, and remained with him the next night. And when the morning broke, he said to me, Know that to everything there is an end; and the end of love is death or union; and I am nearer unto death: would that I had died, then, before that which hath happened to me! Had not God been propitious to us, we had been disgraced; and I know not what will effect my deliverance from my present state. Were it not for my fear of God, I would hasten my own destruction. And know, O my brother, that I am like the bird in the cage, and that my life is expiring in consequence of my distresses; but it hath a known period, and a decreed end. — And he poured forth his tears; and I said to him, O my master, know that I purpose repairing to my house: for perhaps the slave-girl will return to me with news. He replied, There will be no harm in thy doing so; but return quickly to acquaint me.

I therefore took leave of him, and departed to my house; and I had scarcely sat down when I beheld the slave-girl approaching, weeping and wailing; and I said to her, What is the cause of this? — O my master, she answered, know that an event hath happened to us from which we are in fear; for when I went away from thee yesterday, I found my mistress incensed against one of the two maids who were with us that night, and she gave orders to beat her; and she feared her mistress, and fled; and one of the officers charged to keep the door met her, and took her, and desired to send her back to her mistress. But she gave him a hint, and he coaxed her, and desired her to make known her case, upon which she acquainted him with our proceedings; and the news reached the Khaleefeh, and immediately he gave orders to remove my mistress Shems-en-Nahár and all her property to his own palace, and appointed twenty eunuchs to guard her. I have not yet had an interview with her, nor acquainted her with the cause; but I suspect it is on that account, and therefore am in fear for myself, and am perplexed, O my master, not knowing what stratagem to employ in my affairs and hers, and she hath no one more faithful in keeping a secret than

myself. Go thou, therefore, O my master, to 'Alee the son of Bekkár, quickly, and acquaint him with this, in order that he may be prepared; and if the affair be exposed, we will contrive some means for our own escape. — Upon this, says the jeweller, excessive anxiety overcame me, and the universe became dark before my face at the words of the slave-girl. She proposed her departure, and I said to her, What is thy advice? — It is my advice, she answered, that thou hasten to 'Alee the son of Bekkár, if he be thy friend, and thou desire his escape: thine be it to communicate this news to him quickly; and be it mine to apply myself to learn further news. She then bade me farewell, and went forth.

And when the slave-girl had gone away, I arose and went forth after her, and repaired to 'Alee the son of Bekkár. I found him holding forth to himself expectations of union, and soothing himself with impossibilities; and when he saw that I had returned to him quickly, he said to me, I see thee to have come back to me immediately. I replied, Cease to indulge thine attachment and to promise thyself success, and abstain from thus busying thy mind; for an event hath occurred that may occasion the loss of thy life and thy property. And when he heard these words, his condition became changed, and he was agitated, and said, O my brother, acquaint me with that which hath happened. — O my master, I replied, know that such and such things have happened, and if thou remain in this thy house till the close of the day, thou wilt inevitably perish. And 'Alee the son of Bekkár was confounded, and his soul almost quitted his body, and he exclaimed, Verily to God we belong, and verily to Him we return! — and said, What shall I do, O my brother; and what is thy advice? I answered, My advice is, that thou take with thee as much of thy property as thou canst, and of thy young men such as thou confidest in, and that thou repair with us to another country before this day shall have expired. And he said to me, I hear and obey.

He then arose, perplexed at his case, now walking, and now falling down, and took what he could, and made an excuse to his family, charging them with such orders as he desired, and, taking with him three loaded camels, mounted his horse. I also had done the same, and we went forth privately, and stopped not in our journey during the rest of the day and the next night, until the close of the night, when we put down our loads, and tied up our camels' feet, and slept; and, being overcome by fatigue, we were neglectful of ourselves; and lo, robbers surrounded us, and took all that we had with us, and slew the young men on their attempting to defend us. They then left us in our place, in a miserable condition, after they had taken away the property; and when we had arisen, we proceeded until morning, and arrived at a town, and, entering it, repaired to its mosque, stripped of our clothing.

We sat in one side of the mosque the remainder of the day, and passed the next night in it, without food or drink; and at daybreak we performed the morning-prayers, and sat down again; and lo, a man entered, and

saluted us, and, after performing the prayers of two rek'ahs, looked towards us and said, O men, are ye strangers? We answered, Yes: robbers have intercepted us and stripped us, and we entered this town, but know not in it any one with whom to lodge. So the man said to us, Will ye arise and accompany me to my house? I said, therefore, to 'Alee the son of Bekkár, Arise and let us go with him, and save ourselves from two troubles: the first is, that we fear some one may come in to us who knoweth us in this mosque, and so we may be disgraced: and the second, that we are strangers, and have no place in which to lodge. And 'Alee the son of Bekkár replied, Do what thou wilt. The man then said to us a second time, O poor men, comply with my desire, and come with me to my abode. I therefore replied, We hear and obey. And the man took off, and gave to us, part of his own clothing, and clad us, and spoke kindly to us; and we arose and went with him to his house; and he knocked at the door, and there came forth to us a young eunuch, who opened the door; and the man, the owner of the house, entered, and we entered after him. He then gave orders to bring a wrapper, containing clothes, and pieces of muslin for turbans, and clad us with two suits, and gave us two pieces of muslin, and we turbaned ourselves, and sat down; and lo, a slave-girl approached us with a table, and placed it before us, and we ate a little; after which, the table was removed, and we remained with him until night.

And 'Alee the son of Bekkár sighed, and said to me, O my brother, know that I am inevitably perishing, and I desire to give thee a charge, which is this: that when thou seest me to have died, thou repair to my mother, and acquaint her, that she may come to this place for the sake of receiving the visits of condolence for me, and be present at the washing of my corpse; and exhort her to bear my loss with patience. He then fell down in a fit; and when he recovered, he heard a damsel singing at a distance, and reciting verses: and he listened to her and heard her voice; one moment becoming insensible; and another, recovering; and another, weeping in his anguish and grief at that which had befallen him: and he heard the damsel sing, with charming modulations, these verses:

Separation hath quickly intervened between us, after intimate intercourse and friendship and concord.

The vicissitudes of fortune have disunited us. Would that I knew when would be our meeting!

How bitter is separation after union! Would that it never gave pain unto lovers!

The strangulation of death is short, and ceaseth; but the disjunction of the beloved ever tortureth the heart.

And as soon as 'Alee the son of Bekkár had heard her song, he uttered a groan, and his soul quitted his body.

When I saw that he was dead, says the jeweller, I gave a charge respecting him to the master of the house, and said to him, Know that I am going to Baghdád to acquaint his mother and his other relations, that they may

come to prepare his funeral. I then repaired to Baghdád, and entered my house, and changed my clothes; after which, I went to the house of 'Alee the son of Bekkár. And when his young men saw me, they came to me and inquired of me respecting him; and I asked them to beg permission for me to have an interview with his mother; and she gave me permission. So I entered and saluted her, and said, Verily, when God decreeth an event, there is no escaping from it; and a soul cannot depart but by the permission of God, according to the decree which prescribeth its terms. And from these words, the mother of 'Alee the son of Bekkár inferred that her son had died; and she wept violently, and then said to me, By Allah, I conjure thee to tell me: hath the soul of my son been taken? But I could not return her an answer, through the excess of my grief: and when she saw me in this state, she was suffocated with weeping, and fell upon the floor in a fit; and as soon as she recovered, she said, How did it happen to my son? I replied, May God abundantly compensate thee for his loss! — and then acquainted her with all that had happened to him, from beginning to end. She said, Did he give thee any charge? And I answered her, Yes: — and informed her of that with which he had charged me, and said to her, Hasten to perform his funeral. But on hearing my words, she fell down again, in a swoon: and when she recovered, she resolved to do as I had charged her.

I then returned to my house, thinking, on my way, upon the charms of his youth; and while I was thus proceeding, lo, a woman laid hold upon my hand; and, looking at her, I saw her to be the slave-girl who used to come from Shems-en-Nahár. Despondency had overcome her; and when we recognised each other, we wept together until we arrived at the house, when I said to her, Hast thou become acquainted with the case of 'Alee the son of Bekkár? She answered, No, by Allah. And I related to her what had happened to him, and then said to her, And in what state is thy mistress? — The Prince of the Faithful, she answered, would not listen to what any one said against her, in consequence of the violence of his love for her; but regarded all her actions in a favourable light, and said to her, O Shems-en-Nahár, thou art dear in my estimation, and I will endure with thee in spite of thine enemies. He then gave orders to furnish a gilded apartment, and an elegant closet; and she became in high favour with him in consequence of that event. And it happened that he was sitting to take his usual beverage, and the concubines were before him, and he ordered them to sit in their places, and seated Shems-en-Nahár by his side (but her patience had failed, and her disorder had increased); and he then commanded one of the female slaves to sing: so, she took the lute and struck its chords and sang thus: —

Many a one hath invited me to love, and I have yielded; and my tears write the tale
of my transport upon my cheek;
As if the drops from the eye were acquainted with our case, and revealed what I hid,
and hid what I revealed.

Why, then, desire I secrecy, or the concealment of my love, when the violence of my passion for thee sheweth what I feel?
 Death hath become pleasant to me since the loss of those I love; but would that I knew what would please them after me!

And when Shems-en-Nahár heard that slave-girl's song, she was unable to keep her seat, and fell down in a fit. The Khaleefeh threw down the cup, and drew her towards him, and cried out, and the female slaves raised a clamour, and the Prince of the Faithful, turning her over, found that she was dead. He lamented for her death, and gave orders to break all the kánoons²⁶ and other instruments of music that were there, and removed her corpse to a closet, where he remained with it for the rest of the night;²⁷ and when the day broke, he made preparations for her funeral, and commanded to wash and shroud and bury her, and mourned for her greatly, asking no questions respecting her condition, or her past conduct.

The slave-girl then said, I conjure thee by Allah that thou acquaint me with the period when the funeral-procession of 'Alee the son of Bekkár is to set forth, and that thou let me be present at his burial. So I replied, As for myself, in whatsoever place thou desirest, thou shalt find me; but as for thee, who can obtain access to thee in the place where thou residest? She said, however, The Prince of the Faithful, when Shems-en-Nahár died, emancipated her female slaves, on the same day, and I am one of them, and we are staying at her tomb, in such a place.²⁸ I therefore arose and went with her, and, arriving at the burial-ground, visited the tomb of Shems-en-Nahár, and then went my way, and remained waiting for the funeral-procession of 'Alee the son of Bekkár until it arrived, when the people of Baghdád went forth to join it, and I went with them: and I found the slave-girl among the women, and she was the most violent of them in lamentation; and I never witnessed in Baghdád a greater funeral-procession than this. We pursued our way, densely crowding together, until we came to his tomb, and buried him; and I have not discontinued my visits to his tomb, nor to that of Shems-en-Nahár.

THE PRINCE KAMAR-EZ-ZEMÁN AND THE PRINCESS BUDOOR
AND WHAT CAME OF THE 'EFREET'S BEAUTY CONTEST ¹

THERE was, in ancient times, a King named Sháh-Zemán,² possessing numerous troops and attendants and guards. He dwelt in the Islands of Khálidán,³ which are adjacent to the country of the Persians;⁴ and had married four daughters of Kings, besides whom he had among his female slaves sixty concubines. His age, however, was advanced, and his bones were wasted, and he had not been blessed with a son: so he meditated in his mind, and mourned and was disquieted, and complained of this to one of his wezeers, saying, I fear that, when I die, my kingdom will be lost; for I have no son to succeed to it after me. But the Wezeer replied, Perhaps God will yet bring to pass some event: therefore place thy reliance upon God, O King, and perform the ablution, and recite the prayers of two rek'ahs.⁵ It is also my advice that thou give a banquet, and invite to it the poor and the needy, and let them eat of it and pray to God (whose name be exalted!) that He may bless thee with a son: perchance there may be among them a pure soul, whose prayer, being righteous, will be answered:⁶ After that thou wilt probably obtain thy desire. — The King complied with his advice, and his wife conceived, and when she had completed her months she gave birth to a male child like the unclouded full moon in the dark night: so he named him Kamar-ez-Zemán.⁷ He rejoiced at his birth with the utmost joy, and they decorated the city for seven days; the drums were beaten, and the messengers imparted the glad tidings; the nurses and the midwives carried him, and he was reared with magnificence and fondness until he attained the age of fifteen years.

He was of surpassing beauty and comeliness, and justness of stature and form, and his father loved him so that he could not be absent from him by night nor by day; and the King Sháh-Zemán complained to one of his wezeers of the excess of his love for his son, saying, O Wezeer, I fear for my son Kamar-ez-Zemán from the calamities and accidents of fortune, and desire to marry him during my life. The Wezeer therefore replied, Know, O King, that marriage is laudable, and there will be no harm in thy marrying thy son during thy life. So upon this the King Sháh-Zemán said, Bring hither to me my son Kamar-ez-Zemán. And he came, and hung down his head towards the ground in modesty before his father. His father then said to him, O Kamar-ez-Zemán, know that I desire to marry thee and to rejoice in thee during my life. But he replied, Know, O my father, that I have no need of

marriage, and my soul inclineth not to women; for I have found books with narratives of their fraudulence, and miracles have been occasioned by their cunning. The poet hath said, —

If ye ask my opinion of women, I will tell you that I am a physician acquainted with their affairs:

When the head of a man hath become gray, or his wealth is diminished, he hath no share of their affection.

And another hath said, —

Oppose women; for so wilt thou obey [God] becomingly since the youth will not prosper who giveth them his rein

They will hinder him from attaining perfection in his excellencies though he pass a thousand years in the study of science.

— After reciting these verses he added, O my father, marriage is a thing that I will never do, though I be made to drink the cup of perdition. And when the King Sháh-Zemán heard these words of his son, the light became darkness before his face, and he was grieved excessively at the want of obedience which his son Kamar-ez-Zemán manifested towards him: yet, from the love that he bore him, he repeated not what he had said, nor provoked him to anger: on the contrary, he shewed favour and regard towards him, and treated him with every kind of fondness that could draw affection to the heart.

Meanwhile, Kamar-ez-Zemán increased every day in beauty and comeliness, and in elegance and tenderness of manner. The King Sháh-Zemán bore with him patiently for a whole year, until he became perfect in eloquence and grace: mankind were ravished by his beauty, and every zephyr that blew wafted the praises of his loveliness: he became a temptation unto lovers, and as a paradise to the desirous; sweet in his speech; his face put to shame the full moon; he was endowed with justness of stature and form, and with graceful and engaging manners, resembling a twig of the Oriental willow or an Indian cane, and his cheek supplied the place of the anemone, as his figure did that of the willow-branch. He was graceful as the poet hath said in thus describing him: —

He appeared, and they said, Blessed be Allah! Glory be to Him who moulded and perfected him!

He is King of the comely universally; for all of them have become subjects unto him. The moisture of his mouth is like melted honey; and his teeth are like pearls joined together.

All charms are united in him alone, and all mankind are confounded at his loveliness. Beauty hath written upon his cheek, I acknowledge that no one is comely but he.

Now when he had completed another year, his father called him and said to him, O my son, wilt thou not listen to my words? And upon this Kamar-ez-Zemán fell down upon the floor before his father, through awe and shame, and said to him, O my father, how should I refuse to attend to thy words, when God hath commanded me to obey thee, and to abstain from opposing

thee? So the King Sháh-Zemán continued, Know, O my son, that I desire to marry thee and to rejoice in thee during my life, and to make thee Sultán over my dominions before my death. But when Kamar-ez-Zemán heard these words of his father, he hung down his head for a while; after which he raised it, and replied, O my father, this is a thing that I will never do, though I be made to drink the cup of perdition. I know that God hath imposed on me the obligation of yielding obedience unto thee; but by his claims upon thee I conjure thee that thou constrain me not to marry: and think not that I will marry during the whole course of my life; for I have perused the books of the former and the later generations, and known all the calamities and misfortunes that have happened to them through the disturbances occasioned by women, and their endless artifice, and the disasters that have proceeded from them. How excellent is the saying of the poet: —

He whom shameless women have entrapped will never see deliverance,
 Though he build a thousand castles encrusted over with lead;
 For their construction will not avail: the fortresses will not profit.
 Verily women are treacherous to every one near and distant:
 With their fingers dyed with hennà; with their hair arranged in plaits;
 With their eyelids painted with kohl; they make one to drink of sorrows.⁸

— And when the King Sháh-Zemán heard these words from his son Kamar-ez-Zemán, and understood the verses that he quoted, he returned him not an answer, from the excess of his affection for him; but treated him with increased favours and consideration.

The assembly broke up immediately; and after it was dissolved, the King Sháh-Zemán summoned his Wezeer, and in private said to him, O Wezeer, tell me what I shall do in the affair of my son Kamar-ez-Zemán; for I consulted thee on the subject of marrying him as preparatory to making him Sultán, and thou advisedst me to do so, and to mention the matter of marriage to him: so I proposed it to him, and he disobeyed me: acquaint me, therefore, now, with that which thou seest to be best. The Wezeer replied, That which I advise thee to do, O King, is, that thou have patience with him for another year; and when thou desirest to speak to him after that on the subject of marriage, speak not to him privately, but address him on a judgment-day, when all the emeers and wezeers are present, and all the troops are standing before thee. Then, when all these are assembled, send to thy son Kamar-ez-Zemán, and summon him to thy presence; and when he hath come, address him on the subject of marriage in the presence of all the emeers and wezeers, and the chamberlains and lieutenants, and other lords of the empire, and the soldiers and the impetuous warriors; for he will be bashful before them, and will not be able to oppose thee in their presence. — And when the King Sháh-Zemán heard these words of his Wezeer, he rejoiced exceedingly; he approved of the Wezeer's advice, and bestowed upon him a magnificent robe of honour.⁹

The King Sháh-Zemán had patience with his son Kamar-ez-Zemán another year; and every day that passed over him, the latter increased in beauty and loveliness, and in elegance and consummate grace, until he had nearly attained the age of twenty years. God clad him with the apparel of comeliness, and crowned him with the crown of perfection: his eye was more enchanting than Hárout; ¹⁰ and the play of his glance, more seductive than Et-Tághoot: ¹¹ his cheeks shone with redness; and his eyelashes scorned the sharp, piercing sword: ¹² the whiteness of his forehead resembled the shining moon; and the blackness of his hair was like the dark night. — The King Sháh-Zemán, having attended to the words of the Wezeer, waited another year until a festival-day, when the King's court was attended by all the emeers and wezeers, and the chamberlains and other lords of the empire, and the soldiers and impetuous warriors. He then sent for his son Kamar-ez-Zemán, who, when he came, kissed the ground before him three times, and stood before his father with his hands placed together behind his back. ¹³

And his father said to him, Know, O my son, that I have summoned thee on this occasion before the present assembly, with all the troops before me, for the purpose of giving thee a command, and do not thou oppose me in that which I say. It is, that thou marry; for I desire to marry thee to a daughter of one of the Kings, and to rejoice in thee before my death. — But when Kamar-ez-Zemán heard these words of his father, he hung down his head for a while towards the ground; and afterwards, raising it towards his father, the madness of youth affected him, and the ignorance of a stripling's age, and he replied, As to myself, I will never marry, though I be made to drink the cups of perdition: and as to thee, thou art a man of great age and of little sense. Hast thou not asked me before this day, twice before the present occasion, on the subject of marriage, and I would not consent to the proposal? ¹⁴ — Then Kamar-ez-Zemán unclasped his hands from behind his back, and tucked up his sleeves from his arms, before his father, in his anger.

His father was abashed and ashamed, because this had happened before the lords of his empire, and the soldiers who were present at the festival: but presently the royal energy returned to him, and he cried out at his son, and terrified him; and, calling to the memlooks, commanded them to seize him. They therefore laid hold upon him; and he ordered them to bind his hands behind him, and they did so, and led him forward before his father. He hung down his head in fear and timidity, his face and his forehead were bespangled with moisture, and his shame and confusion were excessive, while his father abused him and reviled him, saying to him, Wo to thee, O base-born, and nursling of impurity! ¹⁵ How couldst thou presume to make me this reply before my soldiers and armies? But hitherto no one hath chastised thee. Knowest thou not that this which thou hast done, had it proceeded from any one of the common people, it had been disgraceful in him? — He then commanded the memlooks to loose the cords that bound his hands behind him, and to imprison him in one of the towers of the castle.

The farráshes, ¹⁶ therefore, immediately went into the saloon that was in

the tower, and swept it, and wiped its pavement; and they placed in it a couch for Kamar-ez-Zemán, upon which they spread a mattress and a leathern covering; and they put for him a cushion, and a large lantern and a candle; for the place was dark in the daytime. Then the memlooks conducted Kamar-ez-Zemán into this saloon, and stationed a eunuch at its door. And when they had done this, Kamar-ez-Zemán ascended the couch, with broken spirit and mourning heart. He had already blamed himself, and repented of his injurious conduct to his father, when repentance availed him not, and he exclaimed, Malediction upon marriage and girls and deceitful women! Would that I had attended to my father's command and married; for if I had done so, it had been better for me than being in this prison! — Thus did it befall Kamar-ez-Zemán.

Now as to his father, he remained upon his throne during the rest of the day until sunset, when he retired with the Wezeer, and said to him, Know, O Wezeer, that thou hast been the cause of all this which hath happened between me and my son, by the advice that thou gavest me; and what dost thou counsel me to do now? — O King, answered the Wezeer, leave thy son in the prison for a period of fifteen days: then summon him before thee, and command him to marry; for he will never oppose thee again. And the King received this advice of the Wezeer, and slept that night with a heart troubled on account of his son; for he loved him excessively, because he had no son beside him. The King Sháh-Zemán used to remain without sleep every night until he put his arm under the neck of Kamar-ez-Zemán, and then he slept. So he passed that night with a heart disordered on his account, and remained turning over from side to side as though he were lying upon the burning embers of Hell: uneasiness overcame him, and sleep visited him not all that night: his eyes poured forth tears, and he repeated the words of the poet: —

My night is tedious, while the slanderers sleep. It is enough that thy heart is terrified
by separation.

I exclaimed, while my night was prolonged by anxiety, O light of the morning, wilt thou
not return?

But as to Kamar-ez-Zemán, when night came, the eunuch placed before him the lantern, and lighted the candle, which he placed in a candle-stick; and after this he brought him some food. So he ate a little, and sat expostulating with himself for his ill manners towards his father the King Sháh-Zemán, saying, Knowest thou not that the son of Adam is a dependant of his tongue, and that the tongue of a man is that which betrayeth him into perils? Thus he continued to expostulate with himself, and to blame himself, until tears overcame him; his aching heart was tortured, and he repented extremely of that which his tongue had uttered against his father. And when he had finished his repast, he demanded water to wash his hands, and cleansed them of what adhered to them from the food. He then performed the ablution preparatory to prayer, and recited the prayers of sun-

set and nightfall; after which he sat upon the couch, reciting the *Kur-án*.¹⁷ He recited the Chapters of "The Cow" and "The Family of 'Emrán" and "Yá-Seen" and "The Compassionate" and "Blessed be He in Whose hand is the Kingdom" and the "Two Preventives," and finished by supplication, and seeking refuge with God.¹⁸

Having done this, he laid himself on the couch, upon a mattress covered with Maadinee satin,¹⁹ and when he desired to sleep, he took off his outer clothes, and slept in a shirt of delicate waxed stuff, having upon his head a blue kerchief of the fabric of Marw,²⁰ and appearing like the moon in its fourteenth night. He then covered himself with a sheet of silk, and slept with the lighted lantern at his feet, and the lighted candle at his head; and he continued asleep until the first third of the night had expired, not knowing the hidden event that awaited him, and what God, who knoweth all secrets, had decreed to befall him.

Now the saloon and the tower were ancient, and had been deserted for many years; and in the tower²¹ was a Roman²² well, inhabited by a Jinneeyeh of the posterity of Iblees the accursed. The name of that Jinneeyeh was Meymooneh²³ the daughter of Ed-Dimiryát, one of the celebrated Kings of the Jánn.²⁴ And when Kamar-ez-Zemán had remained asleep until the first third of the night had passed, this 'Efreeteh ascended from the Roman well to repair towards heaven for the purpose of listening by stealth;²⁵ and on reaching the upper part of the well, she saw a light shining in the tower, contrary to what was usual. She had resided in that place for a long period of years, and said within herself, I have never witnessed anything like this before. And she wondered at this thing extremely, inferring that some strange cause had occasioned it. She then proceeded in the direction of the light, and found that it issued from the saloon: so she entered it, and saw the eunuch sleeping at its door; and when she entered the saloon,²⁶ she found a couch placed there, with the form of a man sleeping upon it, and a lighted candle at his head, and a lighted lantern at his feet; and the 'Efreeteh wondered at this sight.

She advanced towards it by little and little, and, relaxing her wings, stood over the couch, and removed the sheet from his face, and looked at him. She remained for an hour in a state of astonishment at his beauty and loveliness, and found that the light of his face surpassed that of the candle: it gleamed with splendour: his eyes had been wantoning like those of the gazelle, and were intensely black; his cheeks were brilliantly red, and his eyelids were languishing; his eyebrows were arched; and his odour diffused itself like fragrant musk. At the sight of him, Meymooneh the daughter of Ed-Dimiryát extolled the perfection of God, and exclaimed, Blessed be Allah, the best of creators! — for this 'Efreeteh was of the believing Jinn. So she continued a while gazing at the face of Kamar-ez-Zemán, exclaiming, there is no deity but God! — and wishing, but without envy, that she were like him in beauty and loveliness. She said within herself, By Allah, I will not injure him, nor suffer any one to hurt him,

but from every evil I will ransom him; for this comely face deserveth nothing save that people should gaze at it and extol the perfection of God: but how could his family leave him neglected in this ruinous place! If any of our Márids came up unto him now they would destroy him. The 'Efreeteh then bent over him, and kissed him between his eyes; after which she let down the sheet over his face, and covered him with it.

Having done this, she spread her wings, and soared aloft towards heaven. She rose from the precincts of the saloon, and continued her upward flight through the sky until she drew near to the lowest heaven, when she heard the flapping of wings flying through the air. So she proceeded in the direction of their sound, and when she approached the being to whom they belonged, she found him to be an 'Efreet, named Dahnash, whereupon she pounced upon him like a hawk. When Dahnash, therefore, perceived her, and knew that she was Meymooneh, the daughter of the King of the Jinn, he feared her; the muscles of his side quivered, and he implored her favour, saying to her, I conjure thee by the Most Great Name, and by the most noble talisman,²⁷ engraved upon the seal of Suleymán, that thou treat me with benevolence, and hurt me not! And when Meymooneh heard these words of Dahnash, her heart was moved with tenderness towards him, and she said to him, Thou hast conjured me by a mighty oath; but I will not liberate thee until thou hast informed me whence thou art now come. — O mistress, he replied, know that I come from the further extremity of the country of China, and from among the islands, and I will acquaint thee with a wonder that I have beheld this night; and if thou find my words to be true, do thou suffer me to go my way, and write me a document in thine own hand declaring that I am thine emancipated slave, so that no one of the bands of the Jinn, either of the upper who fly or of the lower or those who dive,²⁸ may oppose me. Meymooneh said to him, And what hast thou seen this night, O Dahnash? Acquaint me, and tell me no falsehood, desiring by thy lie to escape from my hand; for I swear by the inscription engraved upon the stone of the seal of Suleymán the son of Dáood (on both of whom be peace!), that, if thy words be not true, I will pluck out thy feathers with my hand, and tear thy skin, and break thy bones. — Then the 'Efreet Dahnash the son of Shemhoorish²⁹ the Flyer said to her, If my words be not true, do with me what thou wilt, O my mistress. And he proceeded thus.

I came forth this night from the Interior Islands in the region of China,³⁰ which are the dominions of the King El-Ghayoor,³¹ the monarchs of the Islands and the Seas, and the Seven Palaces, and have seen a daughter of that King, than whom God hath created none in her age more beautiful. I know not how to describe her to thee; for my tongue would fail to do so; but I will mention to thee some of her characteristics as nearly as I can. — As to her hair, it is like the nights of emigration and separation; and as to her face, it is like the days of union. Well hath the poet said in describing her, —

She spread forth three locks of her hair one night, and exhibited four nights together; And she turned up her face towards the moon of heaven, and shewed me two moons in the same instant.

She hath a nose like the edge of the polished sword, and cheeks like deep-red wine, or like anemones; her lips resemble coral and carnelion, and the moisture of her mouth is more delicious than the best wine, and would quench the fire of the inflamed; her tongue is put in motion by ample intelligence and a ready reply; she hath a bosom that is a temptation to him who beholdeth it — extolled be the perfection of Him who created and finished it! — by the side of which are two smooth and round arms; and, as the poet hath said, —

She hath hips, connected with a slender waist, which tyrannize both over me and her: They confound me when I think upon them, and weigh her down when she would rise.

Her other charms, the describer cannot reckon; but all that I have mentioned, two delicate feet, the work of the protecting and recompensing Creator, support; and I wondered how they could sustain what was above them.³² Other particulars I omit; for language would fail to describe them, and no sign would convey a just idea of them.

The father of this damsel (continued Dahnash) is a mighty King, an impetuous horseman, who crosseth the seas of the surrounding regions by night and day, dreading not death, nor fearing the escape of his foe, for he is a despotic tyrant, and an oppressive conqueror; he is lord of numerous armies and regions and islands and cities and habitations. His name is the King El-Ghayoor, and he is monarch of the Islands and the Seas and the Seven Palaces. He loved this his daughter, whom I have described unto thee, with exceeding love, so that he collected the treasures of all the other Kings, and with them built for her seven palaces,³³ each of a particular kind. The first palace is of crystal; the second of marble; the third, of the iron of China; the fourth, of onyx and other precious stones; the fifth, of silver; the sixth, of gold; and the seventh, of jewels. He filled the seven palaces with varieties of magnificent furniture, and vessels of gold and silver, and utensils of every kind that Kings could require, and commanded his daughter to reside in each of them for a certain period of the year, and then to remove to another of them. Her name is the Queen Budoor.³⁴ When her beauty became celebrated, and her fame spread throughout the surrounding countries, all the Kings sent to her father to request her of him in marriage; and he mentioned the subject of marriage to her; but she disliked it, and said to her father, O my father, I have no wish at all to marry; for I am a princess, and a queen, ruling over men, and I desire not a man to rule over me.

Yet the more she shewed reluctance to marry, so much the more did her suitors increase in eagerness to possess her. All the Kings of the Interior Islands of China sent presents and rarities to her father with letters re-

questing her as a wife, and he repeated the proposals to her many times; but she opposed his wish, and was angry with him, and said to him, If thou mention the subject of marriage to me again, I will take a sword, and put its hilt upon the floor and its point to my bosom, and lean upon it until it protrude from my back, and thus kill myself. So when her father heard these words from her, the light became darkness before his face, and his heart was tortured excessively on her account; for he feared that she would kill herself. He was perplexed respecting both her and the Kings who sought her in marriage from him, and said to her, If thou art determined not to marry, abstain from going out and coming in. He then conveyed her into an apartment, and there confined her, commissioning ten old women, kahramáneh,³⁵ to guard her, and forbidding her to behold the seven palaces; after which, he made it appear that he was incensed against her, and sent letters to all the Kings, informing them that she was afflicted with insanity, and that she had been confined for a year.

The 'Efreet Dahnash, having related these facts to the 'Efreeteh, said, I go to her, O my mistress, every night, and gaze at her, and enjoy for a long time the sight of her face, and kiss her between her eyes while she lieth asleep; but from my love for her I do her no injury; for her loveliness is surpassing: every one who seeth her is jealous of her with respect to his own self. I conjure thee, O my mistress, that thou come with me and behold her beauty and loveliness, and justness of form and proportion; and afterwards, if thou desire to chastise me or to enslave me, do it; for it is thine to command, and thine to forbid. — Then the 'Efreet Dahnash hung down his head towards the earth, and lowered his wings. But the 'Efreeteh Meymooneh, after laughing at his words, and spitting in his face, said to him, What is this damsel of whom thou speakest? She is of no more value than a fragment of base pottery! What wouldst thou say if thou sawest my beloved? By Allah, I thought thou hadst some wonderful tale, or extraordinary story, O accursed! I have seen a man this night, such that if thou beheldest him even in a dream, thou wouldst be paralyzed with astonishment at him. — And what, said Dahnash, is the story of this young man?

She answered, Know, O Dahnash, that this young man hath experienced the like of that which hath happened to thy beloved, whom thou hast mentioned.³⁶ His father commanded him many times to marry; but he refused; and his father, when he had thus oppressed him, was incensed against him, and imprisoned him in the tower in which I reside; and as I came forth this night, I beheld him. O my mistress, replied Dahnash, shew me this young man, that I may see whether he be more beautiful than my beloved, the Queen Budoor, or not; for I do not imagine there existeth in this age the like of my beloved. — Thou liest, rejoined the 'Efreeteh, O accursed! O most unlucky of Márids, and most contemptible of devils! for I am certain that there existeth not the equal of my beloved in these countries. Art thou mad, then, that thou comparest thy beloved unto

mine? — I conjure thee by Allah, O my mistress, resumed Dahnash, that thou come with me to see my beloved, and I will return with thee and behold thine. — It must be so, O accursed, said Meymooneh; for thou art a knavish devil; but I will not accompany thee, nor shalt thou go with me, except on the condition of a bet: if thy beloved, whom thou beholdest to be superior, prove more beautiful than mine, whom I regard as superior, the bet shall be thine and against me; but if my beloved prove to be the more beautiful, the bet shall be mine and against thee. The 'Efreet Dahnash replied, O my mistress, I consent to this condition willingly: come then with me to the islands. But Meymooneh said, The place of my beloved is nearer than that of thine: here it is beneath us: so descend with me to see my beloved; and after that, we will repair to thine. And Dahnash replied, I hear and obey.

They then descended, and alighted within the precincts of the saloon in the tower, and Meymooneh, having stationed Dahnash by the side of the couch, put forth her hand, and raised the sheet from the face of Kamar-ez-Zemán, the son of the King Sháh-Zemán; whereupon his face beamed and shone, and glistened and glittered. Meymooneh beheld him, and then, turning her eyes immediately towards Dahnash, said to him, Look, O accursed, and be not the basest of fools: for I am a maiden, and am fascinated by him. So Dahnash looked towards him, and remained a while contemplating him; after which, he shook his head, and said to Meymooneh, By Allah, O my mistress, thou art excused; but it remaineth to be shewn that the female is different from the male: yet, by Allah, this thy beloved is, of all men, he who beareth the nearest resemblance to my beloved, in beauty and loveliness and elegance and all perfection: both of them have been formed alike in the mould of beauty. But when Meymooneh heard these words of Dahnash, the light became darkness before her eyes, and she struck him with her wing upon his head with such force that he almost experienced his predestined end from the violence of the blow; and she said to him, I swear by the brightness of his glorious aspect that thou shalt go, O accursed, this instant, and lift up thy beloved, and bring her quickly unto this place, that we may put them together, and see them both while they lie asleep side by side: then it will be manifest unto us which of them is the more beautiful. If thou do not what I have commanded thee forthwith, O accursed, I will burn thee with my fire,³⁷ and dart at thee my destructive sparks, and scatter thee, torn in pieces, over the deserts, making thee an example to the stationary and the night-traveller. — So Dahnash replied, O my mistress, thy command shall be obeyed; but I know that my beloved is more beautiful, and sweeter.

Then the 'Efreet Dahnash flew away immediately, and Meymooneh flew with him to guard him; and after they had been absent an hour, they returned conveying the damsel, who was clad in a shirt of delicate Venetian stuff, with two borders of gold embroidered in the most admirable manner, presenting the following verses worked upon the extremity of each sleeve: —

Three things have prevented her from paying us a visit, through fear of the spy and the angry envier;

The light of her forehead, and the sound of her ornaments, and the constant scent of ambergris inherent in her.

Suppose she hide her forehead with the end of her sleeve, and pull off her jewels; how can she divest her of her odour?³⁸

The 'Efreet and 'Efreeteh descended with this damsel, and, having extended her by the side of the young man, uncovered the faces of both, and they bore the strongest resemblance to each other, as though they were twins, or an only brother and sister: they were a temptation to the abstinent. Dahnash and Meymooneh began to gaze upon them, and the former said, Verily my beloved is the more beautiful. — Nay, replied Meymooneh, my beloved is the more beautiful. Woe to thee, O Dahnash! Art thou blind? Dost thou not behold his beauty and loveliness, and justness of stature and form? But hear what I say of my beloved, and if thou be a true lover of her with whom thou art enamoured, say of her as I shall say of my beloved. — She then kissed Kamar-ez-Zemán several times, and recited an ode in his praise. And when Dahnash heard it, he was extremely delighted, and full of admiration; but he said, Thou hast recited these tender verses on thy beloved with thy mind engrossed by him: I will now endeavour to recite some, the best that I can think of. So he approached his beloved, Budoor, and, having kissed her between the eyes, looked towards the 'Efreeteh Meymooneh, and towards his beloved, and recited an ode; but with a wandering mind. And when he had finished, the 'Efreeteh said, Thou hast done well, O Dahnash: but which of these two is the more beautiful? He answered, My beloved, Budoor, is more beautiful than thine. — Thou liest, O accursed! she replied, for my beloved is more beautiful than thine.

Thus they continued contradicting each other, until Meymooneh cried out at Dahnash, and would have laid violent hands upon him; but he abased himself before her, and, softening his speech, said to her, Let not the truth be grievous unto thee: annul thy assertion and mine; for we each pronounce in favour of our beloved: let each of us, therefore, reject both the opinions, and let us seek one to judge between us with equity, and by his sentence we will abide. Meymooneh replied, So shall it be. She then struck the floor with her foot, and there arose from it an 'Efreet, blind of one eye, and with a diseased skin; his eyes were slit upwards in his face; upon his head were seven horns, and he had four locks of hair hanging down to the ground; his hands were like those of the Kutrub,³⁹ with claws like the claws of the lion; and his feet were like the elephant's, with hoofs like those of the ass.

As soon as this 'Efreet arose, and beheld Meymooneh, he kissed the ground before her, and, placing his hands together behind his back, said to her, What dost thou require, O my mistress, O daughter of the King? She answered, O Kashkash, I desire that thou judge between me and this

accursed Dahnash. She then acquainted him with the case from first to last; and upon this, the 'Efreet Kashkash looked upon the face of the young man, and upon that of the damsel and beheld them embracing each other as they lay asleep, the arm of each being under the neck of the other, resembling each other in beauty and loveliness, and equal in charms. The Márid Kashkash gazed, and wondered at their beauty, and, after he had long kept his eyes upon them, looked towards Meymooneh and Dahnash, and recited some amatory verses, and then added, By Allah, neither of them is more or less beautiful than the other; but they bear the strongest resemblance to each other in beauty and loveliness, and elegance and perfection; and they are not to be pronounced different from each other in these respects because they are of different sexes. I have to propose, however, another mode of determining the question; and it is this: that we awake each of them without the knowledge of the other; and the one who shall be most inflamed with love for the other shall be confessed to be the inferior in beauty and loveliness. — Excellent, said Meymooneh, is this advice that thou hast given, and I approve of it. — And I also, said Dahnash, approve of it.

Upon this, therefore, Dahnash transformed himself into a flea, and bit Kamar-ez-Zemán upon his neck, in a soft place: so Kamar-ez-Zemán put his hand to his neck, and scratched the place of the bite, on account of the violence of the smarting that it occasioned, and, moving sideways, found something lying by him, from which proceeded a breath more fragrant than musk, with a body softer than butter. Kamar-ez-Zemán wondered at this exceedingly, and immediately raised himself. Looking at this person lying by his side, he found it to be a damsel like a precious pearl, or like a shining sun,⁴⁰ with a form like the letter Alif,⁴¹ of quinary⁴² stature, high-bosomed, and with red cheeks. And when Kamar-ez-Zemán thus beheld the lady Budoor, the daughter of the King El-Ghayoor, and observed her beauty and loveliness as she lay asleep by his side, he saw upon her body a shirt of Venetian stuff, and upon her head a koofeeyeh of cloth of gold adorned with jewels, and on her neck a long necklace of precious gems such as none of the Kings could procure. His reason was confounded at the sight, and he said within himself, What God desireth will come to pass, and what He desireth not will not happen! He then turned her over with his hand, and attempted to rouse her; but she awoke not; for Dahnash had made her sleep heavy: so Kamar-ez-Zemán squeezed her with his hand, and shook her, saying, O my beloved, awake, and see whom I am; for I am Kamar-ez-Zemán. But she awoke not, nor moved her head.

And he remained for an hour reflecting upon her case, and said within himself, If my conjecture be true, this damsel is she to whom my father desireth to marry me, and for three years I have refused to do it: but, please God, when morning cometh, I will say to my father, Marry me to her: — and I will not suffer mid-day to pass before I possess her and delight myself with her beauty and loveliness. — He then inclined towards Budoor

to kiss her: whereupon Meymooneh the Jinneeyeh trembled and was confounded: but as to the 'Efreet Dahnash, he leaped for joy. When Kamar-ez-Zemán, however, was about to kiss her upon the mouth, he feared God, and turned away his face, saying within himself, I will have patience; for perhaps my father, when he was incensed against me, and imprisoned me in this place, brought unto me this bride, and commanded her to sleep by my side, to prove me by her, and charged her not to appear awake on my attempting to rouse her, and said to her, Whatsoever Kamar-ez-Zemán do to thee, acquaint me with it. And probably my father is standing concealed in some place to observe me, while I see him not, and he will witness all that I do with this damsel, and in the morning will reproach me, and say to me, How dost thou say, I have no need of marriage, — and kiss that damsel, and embrace her! So I will withhold myself from her, lest I be exposed before my father. I will not touch this damsel from the present moment, nor look towards her; but will only take from her something that may be a token in my keeping and a memorial of her, that there may be a sign between me and her. — Then Kamar-ez-Zemán raised the hand of the damsel, and took her ring from her little finger. It was worth a large sum of money; for its stone was a precious jewel; and around it were engraved these verses: —

Think not that I have forgotten your promises, notwithstanding the length of your alienation.

O my lord, be generous and propitious towards me! Perhaps I may kiss your mouth and your cheeks.

By Allah, I will never relinquish you, though you should transgress the bounds of love.

So Kamar-ez-Zemán took off this ring from the little finger of the Queen Budoor, and, having put it on his own little finger, turned his back towards her, and slept.

The Jinneeyeh Meymooneh, when she saw this, rejoiced, and said to Dahnash and Kashkash, Have ye seen my beloved, Kamar-ez-Zemán, how he hath abstained from this damsel? This is the result of the perfection of his excellencies. Consider how he beheld this damsel and her beauty and loveliness, and yet embraced her not, nor passed his hand over her; but turned his back to her, and slept. — They answered her, We have witnessed his perfect conduct.

Meymooneh then transformed herself into a flea, and, entering beneath the clothes of Budoor, the beloved of Dahnash, bit her; whereupon she opened her eyes, and sat up, and beheld a young man sleeping by her side, and snoring in his sleep, with cheeks like anemones, and eyes that put to shame the beautiful Hooreeyehs, and a mouth like the seal of Suleymán.⁴³ When she beheld him, distraction and ecstasy and desire overcame her, and she said within herself, O my disgrace! This young man is a stranger: I know him not; and wherefore is he lying by my side in the same bed? — Then looking at him again, and contemplating his elegance and his amor-

ous aspect, and his beauty and loveliness, she said, By Allah, he is a youth comely as the moon, and my heart is almost rent by ecstasy of love for him, and by the violence of passion excited by his beauty and loveliness! But how am I disgraced by his means! By Allah, if I had known that this handsome youth was the person who demanded me in marriage of my father, I had not rejected him, but had married him, and delighted myself with his loveliness. — Then the Queen Budoor immediately looked in the face of Kamar-ez-Zemán, and said to him, O my lord, and beloved of my heart, and light of mine eye, awake from thy sleep. And she shook him with her hand.

But Meymooneh the Jinneeyeh immersed him in sleep, and pressed down his head with her wing: so he awoke not. The Queen Budoor shook him again with her hand, and said to him, By my life I conjure thee to comply with my desire and awake from thy sleep! Arise, O my master, and recline upon the cushion, and sleep not! — But Kamar-ez-Zemán returned her no reply, nor addressed her with a word; still snoring in his sleep. So the Queen Budoor said, Wherefore art thou so proud, with thy beauty and loveliness and elegance and amorous aspect? As thou art comely, so am I also. Why then dost thou act thus? Have they instructed thee to manifest aversion towards me, or hath my father, that ill-omened old man, forbidden thee to speak to me this night? — Kamar-ez-Zemán then opened his eyes; whereupon her love for him increased. God instilled into her heart a passion for him, and she cast at him a glance which occasioned her a thousand sighs; her heart throbbed, and she said to Kamar-ez-Zemán, O my master, speak to me! O my beloved, converse with me! O object of my passion, return me a reply, and tell me what is thy name; for thou hast captivated my reason! — But all this while, Kamar-ez-Zemán remained immersed in sleep, and replied not a word. And the Queen Budoor sighed, and said, Wherefore art thou so self-satisfied? Then she shook him again, and turned over his hand, and seeing her ring upon his little finger, she uttered a cry of astonishment, and said with an amorous manner, Alas! Alas! By Allah, thou art my beloved, and thou lovest me; but thou seemest to affect an aversion towards me, though thou camest to me while I was asleep, and I know not what thou hast done unto me; yet I will not pull off my ring from thy little finger. — And she searched for something to take from him, and, taking off his ring from his finger, put in on hers, instead of her own ring; after which she kissed his mouth and his hands, and placed one of her hands beneath his neck, and the other under his arm, and fell asleep again by his side.

When Meymooneh beheld this, she rejoiced exceedingly, and said to Dahnash, Hast thou seen, O accursed, how thy beloved hath acted in the distraction of her passion for my beloved, and how he hath acted in his pride and dissimulation? There is no doubt, then, that my beloved is more beautiful than thine: but I pardon thee. — She then wrote for him a paper of manumission, and, looking towards Kashkash, said to him, Do thou

insinuate thyself with him beneath his beloved, and assist him to convey her back to her place; for the night is gone, and the opportunity for the accomplishment of my intention is past. So Dahnash and Kashkash advanced towards the Queen Budoor, and insinuated themselves beneath her, and, having flown away with her and conveyed her back to her place, restored her to her bed, while Meymooneh remained alone, gazing at Kamar-ez-Zemán as he lay asleep, until but little of the night remained, when she went her way.

Now when daybreak came, Kamar-ez-Zemán awoke from his sleep, and looked to the right and left; but found not the damsel with him. So he said within himself, What meaneth this affair? It seemeth that my father would excite in me a desire to marry the damsel who was with me, and, having done this, hath taken her away secretly, that my desire for her may increase. — He then called out to the eunuch who was sleeping at the door, and said to him, Wo to thee, O accursed! Rise! — The eunuch, therefore, rose, his reason wandering from sleep, and brought to him the basin and ewer. And Kamar-ez-Zemán rose, and performed the ablution, recited the morning-prayers, and sat repeating the praises of God.⁴⁴ Then looking towards the eunuch, he saw him standing in attendance before him, and he said to him, Wo to thee, O Sawáb! Who hath come hither, and taken away the damsel from my side while I was asleep? — The eunuch said, O my master, what damsel? — The damsel who was sleeping with me this night, answered Kamar-ez-Zemán. And the eunuch was disturbed at his words, and replied, There was no damsel with thee, nor any one else: and how could a damsel come in when I was sleeping behind the door and it was locked? By Allah, O my master, neither male nor female came in to thee. — But Kamar-ez-Zemán exclaimed, Thou liest, O ill-omened slave! Art thou also of sufficient rank to presume to deceive me, and wilt thou not acquaint me whither hath gone the damsel who was sleeping with me this night, nor inform me who took her away from me? — The eunuch, agitated by what he said, answered, By Allah, O my master, I have neither seen a young woman nor a young man. And Kamar-ez-Zemán was enraged at the words of the eunuch, and said to him, They have taught thee deceit, O accursed! Come hither then to me.

So the eunuch approached him, and Kamar-ez-Zemán took him by the collar, and threw him down upon the floor, and then, kneeling upon him, kicked him and squeezed his throat until he became insensible; after which, he tied him to the well-rope, and lowered him into the well till he reached the water, and let him down into it; and it was in the cold season of a severe winter. He plunged the eunuch in the water, and then drew him up, and let him down again; and thus he continued to do. The eunuch all the while cried for help, and shrieked and called; but Kamar-ez-Zemán replied, By Allah, O accursed, I will not draw thee out from this well until thou acquaint me with the story of that damsel and tell me who took her away while I slept. So the eunuch said, Deliver me from the well, O my

master, and I will acquaint thee with the truth. Kamar-ez-Zemán, therefore, drew him up from the well, and took him out, stupefied with what he had suffered from the dipping and plunging and cold and beating and torture. He trembled like the reed in the tempestuous wind, his teeth were locked together, and his clothes were dripping. And when he found himself upon the floor, he said, Suffer me, O my master, to go and take off my clothes, and wring them, and spread them in the sun, and put on others: then I will return to thee quickly, and acquaint thee with the affair of that damsel, and relate to thee her story. — By Allah, O ill-omened slave, replied Kamar-ez-Zemán, if thou hadst not experienced the pains of death, thou hadst not confessed the truth! Go out then to do what thou desirest, and return to me quickly and relate to me the story of the damsel.

The eunuch, upon this, went forth, scarcely believing in his escape, and ran without stopping until he went in to the King Sháh-Zemán, the father of Kamar-ez-Zemán, when he found the Wezeer by his side, and they were conversing on the affair of Kamar-ez-Zemán. He heard the King say to the Wezeer, Verily I have not slept this last night from the trouble of my heart respecting Kamar-ez-Zemán, and I fear that some evil will befall him from his confinement in that ancient tower: it was not at all fit to imprison him. But the Wezeer replied, Fear not for him: By Allah, no harm will happen unto him. Leave him imprisoned for a month, that his temper may become softened. — And while they were thus talking, the eunuch came in to them, in the condition above described, and said to the King, O our lord the Sultán, insanity hath befallen thy son, and thus hath he done unto me; and he said to me, A damsel passed this night with me, and went away secretly: acquaint me, therefore, with her history. — But I know not the affair of this damsel. — And when the Sultán Sháh-Zemán heard these words respecting his son Kamar-ez-Zemán, he cried out, saying, O my son! — and was violently enraged against the Wezeer who had been the cause of these events, and said to him, Arise, and ascertain for me the state of my son.

The Wezeer, therefore, went, treading upon the skirts of his dress through his fear of the King, and proceeded with the eunuch to the tower. The sun had risen, and the Wezeer went in to Kamar-ez-Zemán, and found him sitting upon the couch, reciting the Kur-án; and he saluted him, and seating himself by his side, said to him, O my master, this ill-omened slave hath brought us information that hath troubled and agitated us, and the King was incensed at it. So Kamar-ez-Zemán said, O Wezeer, and what hath he told you concerning me to trouble my father? In truth he hath troubled none but me. — The Wezeer answered, He came to us in a miserable plight, and told us a thing — God forbid that it should be true of thee! — he uttered a lie respecting thee such as is not proper to be mentioned. Allah preserve thy youth,⁴⁵ and thy sound reason and thine eloquent tongue, and far be it from thee that anything base should proceed from thee! — Kamar-ez-Zemán, therefore, said to him, O Wezeer, and what hath

this ill-omened slave said? — He informed us, answered the Wezeer, that thou hadst become mad, and hadst said to him, There was a damsel with me last night. — Didst thou then say to the eunuch these words?

And when Kamar-ez-Zemán heard this, he was violently enraged, and said to the Wezeer, It is evident to me that ye taught the eunuch to act as he did, and forbade him to acquaint me with the affair of the damsel who was sleeping with me this last night: but thou, **O Wezeer**, art more sensible than the eunuch; tell me therefore immediately whither is gone the beautiful damsel who was sleeping in my bosom last night; for ye are they who sent her to me and commanded her to pass the night in my bosom; and I slept with her until the morning, when I awoke and found her not. Where, therefore, is she now? — O my master Kamar-ez-Zemán, replied the Wezeer, may the name of Allah encompass thee! ⁴⁶ By Allah, we sent not any one to thee this last night, and thou sleepedst alone, with the door locked upon thee, and the eunuch sleeping behind it; and neither damsel nor any one else came to thee. Return then to thy reason, O my master, and no longer trouble thy heart. — But Kamar-ez-Zemán, enraged at his words, said to him, O Wezeer, that damsel is my beloved, and she is the beautiful creature with the black eyes and the red cheeks whom I embraced last night. And the Wezeer wondered at his words, and asked him, Didst thou see that damsel this night with thine eye and awake, or in sleep? O ill-omened old man, said Kamar-ez-Zemán, dost thou imagine that I saw her with my ear? Nay, I saw her with my eyes, and awake, and turned her over with my hand, and remained awake by her half of the entire night, enjoying the contemplation of her beauty and loveliness, and elegance and amorous aspect: but ye charged her that she should not speak to me; so she pretended to be asleep, and I slept by her side until the morning, when I awoke from my sleep, and found her not. — The Wezeer replied, O my master Kamar-ez-Zemán, perhaps thou sawest this in thy sleep, and it is the result of confused dreams or vain fancies occasioned by eating a mixture of different kinds of food, or an idea inspired by the wicked devils. — O ill-omened old man, exclaimed Kamar-ez-Zemán, wherefore dost thou too make a jest of me, and tell me that perhaps this is the result of confused dreams, when the eunuch hath confessed to me that the damsel was here, and said to me, I will immediately return to thee and relate to thee her story?

He then instantly arose, and, drawing near to the Wezeer, grasped his beard in his hand. It was a long beard, and Kamar-ez-Zemán took it and twisted it round his hand, and pulled him by it so that he threw him down from the couch upon the floor; and the Wezeer felt as if his soul had departed, from the violence with which his beard was pulled. Kamar-ez-Zemán then continued kicking the Wezeer with his feet, and beating him upon the back of his neck with his hands, until he had almost put an end to him. So the Wezeer said within himself, If the slave, the eunuch, saved himself from this mad youth by his lie, it is more fit that I also should

save myself by a lie; else he will destroy me: therefore now will I lie, and save my life from him; for he is mad: of his madness there is no doubt. Accordingly, he looked towards Kamar-ez-Zemán, and said to him, O my master, be not angry with me; for thy father charged me to conceal from thee the affair of this damsel; but now I am weak and wearied by the beating; for I am become an old man, and have not strength to endure blows: grant me then a short delay, that I may relate to thee the story of the damsel.

Upon this, therefore, he ceased from beating him, and said to him, Why wouldst thou not acquaint me with her history until after beating and disgrace? Arise now, O ill-omened old man, and tell me her story. —The Wezeer then said to him, Dost thou ask respecting the damsel with the beautiful face and consummate form? —Yes, said Kamar-ez-Zemán; inform me, O Wezeer, who brought her to me and put her to sleep with me, and where is she now, that I may myself go to her. And if my father, the King Sháh-Zemán, hath done thus unto me to prove me by that beautiful damsel, with the view of my marrying her, I consent to do so. He did all this to me, and inflamed my heart with love for that damsel, and afterwards separated her from me, only because of my refusal to marry. But now I consent to marry. I say again, I consent to marry. So acquaint my father with this, O Wezeer, and advise him to marry me to that damsel; for I desire none but her, and my heart hath loved none other. Arise then, and hasten to my father, and advise him to be quick in marrying me: then return to me soon — immediately.

The Wezeer believed not in his escape from Kamar-ez-Zemán until he had gone forth from the tower; and he ran on until he came into the presence of the King Sháh-Zemán; when the King said to him, O Wezeer, wherefore do I behold thee in a state of confusion, and who hath by his wickedness injured thee, so that thou hast come in terror? He answered, I have brought thee news.⁴⁷ —And what is it? asked the King. —Know, answered the Wezeer, that madness hath befallen thy son Kamar-ez-Zemán. —And when the King heard these words, the light became darkness before his face, and he said, O Wezeer, explain to me the nature of the madness of my son. The Wezeer replied, I hear and obey: and he acquainted him with that which his son had done: whereupon the King said to him, Be informed, O Wezeer, that I will grant thee, in return for the news which thou hast brought me of the madness of my son, the striking off of thy head, and the cessation of my favour to thee, O most ill-omened of Wezeers, and basest of Emeers! For I know that thou hast been the cause of the madness of my son by the wicked advice which thou gavest me first and last. By Allah, if any mischief or madness have befallen my son, I will nail thee upon the kubbeh,⁴⁸ and make thee to taste affliction.

The King then rose upon his feet, and, taking the Wezeer with him, entered the tower in which was Kamar-ez-Zemán; and when they came to him, he stood up to his father, descending quickly from the couch upon

which he was sitting; and having kissed his father's hands, drew backwards, and hung down his head towards the ground, and stood before his father with his hands joined behind his back. Thus he remained a while; after which, he raised his head towards his father, and, with tears flowing from his eyes down his cheeks, recited the words of the poet: —

If I have been guilty of a fault against you, and committed a deed of a shameful nature, I repent of my offence, and your clemency will extend to the evil-doer who craveth forgiveness.

And upon this, the King arose, and embraced his son Kamar-ez-Zemán, kissing him between the eyes, and seated him by his side upon the couch. Then looking towards the Wezeer with the eye of anger, he said to him, O dog of Wezeers, wherefore dost thou say of my son such and such things, and terrify my heart on his account? And he turned towards his son, and said to him, O my son, what is the name of this day? — O my father, he answered, to-day is Saturday, and to-morrow is Sunday, and next after it is Monday, then Tuesday, then Wednesday, then Thursday, and then Friday. And the King said to him, O my son, O Kamar-ez-Zemán, praise be to God for thy safety! What is the name of this month, in Arabic? — Its name, he answered, is Zu-l-Kaadeh, and it is followed by Zu-l-Hejjeh, and Moharram, and Safar, and Rabeea el-Owwal, and Rabeea eth-Thánee, and Jumáda-l-Oolà, and Jumada-th-Thániyeh, and Rejeb, and Shaabán, and Ramadán, and Showwál.⁴⁹ So the King rejoiced at this answer exceedingly, and spat in the face of the Wezeer, and said to him, O wicked old man, how dost thou assert that my son Kamar-ez-Zemán hath become insane, when the case is that none hath become insane but thyself? The Wezeer shook his head, and was about to speak; but it occurred to his mind that he should rather wait a little, to see what would happen.

The King then said to his son, O my son, what were those words that thou spakest to the eunuch and the Wezeer, when thou saidst to them, I was sleeping with a beautiful damsel this last night? And what is the affair of this damsel whom thou hast mentioned? — And Kamar-ez-Zemán laughed at the words of his father, and answered him, O my father, know that I have not strength to endure jesting; therefore add not to me another word of it; for my temper is straitened by that which ye have done unto me. Know, O my father, that I consent to marriage; but on the condition that thou marry me to that damsel who was sleeping with me this last night; for I am certain that it was thou who sentest her to me and causedst me to be enamoured of her, and that thou sentest to her before the morning, and tookest her away from me. — At this the King exclaimed, The name of Allah encompass thee, O my son! Allah preserve thy reason from derangement! What is this damsel of whom thou assertest that I sent her to thee this last night and then sent to take her away from thee before the morning? By Allah, O my son, I have no knowledge of this affair. I conjure thee, then, to inform me is not this a confused dream,

or a fancy resulting from food? For thou passedst this last night with a heart troubled on the subject of marriage, and inspired with fancies by the mention of that subject. Malediction upon marriage and its hour, and upon him who advised me on that matter! There is no doubt but that thy temperament is disturbed on that account, so that thou hast dreamt that a beautiful damsel was embracing thee, and thou believedst in thine own mind that thou sawest this awake, when all this, O my son, was a confused dream. — But Kamar-ez-Zemán replied, Abstain from these words, and swear to me by Allah, the Creator, the Omniscient, the Destroyer of the mighty, and the Annihilator of the Kisràs,⁵⁰ that thou hast had no knowledge of the damsel or her abode. So the King said, By Allah the Great, the God of Moosà and Ibráheem, I have had no knowledge of that which thou mentionest, and probably it was a confused dream that thou sawest in sleep.

Then Kamar-ez-Zemán said, I will propose to thee a parable, to prove to thee that this happened when I was awake, by asking thee if it have ever happened that any person dreamt that he was fighting, and, after a severe contest, awoke from his sleep and found in his hand a sword stained with blood? His father answered, No, by Allah, O my son; such a thing hath never occurred. Then, said Kamar-ez-Zemán, I will acquaint thee with that which hath happened unto me; and it was this: I seemed as though I awoke this last night from my sleep at midnight, and found a damsel sleeping by my side, whose figure and form were as mine, and I embraced her, and touched her with my hand, and took her ring, which I put on my finger, and she pulled off my ring and put it on her finger. But I regarded her with reserve, from a feeling of bashfulness towards thee; for I imagined that thou hadst sent her, and hadst concealed thyself in some place to observe my actions. So I was ashamed to kiss her upon her mouth on thy account, as it occurred to my mind that thou desiredst to tempt me by her, to excite me to marry. Afterwards I awoke from my sleep at the commencement of the dawn, and found no trace of the damsel, nor obtained any tidings of her; and what happened between me and the eunuch and the Wezeer was in consequence of this. Now how could this affair be as thou supposest, when the incident of the ring is true? Were it not for the ring I should imagine that it was a dream; but this is her ring which is upon my little finger at the present moment. See, O King, what is its value.

Kamar-ez-Zemán then handed the ring to his father, who, having taken it, and turned it round, looked towards his son, and said to him, Verily some great and important revelation dependeth upon this ring, and that which happened to thee last night with this damsel is a mysterious affair. I know not how this visitor came in among us, and no one was the cause of all this but the Wezeer. I conjure thee, however, by Allah, O my son, that thou be patient; for probably God will dispel this affliction from thee, and send thee complete relief; as the poet hath said: —

Probably Fortune will turn its rein, and bring prosperity; for Fortune is changeable. My desires may be blest, and my wants performed, and happy events may follow adverse.

O my son, he continued, I have now convinced myself that thou art not insane; but no one can clear up thy affair save God. — Kamar-ez-Zemán replied, By Allah, O my father, search after this damsel for me, and hasten her coming; else I shall die of anguish. Then, with an expression of transport, he looked towards his father, and recited these two verses: —

If your promise of an actual interview be false, grant the lover an interview or a visit in sleep.

But how, they replied, can the phantom present itself to the eye of a youth from whom sleep is banished?

O my father, he added,⁵¹ I have not patience to wait for her even an hour. And upon this, the King smote his hands together, and exclaimed. There is no power but in God, the High, the Great! No stratagem will avail in this affair! — He then took the hand of his son, and led him to the palace, where Kamar-ez-Zemán laid himself upon the bed of sickness, and his father seated himself at his head, mourning and weeping for his son, and leaving him neither by night nor day.

At length the Wezeer said to the King, O King of the age, how long wilt thou remain shut up from the troops with thy son Kamar-ez-Zemán? Probably the order of the realm may be corrupted by thy estrangement from the lords of thy empire. It is incumbent on the wise, when various diseases afflict his body, to apply himself to restoratives for his bones; and it is my advice that thou remove thy son from this place to the pavilion in the palace overlooking the sea, and pass thy time in retirement there with thy son, appointing two days in every week, namely, Thursday and Monday, for the procession of state and for holding the court. So, on those two days, the emeers and wezeers, and chamberlains and lieutenants, and other lords of the empire and chief men of the state, and the impetuous warriors and the rest of the soldiers and subjects, shall come in unto thee and submit to thee their cases, and thou shalt perform their wants and judge between them, and take from them and give to them, and command and forbid; and the rest of the week thou shalt pass with thy son Kamar-ez-Zemán. Thus thou shalt continue to do until God dispel thy grief and his: and be not confident, O King, of thy safety from the vicissitudes of fortune and the calamities of time; for the wise is always cautious.

And when the Sultán heard these words of the Wezeer, he approved his advice, and saw that it was suitable to his case: it made an impression upon him, and he feared that the order of his realm would be disturbed around him; so he arose immediately, and gave orders to remove his son from that place to the pavilion in the palace overlooking the sea. The access to it was over a causeway in the midst of the sea, the width of which was twenty cubits. Around the pavilion were windows overlooking

the sea, its floor was paved with coloured marbles, and its ceiling was painted with the finest pigments of every colour and decorated with gold and ultramarine; and they spread in it for Kamar-ez-Zemán silken carpets, hung its walls with brocade, and suspended in it curtains adorned with jewels. Kamar-ez-Zemán entered it, and from the excess of his passion he became extremely restless, his heart was troubled, his complexion became pallid, and his body wasted. His father sat at his head mourning for him; and every Thursday and Monday the King gave permission to every one of the emeers and wezeers, and chamberlains and lieutenants, and other lords of the empire, and all the soldiers and subjects who desired, to come in to him in that pavilion. So they entered, and performed their several services, and remained with him until the close of the day, when they dispersed and went their way; after which, the King went in to his son Kamar-ez-Zemán in that place, and left him not night nor day; and thus he continued to do for many days and nights. Thus did it happen unto Kamar-ez-Zemán.

Now I must relate what took place with the Queen Budoor, the daughter of the King El-Ghayoor, the lord of the Islands and the Seven Palaces. — When the Jinn had carried her back and laid her again in her bed, there remained of the night no more than three hours; and when day-break came she awoke from her sleep, and sat up, and looked to the right and left; but saw not her beloved who had been lying in her bosom. Upon this, her heart was agitated, her reason quitted her, and she uttered a great cry. So all her female slaves and nurses and kahramánehs awoke and came in to her, and the chief of them, advancing towards her, said to her, O my mistress, what hath befallen thee? — O ill-omened old woman, said the lady Budoor, where is my beloved, the beautiful youth who was sleeping this night in my bosom? Inform me whither he hath gone. — And when the kahramáneh heard these words, the light became darkness before her face, and, fearing greatly from her power, she said, O my mistress Budoor, what mean these disgraceful words? But the lady Budoor exclaimed, Wo to thee, O ill-omened old woman! Where is my beloved, the beautiful youth with the lovely face and the black eyes and the joined eyebrows who was with me from nightfall until near daybreak?

By Allah, answered the old woman, I have seen neither a young man nor any other person, and I conjure thee by Allah, O my mistress, that thou jest not in this unreasonable manner, lest our lives be lost; for perhaps this jest may come to the knowledge of thy father, and who will deliver us from his hand? The Queen Budoor said to her, There was a young man passing this last night with me, in countenance the most comely of men. — Heaven preserve thy reason! exclaimed the kahramáneh: there was no one passing the night with thee. And upon this, Budoor looked at her hand, and found the ring of Kamar-ez-Zemán upon her finger, and found not her own ring. So she said to the kahramáneh, Wo to thee, O deceit-

ful! Dost thou tell a lie, and say to me, There was no one passing the night with thee,—and swear to me by Allah falsely? — By Allah, replied the kahramáneh, I have not told thee a lie, nor sworn falsely. And the lady Budoor was enraged at her; and, drawing a sword that was by her, struck the kahramáneh, and would have killed her.⁵² But the eunuch and the female slaves cried out at her, and went and acquainted her father with her state.

The King, therefore, came immediately to his daughter, the lady Budoor, and said to her, O my daughter, what is the matter with thee? — O my father, said she, where is the young man who was sleeping by my side this last night? — Her reason fled from her head, and she began to look to the right and left, and then rent her vest to its skirt. So when her father saw her do thus, he ordered the female slaves and eunuchs to seize her; and they laid hold upon her, and bound her, and put a chain of iron upon her neck, and attached her to a window of the palace.⁵³ Now as to her father, the world became strait unto him; for he loved her, and her state was grievous to him. He therefore summoned the astrologers and sages, and those skilled in [magic] characters, and said to them, Whosoever cureth my daughter of her present disorder, I will marry him to her, and will give him half of my kingdom; and whoso faileth to cure her, I will strike off his head, and hang it over the palace-gate. And so he continued to do until he had cut off, on her account, forty heads. He sought all the sages; but all the people held back from attempting her cure, and all the sages were unable to restore her; her case perplexed the men of science, and those skilled in [magic] character.

The lady Budoor remained in the same state for three years. — Now she had a foster-brother Marzawán, who had travelled to the most remote countries and been absent from her during all that period. He loved her with an excessive love, greater than the love of brothers; and when he came back, he went in to his mother, and inquired of her respecting his sister, the lady Budoor. So she said to him, O my son, insanity hath befallen thy sister; she hath been in this state for three years, with a chain of iron upon her neck, and the physicians have been unable to cure her. And when Marzawán heard these words, he said, I must visit her: perhaps I may discover her ailment, and be able to cure her. His mother, therefore, when she heard him say this, replied Thou must visit her; but wait until to-morrow, that I may devise some stratagem to forward thy purpose. She then walked to the palace of the lady Budoor, and, accosting the eunuch who was charged to keep the door, gave him a present, and said, I have a daughter who was brought up with the lady Budoor, and I have married her; and in consequence of that which happened to thy mistress, her heart became greatly concerned for her state. I therefore beg of thy goodness that my daughter may pay her a short visit, to see her, and then return by the way that she came without any person's knowing of her visit. — The eunuch replied, That

will be impossible, except at night: so after the Sultán shall have come to see his daughter, and gone forth, enter thou with thy daughter.

The old woman then kissed the hand of the eunuch, and went forth to her house; and at the commencement of the next night she arose immediately, and taking her son Marzawán, clad him in a suit of women's attire, after which she placed his hand in her own, and conducted him into the palace. She advanced with him until she brought him to the eunuch, after the departure of the Sultán from his daughter, and when the eunuch saw her, he arose, and said to her, Enter; but prolong not thy stay. So when the old woman entered with her son Marzawán, he saw the lady Budoor in the state already described, and he saluted her, after his mother had taken off his women's apparel. Marzawán then took forth his books that he had brought with him, and lighted his candle. But the lady Budoor, looking at him, recognised him, and said to him, O my brother, thou hast been travelling, and tidings of thee have been suspended. — True, he replied; but God hath restored me in safety, and I desired to travel again, and nothing prevented me from doing so except this news that I have heard respecting thee; in consequence of which my heart hath been tormented on thine account; wherefore I have come to thee in the hope that I may discover thy disorder and be able to cure thee. — But she said, O my brother, dost thou imagine it to be madness that hath befallen me? Then, making a sign to him, she recited these two verses: —

They said, Thou ravest upon him whom thou lovest. And I replied, The sweets of life are only for the mad.

Well: I am mad: then bring me him upon whom I rave; and if he cure my madness, do not blame me.

So Marzawán perceived that she was in love; and he said to her, Acquaint me with thy story, and with all that hath happened to thee: perhaps God may discover to me that which may bring thee deliverance. The lady Budoor therefore replied, O my brother, hear my story. It is this: — I awoke from my sleep one night, in the last third of the night, and sitting up, beheld by my side a young man, the most beautiful of youths, such as the tongue cannot describe, like a twig of the Oriental willow, or an Indian cane. So I thought that my father had ordered him to act thus, to tempt me by him; for he had required me to marry, when the Kings demanded me of him to wife, and I refused; and this idea prevented my rousing him. I feared that, if I embraced him, he would perhaps acquaint my father with it. And when I awoke in the morning, I found his ring in the place of my own. This is my story; and, O my brother, my heart hath been devoted to him ever since I beheld him; from the excess of my passion and desire I taste not the savour of sleep, and have no occupation but that of pouring forth floods of tears, and reciting

verses, night and day. See, then, O my brother, how thou canst assist me in my affliction.

Upon this, Marzawán hung down his head towards the ground for a while, wondering, and knowing not what to do. He then raised his head, and said to her, All that hath occurred to thee is true; and verily the story of this young man hath wearied my imagination; but I will travel about through all the countries, and search for the means of thy restoration. Perhaps God will accomplish it by my hand. Have patience, therefore, and be not disquieted. — Having thus said, he bade her farewell, praying that she might be endowed with patience, and departed from her.

He returned to the house of his mother, and slept that night, and when the morning came he prepared for travelling. So he went forth, and continued journeying from city to city and from island to island, for the space of a whole month, after which he entered a city called Et-Tarf,⁵⁴ and inquired the news of the people, hoping to find the remedy of the Queen Budoor. Whenever he had entered a city or passed by it, he had heard it said that the Queen Budoor, the daughter of the King El-Ghayoor, had been afflicted by insanity; and he ceased not to inquire the news until he arrived at the city of Et-Tarf, when he heard that Kamar-ez-Zemán, the son of the King Sháh-Zemán, was sick, and that distraction and insanity had afflicted him. When Marzawán, therefore, heard his story, he asked some of the people of that city respecting his country and capital; and they answered him, The Islands of Khálidán; and between us and them is a voyage of a whole month by sea; but by land, the journey is six months.

So Marzawán embarked in a ship bound for the Islands of Khálidán. The ship was fitted for the voyage, and the wind was favourable to her for the space of a month, when the city appeared before them; but when they had come in sight of it, and had almost gained the shore, there arose against them a tempestuous wind, which carried away the yard, and the sails fell into the sea, and the vessel was capsized with all that it contained. Every one sought his own safety; but as to Marzawán, the force of the current bore him along until it conveyed him beneath the King's pavilion, in which was Kamar-ez-Zemán. It happened, in accordance with destiny, that the emeers and wezeers had assembled in attendance upon him, and the King Sháh-Zemán was sitting with the head of his son Kamar-ez-Zemán in his lap, and a eunuch was whisking the flies from him. Kamar-ez-Zemán for two days had neither eaten nor drunk, nor had he spoken; and the Wezeer, standing at his feet, near the window looking over the sea, raised his eyes, and beheld Marzawán about to be destroyed by the current, and at his last gasp: whereupon his heart was moved with pity for him, and, approaching the Sultán, he stretched forth his head towards him, and said, I beg thy permission that I may descend to the court of the pavilion, and open its gate, that I may save a man who is at the point of drowning in the sea, and turn his anguish into joy. Perhaps God, on that

account, may deliver thy son from his present affliction. — The Sultán replied, All that hath befallen my son hath been caused by thee, and probably if thou deliver this drowning man, he will discover our affairs, and behold my son in this state, and exult over me. But I swear, by Allah, that if this drowning man come up and see my son and then go forth and divulge any of our secrets, I will assuredly strike off thy head before his; for thou, O Wezeer, art the cause of all that hath befallen us, first and last. Then do as thou desirest.

The Wezeer accordingly arose, and, opening the door of the court, went down upon the causeway, and proceeded twenty steps until he came to the sea, when he beheld Marzawán at the point of death. He therefore stretched forth his hand to him, and seized him by the hair of his head, and drew him up; and Marzawán came forth from the sea in a state of insensibility, with his stomach filled with water, and his eyes protruding. The Wezeer waited until his spirit returned to him, and then took off from him his clothes, and clad him with others, putting on his head one of the turbans of his young men; after which he said to him, Know that I have been the means of thy deliverance from drowning, and be not thou the means of my death and of thine own. — How so? said Marzawán. The Wezeer answered, Because thou wilt now come up and pass among emeers and wezeers, all of them silent, speaking not, on account of Kamar-ez-Zemán, the son of the Sultán. And when Marzawán heard the mention of Kamar-ez-Zemán, he knew him, having heard his story in the countries whence he had come; but he said, Who is Kamar-ez-Zemán? The Wezeer answered, He is the son of the Sultán Sháh-Zemán, and is sick, laid upon his bed, without rest, knowing not night from day. He hath almost parted with life, from the wasting of his body, and become numbered among the dead; he passeth the day in burning, and the night in torment, and we have despaired of his life, and made sure of his dissolution. Beware of looking at him, or at any place but that whereon thou puttest thy foot; else thy life and mine will be sacrificed.

Marzawán then said, I conjure thee by Allah to inform me respecting this youth whom thou hast described to me, and to tell me what is the cause of this state in which he is. So the Wezeer replied, I know no cause of it, save that his father, three years ago, required him to marry, and he refused; and he awoke in the morning and asserted that he had been sleeping and saw by his side a damsel of surpassing beauty, such as confounded the reason and baffled description, and he told us that he had taken off her ring from her finger and put it on his own finger, and put his ring on her finger; and we know not the mystery of this affair. By Allah, then, O my son, come up with me into the pavilion, and look not at the King's son. After that, go thy way. For the heart of the Sultán is filled with rage against me. — So Marzawán said within himself, By Allah, this is what I sought! He then followed the Wezeer until he came to the pavilion; and the Wezeer seated himself at the feet of Kamar-ez-

Zemán. But as to Marzawán he forthwith advanced until he stationed himself before Kamar-ez-Zemán, and looked at him; whereupon the Wezeer became as one dead, and, looking at Marzawán, made signs to him that he should go his way; but Marzawán feigned to take no notice. He continued gazing at Kamar-ez-Zemán, and, knowing that he was the object of his search, said, Extolled be the perfection of Him who hath made his stature like hers, and his complexion like hers, and his cheek like hers! So Kamar-ez-Zemán opened his eyes, and listened; and when Marzawán saw that he was listening to his words, he recited these verses: —

I see thee full of ecstasy and anxiety and melody, delighting in describing the charms of beauty.
 Art thou smitten by love, or struck by arrows? For this is the habit of none but the wounded.
 Give me cups of wine then to drink, and sing to me the praises of Suleymà and Er-Rabáb and Ten'om.⁶⁵
 I am jealous of the garments upon her sides, when she covereth with them her delicate body;
 And I envy the cups that touch her mouth, when she putteth them upon the kissing-place.
 Think me not killed by a keen-edged sword; for I have been wounded with the arrows of eyes.
 When we met each other I found her fingers dyed red as though stained with the juice of 'andam;⁶⁶
 And she said, while she kindled a flame in my vitals, speaking as one who concealeth not love,
 Have patience: this is not a dye that I have used;⁶⁷ and do not accuse me of falsehood and deceit;
 But when I had seen thee lying asleep, with my hand and my arm and my wrist uncovered,
 I shed tears of blood at parting, and wiped them with my hand; so my fingers were stained with the blood.
 Had *I* wept before *her*, in my passion for her, I had eased my soul before repentance came;
 But *she* wept before *me*: her tears drew mine; and I said, The merit belongs to the precedent.⁶⁸
 Blame me not for loving her; for I swear by love that I am full of torment on her account.
 I weep for one whose face beauty hath adorned, and like whom there is none among the Arabs or foreigners:
 She hath Lukmán's wisdom, and Yoosuf's form, and Dáood's sweet voice, and Maryam's chastity;
 While *I* have Yaakoob's grief, and Yoonus's regret, and Eiyooob's affliction, and Adam's condition.⁶⁹
 Yet kill her not, though I die of my passion for her; but ask her why she held my blood as lawful to her.

When Marzawán recited these verses, the words descended upon the heart of Kamar-ez-Zemán as coolness and health, and, turning his tongue in his mouth, he made a sign to the Sultán with his hand, as though he would say, Let this young man sit by my side. And when the Sultán conceived these words of his son Kamar-ez-Zemán, after he had been en-

raged against the young man, and determined to strike off his head, he rejoiced exceedingly. He arose, and seated Marzawán by the side of his son, and, accosting him with kindness, said to him, From what country art thou? He answered, From the Interior Islands, from the dominions of the King El-Ghayoor, the lord of the Islands and Seas, and of the Seven Palaces. And the King Sháh-Zemán said, Perhaps relief may come to my son Kamar-ez-Zemán through thy means. Then Marzawán addressed Kamar-ez-Zemán, and said to him in his ear, Strengthen thy heart, and be cheerful and happy; for as to her on whose account thou hast been reduced to this condition, ask not respecting her state.⁶⁰ Thou hast concealed thy affair,⁶¹ and fallen sick; but she made known her feelings, and became distracted, and is now imprisoned in a most miserable condition, with a collar of iron upon her neck. But, if it be the will of God, the restoration of you both shall be effected by my means.

And when Kamar-ez-Zemán heard these words, his soul returned to him, and he recovered his senses, and made a sign to the King his father that he should raise him in a sitting posture. So the King rejoiced excessively, and seated his son. He then dismissed all the wezeers and emeers, and Kamar-ez-Zemán sat reclining between two cushions. The King gave orders to perfume the pavilion with saffron, and to decorate the city, and said to Marzawán, By Allah, O my son, this is an auspicious event. He treated him with the utmost favour, and called for food for him. So they placed it before him, and he ate, and Kamar-ez-Zemán ate with him. He passed the next night with him, and the King also remained with them both that night, in the excess of his joy at the restoration of his son.

On the following morning, Marzawán began to tell his story to Kamar-ez-Zemán, saying to him, Know that I am acquainted with her in whose company thou wast, and her name is the lady Budoor, the daughter of the King El-Ghayoor. He then related to him all that had happened to the lady Budoor, from beginning to end, and acquainted him with the excess of her love for him. — All that hath happened unto thee with thy father, said he, hath happened to her with her father: thou art without doubt her lover, and she is thine: so strengthen thy heart and thy resolution; for I will conduct thee unto her, and unite you both, and act with you as saith one of the poets: —

If the object of love be adverse to its sufferer, and persist in shewing excessive aversion,
Yet will I effect the union of their persons, as though I were the pivot of a pair of
scissors.

He continued to encourage Kamar-ez-Zemán until he ate and drank and his soul returned to him and he recovered from his disorder; and he ceased not to converse with him and cheer and amuse him, and recite to him verses, until he entered the bath, when his father gave orders again to decorate the city, in his joy at this event, and bestowed robes of honour, and gave alms, and liberated those who were confined in the prisons.

Marzawán then said to Kamar-ez-Zemán, Know that I came not from the lady Budoor but for this purpose: it was the object of my journey to deliver her from her present sufferings; and it only remaineth for us to devise some stratagem that we may go to her; for thy father cannot endure the idea of thy separation. But to-morrow do thou ask him to permit thee to go forth to hunt in the desert, and take with thee a pair of saddle-bags full of money, mount upon a swift horse, and take with thee a spare horse. I also will do the like; and say thou to thy father, I desire to amuse myself in the desert, and to hunt, and see the open country, and to pass there one night; therefore trouble not thy heart at all on my account. — And Kamar-ez-Zemán rejoiced at the words of Marzawán, and, going in to his father, asked his permission to go forth to hunt, saying as Marzawán desired him. And his father granted him permission, but said to him, Pass no more than one night away, and on the morrow be with me again; for thou knowest that life hath no pleasure unto me without thee, and that I do not believe thee to have entirely recovered from thy disorder. Then the King Sháh-Zemán recited to his son these two verses: —

If I found myself possessed of every delight, and the world were mine with the empire of Kisràs.²²

It were less unto me than the wing of a gnat if mine eye did not also behold thy form.

Having thus said, he equipped Kamar-ez-Zemán, together with Marzawán, giving orders that they should be furnished with six horses, and a dromedary to carry the money, and a camel to carry the water and food; and Kamar-ez-Zemán forbade that any one should go forth with him to attend upon him. So his father bade him farewell, and pressed him to his bosom, saying to him, I request thee, by Allah, do not be absent from me more than one night; and during that night, sleep will be forbidden unto me.

Kamar-ez-Zemán and Marzawán then went forth and mounted two horses, having with them the dromedary bearing the money, and the camel laden with the water and the food, and, turning their faces towards the open country, proceeded the first day until evening, when they alighted and ate and drank, and fed their beasts and rested a while. After this they mounted again and journeyed on, and continued on their way for the space of three days; and on the fourth day they came to a spacious tract in which was a forest, where they alighted. Marzawán then took the camel and one of the horses, and slaughtered them, cut off their flesh, and stripped their bones, and taking from Kamar-ez-Zemán his shirt and drawers, rent them in pieces, and daubed them with the blood of the horse. He also took Kamar-ez-Zemán's melwatah, and tore it, and daubed it with the blood, and threw it in a spot where the road divided; after which, they ate and drank and proceeded. So Kamar-ez-Zemán asked Marzawán the reason of this which he had done; and Marzawán answered, Know that thy father, the King Sháh-Zemán, after thou hast been absent from him one night and not returned to him on the second, will mount,

and follow our track until he cometh to this blood which I have spilled, when he will see thy clothes torn and bloody, and will imagine that some accident hath befallen thee from robbers who obstruct the roads, or from a wild beast of the desert; whereupon he will abandon all hope of thee, and return to the city; and by this stratagem we shall attain our desire. Kamar-ez-Zemán therefore replied, Excellently hast thou done. They continued their journey days and nights, Kamar-ez-Zemán weeping all the while, until he rejoiced at drawing near to the country which they sought, when he recited these verses: —

Wilt thou tyrannise over a lover who hath never been unmindful of thee, and be indifferent to him after thy desiring him?

May I forfeit thy consent if in love I have deceived thee, and be recompensed by abandonment if I have been false!

I have been guilty of no fault to deserve harsh conduct; or if I have offended, I come repentant.

Thine abandonment of me is a wonderful misfortune; but fortune is always giving rise to wonders.

When he had finished reciting these verses, the Islands of the King El-Ghayoor appeared before him, and Kamar-ez-Zemán rejoiced exceedingly, and thanked Marzawán for what he had done. They entered the city, and Marzawán lodged Kamar-ez-Zemán in a Khán, where they rested three days from the fatigues of the journey. After this, Marzawán conducted Kamar-ez-Zemán into the bath, and clad him in the attire of a merchant, and made for him a geomantic tablet of gold,⁶³ with a set of instruments, and as astrolabe of gold. He then said to him, Arise, O my lord; station thyself beneath the King's palace, and call out, I am the calculator, the writer, the astrologer! Where then is he who desireth to consult me? — For the King, as soon as he heareth thee, will send for thee, and introduce thee to his daughter, thy beloved; and when she beholdeth thee, the madness that she suffereth will cease; and her father, rejoicing in her safety, will marry her to thee, and divide his kingdom with thee; for he hath imposed this condition on himself.

So Kamar-ez-Zemán took the advice of Marzawán, and went forth from the Khán, wearing the dress, and having with him the set of instruments which we have described, and walked on until he stationed himself beneath the palace of the King El-Ghayoor, when he called out, I am the writer, the calculator, the astrologer! I perform the ceremonies of marriage contracts,⁶⁴ and write sure charms, and make calculations, and write the geomantic characters by which the hidden treasures are discovered! Where then is the seeker? — And when the people of the city heard these words, as they had not for a long time seen a calculator or an astrologer, they stood around him and gazed at him, and, wondering at the beauty of his form and the elegance of his youth, they said to him, We conjure thee by Allah, O our lord, expose not thyself in this manner through thine ambition to

marry the daughter of the King El-Ghayoor; but turn thine eyes towards these heads that are hung up; for their owners have all of them been killed on this account, and their ambition led them to perdition.—But Kamar-ez-Zemán regarded not their words. On the contrary, he raised his voice, and cried again, I am the writer, the calculator! I bring near the hidden treasures to the seeker!—The people still besought and forbade him; but instead of hearing their words, he again raised his voice, and cried as before. Whereupon they were all angry with him, and said to him, Thou art none other than a proud and foolish young man. Have compassion upon thy youth and tender years, and thy beauty and loveliness.—But he cried out, and said, I am the astrologer, the calculator! Is there, then, any seeker?

And while the people were attempting to dissuade him from doing thus, the King El-Ghayoor heard the crying, and the clamour of the people, and said to the Wezeer, Bring to us this astrologer. So the Wezeer descended, and took Kamar-ez-Zemán, who, when he went in unto the King, kissed the ground before him, and recited these two verses:—

Eight glorious qualities are united in thee;—by their means may fortune continue thy servant;—

Sure knowledge, and piety, and nobility, and munificence, and fluency, and eloquence, and preeminence, and conquest.

And when the King El-Ghayoor beheld him, he seated him by his side, and accosted him graciously, saying, O my son, by Allah call not thyself an astrologer, or comply with my condition; for I have bound myself, that, whosoever visiteth my daughter and doth not cure her of that which hath befallen her, I will strike off his head; and that, whosoever cureth her, I will marry her to him. Let not then thy beauty and loveliness and justness of form deceive thee. By Allah! by Allah! if thou cure her not, I will strike off thy head!—Kamar-ez-Zemán replied, I agree to this condition. So the King El-Ghayoor desired the kádees to bear witness against him, and delivered him to the eunuch, saying to him, Conduct this person to the lady Budoor.

The eunuch, therefore, took him by the hand, and proceeded with him along the passage; but Kamar-ez-Zemán went on before him; and the eunuch began to say to him, Wo to thee! Hasten not to thine own destruction. By Allah, I never knew any astrologer but thee hasten to his own destruction! But thou knowest not the calamities that are before thee.—The eunuch then stationed Kamar-ez-Zemán behind the curtain which was over the door; and Kamar-ez-Zemán said to him, Which of the two modes will be more agreeable to thee: my treating and curing thy mistress here, or my going in to her, and curing her within the curtain? And the eunuch wondered at his words, and answered him, If thou cure her here, it will be a greater proof of thy excellent skill. Upon this, therefore, Kamar-ez-Zemán seated himself behind the cur-

tain, and, taking forth the inkhorn and pen, wrote upon a paper these words: —

He whom estrangement hath afflicted is to be cured by the performance of the engagement of his beloved: but misery is the lot of him who hath despaired of his life, and made sure of his dissolution; for whose sorrowful heart there is no supporter or helper, and for whose sleepless eye there is no reliever from anxiety; who passeth his day in burning, and his night in torture; whose body hath suffered continual wasting; and to whom no messenger hath come from his beloved. — He then wrote these verses: —

I write with a heart devoted to thinking of thee, and with a wounded eyelid shedding tears of blood,
And a body clad by ardent longing and grief with the garment of leanness, and brought into subjection.
I complain unto thee of the torment of my love, and the utter exhaustion of my patience.
Be favourable, then, and merciful and indulgent; for my heart is breaking through the violence of my passion.

And beneath these verses he wrote: — The restoration of the heart is effected by the union with the beloved; and God is the only physician who can cure him whom the object of his affection hath oppressed. If you or we have been deceitful, may the deceiver be disappointed. There is nothing more charming than a lover who is faithful to an unfeeling object of affection. — Then, at the foot of his letter, he wrote thus: — From the distracted and distressed, the passionate and perplexed, whom longing and ardent desire have disquieted, the captive of transport and distraction, Kamar-*ez-Zemán* the son of Sháh-*Zemán* to the peerless one of her age, and the pre-eminent among the beautiful Hooreeyehs, the lady Budoor, the daughter of the King El-Ghayoor: — Know that I passed my night in sleeplessness, and my day in perplexity, suffering from excessive wasting and sickness, and love and desire, utterly abundant sighs, and pouring forth torrents of tears, the slave of love, the victim of passion, persecuted by desire, the companion of disease. I am that restless one whose eye never sleepeth, the slave of love whose tears are never interrupted: the fire of my heart is never extinguished; and the flame of my desire never disappeareth. — After this, he wrote upon the margin of the letter this admired verse: —

Peace from the treasures of the grace of my Lord be on her who possesseth my soul and my heart.

And he added: —

Grant me some words of your conversation, that you may shew me pity, or that my heart may be at rest.

From the excess of my love for you, and my transport, I make light of that which rendereth me abject.

God guard a people whose abode was distant from me, and whose secret I kept in every situation!

But now fortune, in its kindness hath favoured me, and brought me to the threshold of the beloved.

I beheld Budoor in the bed by my side; and by her sun, the moon of my fortune was brightened.

Then, having sealed the letter, he wrote these verses in the place of the address: —

Inquire of my letter what my pen hath written, and the characters will acquaint thee with my transport and anguish.

My hand is writing while my tears are flowing, and my desire complaineth of my disorder to the paper.

My tears cease not to pour upon the paper. If they stopped,
I would cause them to be followed by my blood.

And he added this other line: —

I have sent thy ring which I took in exchange when we were together: then send me mine.

(For he had enclosed the ring of the lady Budoor in the letter.)

He then handed the letter to the eunuch, who took it and went in with it to the lady Budoor; and she received it from his hand, and found in it her ring. And when she read it, and understood its object, she knew that her beloved was Kamar-ez-Zemán, and that it was he who was standing outside the curtain; whereupon her reason fled through the joy that she experienced. She arose immediately, and, pressing her feet against the wall, strained with all her might against the iron collar, and broke it from her neck, together with the chains, and went forth, and threw herself upon Kamar-ez-Zemán kissing his mouth like a pigeon feeding its young. She embraced him in the violence of her passion, and said to him, O my master, do I see this awake or in sleep; and hath God indeed graciously granted us our reunion? She then praised God, and thanked Him, for reuniting her after her despair. And when the eunuch saw her in this state, he went running to the King El-Ghayoor, and, kissing the ground before him, said to him, O my Lord, know that this astrologer is the wisest of all the astrologers; for he cured thy daughter while he stood behind the curtain, and went not in to her. — Is this news true? said the King. — O my lord, answered the eunuch, arise and see her, how she hath broken the chains of iron and come forth to the astrologer, kissing and embracing him.

So the King El-Ghayoor arose and went in to his daughter; and when she beheld him, she arose, and covered her head. The King, rejoicing at her restoration, kissed her between her eyes; for he loved her excessively; and then graciously addressed Kamar-ez-Zemán, asking him respecting his condition, and saying, From what country art thou? Therefore Kamar-ez-Zemán acquainted him with his rank, and informed him that his father was the King Sháh-Zemán, relating to him the whole story from beginning to end, and acquainting him with all that had happened to him with the lady Budoor, and how he had taken her ring from her finger and she had put on

his ring. At this the King El-Ghayoor wondered, and said, Your story must be recorded in books, and read after you, age after age. Then immediately he summoned the kádees and witnesses, and performed the lady Budoor's contract of marriage to Kamar-ez-Zemán, and gave orders to decorate the city for seven days. A banquet was prepared, the city was decorated, and the people praised God for his having caused the lady Budoor to fall in love with a handsome young man of the sons of the Kings. The women displayed her before him, and the marriage was concluded; and on the following day the King made a feast, to which all [whò desired], of the inhabitants of the Interior and Exterior Islands, were admitted, and the feast was continued during a whole month.

After this Kamar-ez-Zemán thought upon his father, and dreamt that he saw him, and that he heard him say, O my son, dost thou act thus towards me? He therefore awoke sorrowful, and acquainted his wife with the dream. So she went in with him to her father, and, having informed him of this, they begged his permission to set forth on the journey; and he gave permission to Kamar-ez-Zemán: but the lady Budoor said, O my father, I cannot endure this separation. Wherefore, he replied, Journey thou with him. He granted her permission to remain with Kamar-ez-Zemán a whole year, and desired her after that to pay him, her father, an annual visit; whereupon she kissed her father's hand, and Kamar-ez-Zemán did the same.

The King El-Ghayoor then fitted out his daughter and her husband: he prepared for them the furniture for the journey, sent forth for them the horses and dromedaries, together with a litter for his daughter, loaded for them the mules and dromedaries, and provided them with all that they required for the journey. And on the day of departure, he bade farewell to Kamar-ez-Zemán, and bestowed upon him a magnificent dress of gold stuff adorned with jewels, presenting him also with a treasure of wealth, and giving him a charge respecting his daughter Budoor. After which he went forth with them both to the limits of the Islands, where he bade farewell again to Kamar-ez-Zemán, and, going in to his daughter Budoor as she reposed in the litter, embraced her and wept. Then coming out from her, he went to her husband, and again bade him farewell, and kissed him; and having done this, he parted from them, and returned to his islands with his troops, after he had ordered Kamar-ez-Zemán and his wife to continue their journey.

So Kamar-ez-Zemán and the lady Budoor proceeded with their attendants the first day and the second and the third and the fourth, and continued for the space of a month. They then alighted in a spacious meadow, abounding with herbage; and in it they pitched their tents, and ate and drank and rested. And when the lady Budoor slept, Kamar-ez-Zemán went in and found her asleep, clad in a silken shirt of apricot-colour, and with a koofeeyeh of good stuff adorned with jewels upon her head; and he observed a precious stone, red like 'andam,⁶⁵ tied to the band of her trowsers, with two lines of writing, in characters not to be read, engraved upon it.⁶⁶

Kamar-ez-Zemán wondering at this, said within himself, If this precious stone were not a thing of great importance to her she would not have tied it thus upon the band of her trowsers, and so concealed it, that she might not suffer it to be away from her. What then can she do with this; and what can be the secret property that it possesseth? — He then took it and went forth with it from the tent, to look at it in the light; but as he was examining it, lo, a bird pounced upon it, and, having seized it from his hand, flew away with it, and then alighted with it upon the ground.⁶⁷

Kamar-ez-Zemán, fearing to lose the precious stone, ran after the bird; but the bird proceeded at the same rate as Kamar-ez-Zemán, who continued running after it from valley to valley and from hill to hill until night came and darkness commenced, when the bird went to roost upon a high tree, while Kamar-ez-Zemán stood beneath it, confounded, and faint with hunger and fatigue. He thought himself lost, and desired to return; but knew not the place from which he had come; and, night overtaking him, he exclaimed, There is no strength nor power but in God, the High, the Great! He then slept beneath the tree upon which the bird was roosting until the morning, when he awoke from his sleep, and found that the bird had just risen and flown from the tree. So he walked after it; and the bird continued flying by little and little at the same rate as that at which Kamar-ez-Zemán walked; upon seeing which, he smiled, and said, Allah! it is wonderful that this bird yesterday flew at the same rate as I ran, and to-day, knowing that I am tired, and cannot run, flieth at the same rate as I walk! Verily this is wonderful! But I must follow this bird, and it will lead me either to the preservation of my life or to my death. So I will follow it whither it goeth; for at all events it will not stay but in an inhabited country. — He then continued following the bird, which passed every night upon a tree; and he followed it for the space of ten days, feeding upon the plants of the earth, and drinking of the rivers; after which he came in sight of a city, and the bird darted into this city as rapidly as a glance, and disappeared from Kamar-ez-Zemán, who knew not whither it had gone. Upon this he wondered, and exclaimed, Praise be to God who hath preserved me, so that I have arrived at this city! Then seating himself by some water, he washed his hands and feet and face, and rested a while, reflecting upon his former life of ease, and considering his present state of distance from his country and his friends, and of hunger and weariness.

Having thus rested, he entered the gate of the city, not knowing whither to go, and walked through the whole of the city. He had entered by the land-gate, and he walked on till he went forth from the sea-gate, without meeting any one of its inhabitants. The city was on the shore of the sea; and when he had gone forth from the sea-gate, he walked on until he came to the gardens of the city; and he entered among the trees, and went and stood by the gate of one of the gardens; whereupon the gardener came forth to him and welcomed him, saying to him, Praise be to God that thou hast escaped the people of this city! Enter then this garden quickly, before

any one of its inhabitants shall see thee. — So, upon this, Kamar-ez-Zemán entered the garden, with a wondering mind, and said to the gardener, What is the history of the inhabitants of this city? The gardener answered, Know that the people of this city are all of them Magians; and I conjure thee by Allah to tell me how thou camest to this place, and what was the reason of thy entering our country.⁶⁸

Kamar-ez-Zemán therefore acquainted him with all that had happened to him; and the gardener wondered at it extremely, and said to him, Know, O my son, that the countries of El-Islám⁶⁹ are distant from hence: between them and this place is a distance of four months' voyage by sea; and by land, a journey of a whole year. We have a ship that saileth every year with merchandise to the nearest of the countries of El-Islám, proceeding hence to the sea of Ebony Islands,⁷⁰ and thence to the Islands of Khálidán, whose King is the Sultán Sháh-Zemán. — And upon this, Kamar-ez-Zemán meditated within himself a while, and knew that there was no plan more suitable for him than that of his remaining there with the gardener, and becoming his assistant for a fourth of the produce.⁷¹ So he said to him, Wilt thou take me as thy assistant on the condition of my receiving the fourth of the produce of this garden? And the gardener answered, I hear and obey. He then instructed him in the conducting of the water among the trees;⁷² and Kamar-ez-Zemán occupied himself in doing this, and in hoeing up the grass: the gardener clad him with a blue vest reaching to his knees; and he betook himself to watering the trees, pouring forth floods of tears and reciting verses by night and day on the subject of his beloved Budoor.

But as to his wife, the lady Budoor, she awoke from her sleep and asked for her husband, Kamar-ez-Zemán; but found him not; and feeling the knot of the band of her trowsers, she found that it was untied, and that the precious stone was lost; whereupon she said within herself, O Allah! this is wonderful! Where is my beloved? It seemeth that he hath taken the stone, and gone, and knoweth not the secret virtue that it possesseth. Whither can he have gone? Some wonderful event must have occasioned his departure; for he cannot willingly part from me for an hour. Accursed be the stone, and the hour when it brought this mischief! — She then reflected, and said within herself, If I go forth to the attendants and acquaint them with the loss of my husband they will covet me: I must therefore have recourse to stratagem. So she put on some clothes of Kamar-ez-Zemán, and a turban like his, and, having thrown a lithám⁷³ over part of her face, put into her litter a slave-girl; after which she went forth from her tent, and called out to the young men, who immediately brought her the horse, and she mounted, giving orders to bind on the burdens. They accordingly did this, and proceeded; and she concealed her case; for she resembled Kamar-ez-Zemán, so that no one doubted her to be really him. She continued her journey, together with her attendants, days and nights, until she came in sight of a city overlooking the sea, and by it she alighted, and there she

pitched her tents, for the sake of taking rest. She then asked the name of this city, and was answered, This is the City of Ebony, and its King is the King Armánoos, who hath a daughter named Hayát-en-Nufoos.⁷⁴

Now when the lady Budoor had alighted here to rest, the King Armánoos sent a messenger from his palace to learn for him the tidings of this (supposed) King who had encamped outside the city. So the messenger, on coming to the party, inquired of them, and they informed him that this was a King's son who had wandered from his way, and who was journeying to the Islands of Khálidán, to the King Sháh-Zemán. The messenger, therefore, returned to the King Armánoos, and acquainted him with the news; and as soon as the King heard it, he descended with the lords of his empire to visit the stranger. As he approached the tents, the lady Budoor advanced towards him on foot, and the King Armánoos alighted, and they saluted each other. He then took her and conducted her into the city, and went up with her into his palace, where he gave orders to prepare a banquet, and to convey her to the mansion of entertainment; and there she remained three days.

After this, it happened that the lady Budoor had entered the bath, and she displayed a face shining like the full moon, so that all who beheld her were filled with admiration of her beauty, and she was clad in a vest of silk embroidered with gold, and adorned with jewels. The King Armánoos then accosted her graciously, and said to her, Know, O my son, that I am now a very old man, and in my life I have never been blest with a child, except a daughter, who resembleth thee in form and stature, and in beauty and loveliness. I am unable any longer to fulfil the duties of a King. Wilt thou, then, O my son, reside in my land, and dwell in my country? If so, I will marry thee to my daughter, and give thee my kingdom. — Upon this, the lady Budoor hung down her head and her forehead became moistened by bashfulness. She said within herself, What can be done, seeing that I am a woman? If I disobey his command, and depart probably he will send after me an army, and kill me; and if I obey him, probably I shall be disgraced: I have lost my beloved Kamar-ez-Zemán, and know not what is become of him; and I have no means of preserving myself, unless by assenting to his desire, and residing with him until God accomplish what must come to pass. — She then raised her head, and paid submission to the King by saying, I hear and obey; whereupon the King rejoiced, and gave orders to proclaim throughout the Ebony Islands that rejoicings should be celebrated and the houses decorated. He assembled the chamberlains and lieutenants, and emeers and wezeers, and the other lords of his empire, and the kádees of his city, and, having abdicated the throne, appointed the lady Budoor Sultán in his stead, and clad her with the royal vestments. All the emeers presented themselves before her, complaining not of her youth; and every one of them who looked at her was astonished at her extreme beauty and loveliness.

So when the lady Budoor had been created Sultán, and the drums had

been beaten to announce the joyful event, the King Armánoos prepared his daughter Hayát-en-Nufoos for her marriage; and after a few days, they introduced the lady Budoor to the lady Hayát-en-Nufoos. They resembled two full moons by the side of each other, or two suns that had risen together; and when the attendants had closed the doors upon them, and let down the curtains, after they had lighted the candles for them, and spread the bed, the lady Budoor sat with the lady Hayát-en-Nufoos, and reflecting upon her beloved Kamar-ez-Zemán, her grief became violent, and she poured forth tears, and recited some verses commencing thus: —

O ye who have quitted me, with my heart full of trouble, your absence hath left no life in my body!

Then sitting by the side of the lady Hayát-en-Nufoos, she kissed her upon the mouth, and, arising abruptly, performed the ablution, and continued praying until the lady Hayát-en-Nufoos had fallen asleep, when she entered the bed, and turned her back to her till the morning. And when the morning arrived, the old King and his wife came in to their daughter, and asked her how she was. So she acquainted them with what had happened, and with the verses that she had heard.

But the Queen Budoor, having gone forth, seated herself on the throne, and the emeers and other lords of the empire, and all the chiefs and soldiers, went up to her, and congratulated her on her accession to the throne, kissed the ground before her and prayed for her, while she accosted them with smiles, bestowed upon them robes of honour, and increased the fiefs of the emeers. So all the soldiers and people loved her, and prayed for the continuance of her reign, having no doubt that she was a man; and she commanded and forbade, and dispensed justice and equity, liberated the persons who were confined in the prisons, and remitted the custom-taxes. She continued sitting in the hall of judgment until night, and then, entering the chamber that was prepared for her, found the lady Hayát-en-Nufoos sitting there. She therefore seated herself by her side, and patted her on the back, caressed her, and kissed her between the eyes, and then, as before, recited some verses deploring the absence of her husband; after which, she rose upon her feet, and, having wiped away her tears, performed the ablution, and prayed, and continued praying until sleep overcame the lady Hayát-en-Nufoos.

The Queen Budoor then laid herself by her side, and so remained until the morning; when she rose, and performed the morning-prayers, seated herself upon the throne, commanded and forbade, and administered justice and equity. In the meantime, the King Armánoos went in to his daughter, and she informed him of all that had happened to her, repeating to him the verses which the Queen Budoor had recited, and said to him, O my father, I have never beheld any one more sensible or more bashful than my husband; but he only weepeth and sigheth. Her father, therefore, replied, O my daughter, have patience with him yet this third night only; and if he treat

thee not with the respect that is due to thee, we shall know what course to pursue with him: I will divest him of the regal authority, and banish him from our country. — Thus he agreed with his daughter to do, and thus he resolved in his mind.

Now when the next night came, the Queen Budoor arose from the throne, and, returning to the chamber prepared for her in the palace, saw the candles lighted, and the lady Hayát-en-Nufoos sitting there; whereupon she thought of her husband, and of the events that had happened to herself and him during the last few days; and she wept, and continued groaning and again recited some verses expressive of her unhappy state. She then desired to arise to prayer; but Hayát-en-Nufoos clung to her skirts, and said to her, O my master, art thou not ashamed to act thus towards my father who hath treated thee with so much kindness, and to regard me with this protracted indifference? And when the Queen Budoor heard this, she sat down, and replied, O my beloved, what sayest thou? — What I say, rejoined Hayát-en-Nufoos, is this; that I have beheld no one so self-satisfied as thou. Is then every one who is lovely thus selfish? But I say not this on my own account: I do so only in my fear for thee from the King Armánoos; for he hath resolved, if thou pay me not proper respect, to depose thee from the sovereignty to-morrow, and to banish thee from his country; and probably his rage may so increase that he may kill thee. I therefore am moved with compassion with thee, and have given thee good advice; and it is thine to decide how thou wilt act.

On hearing these words, the Queen Budoor hung down her head towards the ground, and was perplexed at her case, saying within herself, If I oppose his wish, I perish; and if I obey him, I am disgraced; but I am now Queen of all the Ebony Islands, and they are under my rule, and I cannot meet again with Kamar-ez-Zemán unless in this place; for there is no way by which he can return to his country but by the Ebony Islands. I will therefore commit my case unto God, who is the Best Director. — She then said to Hayát-en-Nufoos, O my beloved, my neglect of thee hath been involuntary. And she related to her all that had befallen her from beginning to end, adding, I conjure thee by Allah to conceal my case and to keep my secret until God reunite me with my beloved Kamar-ez-Zemán, and after that we shall see what will happen. — Upon this, Hayát-en-Nufoos was filled with the utmost wonder, and, being moved with pity for her, prayed for her reunion with her beloved, and said to her, O my sister, fear not nor be alarmed; but have patience until God accomplish that which must come to pass. The bosoms of the ingenuous are the sepulchres of secrets; and thy secret I will not reveal. — Then they toyed together, and embraced each other, and slept until near the call to morning-prayers, when the mother of Hayát-en-Nufoos came in to her, and was satisfied with her report. The Queen Budoor, after performing the morning-prayers, repaired to the hall of judgment, and there, seated upon the throne, judged the people; and the King Armánoos was rejoiced at what he heard: his bosom expanded, and he

gave banquets: and thus they continued for a length of time. — Such were the adventures of Kamar-ez-Zemán and the Queen Budoor.

But as to the King Sháh-Zemán, — after the departure of his son to the chase, accompanied by Marzawán, as already related, he waited until the second night; and when his son came not, his reason was perplexed, and he slept not that night. He became in a state of the utmost disquiet: his excitement was excessive, and he burned with anxiety; and scarcely had the day broke when he rose. He sat expecting his son until midday; but he came not; and his heart became impressed with a dread of separation, and he burned with fears for his son. He wept until he wetted his clothes with his tears, and then, wiping away the tears, he issued a proclamation commanding his forces to march, and urging them to undertake a long expedition. So all the troops mounted, and the Sultán went forth, with a heart tortured for his son, and full of grief. He disposed his army in six divisions, on the right and left, and before and behind, and said to them, To-morrow ye shall meet at the parting of the road. The troops, therefore, being thus divided, the horsemen set forth, and proceeded the rest of that day until the hour of darkness; and they continued on their way the whole of the night, and the next day till noon, when they arrived at a spot where the road divided into four branches; so that they knew not which way to go. But here they beheld torn clothes, and mangled flesh, and they looked at the traces of the blood, and observed every piece of the clothes.

So when the King Sháh-Zemán saw this, he uttered a great cry from the bottom of his bosom, and exclaimed, O my son! He slapped his face, and plucked his beard, and rent his clothes, feeling convinced of the death of his son. His weeping and wailing were excessive, and the troops wept with him, all of them regarding as certain the destruction of Kamar-ez-Zemán: they threw dust upon their heads, and the night overtook them while they wept and wailed so that they were at the point of death. The King Sháh-Zemán then returned with his troops to his city, convinced of the death of his son, and concluding that either a wild beast or a robber had attacked him and torn him in pieces. He issued a proclamation throughout the Islands of Khálidán that the people should wear black in token of mourning for his son Kamar-ez-Zemán, and built for himself an edifice which he named the House of Lamentations; and every Thursday and Monday he decided the affairs of his troops and people; passing the rest of the week in the House of Lamentations, mourning for his son, and bewailing him with elegies.

Meanwhile, the Queen Budoor remained monarch of the Land of Ebony, the people pointing at her with the finger, and saying, That is the son-in-law of the King Armánoos; and every night she slept with the lady Hayát-en-Nufoos, complaining of the absence of her husband Kamar-ez-Zemán, and describing to her his beauty and loveliness, desiring an interview with him were it only in her sleep.

Now Kamar-ez-Zemán continued residing in the garden, with its owner,

for a length of time weeping night and day, and sighing, and lamenting in verses the past times of enjoyment and happiness, while the gardener, to console him, told him that the ship would sail at the end of the year to the countries of the Muslims. Thus he remained until, one day, he saw the people assembling together, at which he wondered; and the gardener came in to him and said to him, O my son, cease from work this day, and water not the trees; for this day is a festival of the people, whereon they visit one another. Therefore rest, and only keep thine eye upon the garden; for I desire to look out for the vessel for thee, since there remaineth but a short time, and to send thee to the country of the Muslims. — The gardener then went forth; and Kamar-ez-Zemán remained alone in the garden. His heart was broken, his tears flowed, and he continued weeping until he fell down in a swoon; and when he recovered, he rose, and walked about the garden reflecting upon his misfortunes and upon his protracted estrangement and separation. His reason being thus disturbed, he stumbled, and fell upon his face, and his forehead struck against the root of a tree with such violence that his blood flowed, and mingled with his tears. He, however, wiped away the blood, and dried up his tears, and, having bound his forehead with a piece of rag, arose, and continued his walk about the garden.

And he turned up his eyes towards a tree upon which were two birds contending together; and one of them overcame the other, it pecked at its neck, and severed its head from its body, and, taking the head, flew away with it. The body of the bird thus killed then fell upon the ground before Kamar-ez-Zemán, and as it lay there, lo, two great birds pounced down upon it, and, one of them placing itself at its upper extremity and the other at its tail, they depressed their wings over it, and stretched forth their necks towards it, and moaned. So Kamar-ez-Zemán wept for his separation from his wife when he beheld the two birds moaning over their companion. After this, he saw the two birds make a hollow, and bury in it the slaughtered bird; and having done so, they soared aloft into the sky; but after they had been absent a while, they returned bringing with them the bird that had committed the murder. They alighted with it upon the grave of the slaughtered bird, and there crouched upon it and killed it: they rent open its body, tore out its bowels, and poured its blood upon the grave of the slaughtered bird: then they strewed about its flesh, and tore its skin, and pulling out all that was within it, they scattered it in different places.

All this took place while Kamar-ez-Zemán looked on in wonder; and as he happened to cast a glance towards the place where the two great birds had killed the other, he observed something shining. So he approached it, and saw it to be the bird's crop; and he took it and opened it, and found in it the stone that had been the cause of his separation from his wife. As soon as he beheld it he knew it, and fell upon the ground in a fit, through his joy; and when he recovered he said within himself, This is a good sign, and an omen of my reunion with my beloved! He then examined it, drew it over his eye,⁷⁵ and tied it upon his arm, anticipating from it a happy

result; after which he rose and walked about, waiting for the gardener. He continued searching for him until night; but he came not. So Kamar-*ez-Zemán* slept in his usual place until the morning, when he arose to his work.

Having girded himself with a rope of the fibres of the palm-tree, he took the hoe and the basket, and went into the midst of the garden till he came to a locust-tree, and he struck at its root with the hoe, whereupon the blow loudly resounded. So he removed the earth from its place; and having done this, he discovered a trap-door, on opening which he found an aperture; and he descended into it, and beheld an old saloon, of the age of *Thamood* and 'Ád,⁷⁶ spacious, and [containing a number of jars] filled with red gold; upon which he said within himself, *Fatigue is past, and joy and happiness have come!* He then ascended from this place into the garden, and, having replaced the trap-door, resumed his occupation of conducting the water to the trees in the garden.

Thus he continued to busy himself until the close of the day, when the gardener came to him, and said, *O my son, receive glad tidings of thy speedy return to thy native land; for the merchants have prepared for the voyage, and the ship after three days is to set sail for the City of Ebony, which is the first of the cities of the Muslims; and when thou hast arrived there, thou wilt travel by land six months to the Islands of Khálidán and the King Sháh-Zemán.* So Kamar-*ez-Zemán* rejoiced at this, and kissing the hand of the gardener, said to him, *O my father, like as thou hast given me good tidings, I too give good tidings unto thee.* And he acquainted him with the affair of the saloon; whereat the gardener also rejoiced, and replied, *I have been eighty years in this garden without finding any thing, and thou hast been with me less than a year and hast discovered this: it is therefore thy prize, and a means of terminating thy grief; and will assist thee to accomplish thy return to thy family and thy reunion with thy beloved.* But Kamar-*ez-Zemán* said, *It must positively be divided between me and thee.*

He then took the gardener and conducted him into that saloon, and showed him the gold, which was in twenty jars: so he took ten and the gardener took ten. And the gardener said to him, *O my son, fill for thyself large jars⁷⁷ with the 'asáfeeree olives⁷⁸ which are in this garden; for they exist not in any country but ours, and the merchants export them to all other parts: and place thou the gold in the jars, and the olives over the gold: then close them and take them to the ship.* So Kamar-*ez-Zemán* arose immediately, and filled fifty large jars, putting the gold in them, and closing each after he had put the olives over the gold;⁷⁹ and the precious stone he put into one of the jars: after which he sat conversing with the gardener, and felt confident of his speedy reunion with his family, saying within himself, *When I have arrived at the Ebony Island, I will journey thence to the country of my father, and inquire for my beloved Budoor: but I wonder whether she have returned to her own country, or journeyed on to the country of my father, or whether any accident have happened to her on the way.*

He then sat waiting for the expiration of the days, and related to the gardener the story of the birds, and of what passed between them, whereat the gardener wondered. After this, both of them slept until the morning, and the gardener awoke ill, and remained so two days: and on the third day his illness so increased that they despaired of his life. Kamar-ez-Zemán, therefore, grieved for the gardener; and while he was in this state, lo, the master of the ship, with the sailors, came and inquired for the gardener: so he acquainted them with his illness. They then said, Where is the young man who desireth to go with us to the Island of Ebony? And Kamar-ez-Zemán answered, He is the memlook who is before you.⁸⁰ And he desired them to transport the jars to the ship. They therefore removed them to the ship, and said to Kamar-ez-Zemán, Hasten; for the wind hath become fair. And he replied, I hear and obey. He then conveyed his provisions to the ship, and returned to the gardener to bid him farewell; but he found him in the agonies of death: so he seated himself at his head till he died; and he closed his eyes, and prepared his body for burial, and interred it.

Having done this, he repaired to the ship. He found, however, that it had spread its sails and departed; and it continued cleaving the sea until it disappeared from before his eyes. He was confounded and perplexed, and he returned to the garden anxious and sorrowful, and threw dust upon his head. He hired the garden from its proprietor, and employed a man to assist him in watering the trees; and going to the trap-door he descended into the saloon, and stowed the remaining gold in fifty other large jars, putting olives over it.⁸¹ He then made inquiries respecting the ship, and the people answered him, that it sailed not more than once in every year. His trouble of mind increased, and he mourned for that which had befallen him, especially for the loss of the precious stone of the lady Budoor. He passed night and day in weeping and reciting verses.

In the mean time, the wind was favourable to the ship, and it arrived at the Island of Ebony. And it happened in accordance with destiny, that the Queen Budoor was sitting at a window, and beheld the vessel when it cast anchor by the shore. Her heart throbbed at the sight, and she mounted with the emeers and chamberlains, and, repairing to the shore, stopped near the ship as the crew were transporting the merchandise to the magazines. She forthwith summoned the master of the vessel, and asked him what he had brought; and he answered her, O King, I have, in this vessel, aromatics and medicinal powders, and collyriums and plasters and ointments, and wealth and magnificent stuffs and costly merchandise, such as camels and mules cannot carry; among which are various kinds of essences and spices and aloes-wood, and tamarind⁸² and 'asáfeeree olives, such as are scarcely to be found in this country. On hearing this, she felt a desire for the olives, and said to the owner of the ship, What is the quantity of the olives that thou hast brought? He answered, I have fifty large jars full; but their owner came not with us; and the King shall take of them what he desireth.

So she said, Land them, that I may look at them. And the master called out to his crew, whereupon they brought out the fifty jars; and she opened one, and, having looked at the olives, said, I will take these fifty jars and give you their price, whatever it be. The master of the ship replied, These have no value in our country but their owner remained behind us, and he is a poor man. But she said, What is their price? And he answered, A thousand pieces of silver. — I will take them, replied she, for a thousand pieces of silver.

She then commanded that they should be conveyed to the palace; and when night came, she gave orders to bring to her one of the jars; and she opened it. There was no one in the chamber but herself and Hayát-en-Nufoos; and she placed a dish before her, and on her pouring into it some of the contents of the jar, there fell into the dish a heap of red gold; whereupon she said to the lady Hayát-en-Nufoos, This is nothing but gold! She therefore examined the whole, and found that all the jars contained gold, and that the olives altogether would not fill one of the jars; and searching among the gold, she discovered the precious stone with it. So she took it and examined it, and found that it was the stone which was attached to the band of her trowsers, and which Kamar-ez-Zemán had taken. As soon as she recognized it, she cried out in her joy, and fell down in a swoon: and when she recovered, she said within herself, This precious stone was the cause of the separation of my beloved Kamar-ez-Zemán; but it is an omen of good fortune! She then told the lady Hayát-en-Nufoos that its recovery was a prognostic of her reunion. And when the morning came, she seated herself upon the throne, and summoned the master of the ship, who, when he came, kissed the ground before her; and she said to him, Where did ye leave the owner of these olives? He answered, O King of the age, we left him in the country of the Magians; and he is a gardener. And she said, If thou bring him not, thou knowest not the misfortune that will happen unto thee and to thy ship. She immediately gave orders to affix seals upon the magazines of the merchants, and said to them, The owner of these olives is an offender against me, and is my debtor; and if he come not, I will assuredly slay you all, and seize your merchandise. So they applied to the master of the ship, promising to pay him the hire of the vessel if he would return, and said to him, Deliver us from this tyrant.

The master therefore embarked, and loosed the sails, and God decreed him safety, so that he arrived at the Island of the Magians; and, landing by night, he went up to the garden. The night had become tedious to Kamar-ez-Zemán, and he was thinking upon his beloved, as he sat in the garden weeping for the misfortunes that had befallen him; and the master of the ship knocked at the gate of his garden. He therefore opened the gate and went forth to him, and immediately the sailors carried him off, and, embarking with him, loosed the sails, and departed. They continued their voyage days and nights while Kamar-ez-Zemán knew not the occasion of this conduct. He asked them the cause, and they answered him,

Thou art an offender against the King of the Ebony Islands, the son of the King Armánoos, and hast stolen his wealth, O thou unlucky! But he replied, By Allah, in my life I never entered that country, nor do I know it.

They continued their voyage with him until they came in sight of the Ebony Islands, and took him up to the lady Budoor, who, as soon as she saw him, knew him, and said, Commit him to the eunuchs, that they may conduct him into the bath. She then dispelled the fears of the merchants, and bestowed upon the master of the ship a robe of honour worth ten thousand pieces of gold; after which, she went in to the lady Hayát-en-Nufoos, and acquainted her with the event, saying to her, Conceal the news until I have attained my desire, and done a deed which shall be recorded, and read after us to Kings and subjects. And when she gave orders to conduct Kamar-ez-Zemán into the bath, they did so, and clad him in the apparel of Kings; and when he came forth from the bath, he appeared like a branch of the Oriental willow, or a planet at whose appearance the sun and moon were abashed; and his soul returned to him. He then repaired to her, and entered the palace; but when she beheld him, she restrained her heart, that her purpose might be accomplished. She bestowed upon him memlooks and servants, and camels and mules, gave him a treasury of wealth, and ceased not to promote him from grade to grade until she made him treasurer, delivering all the treasures to his care. She admitted him into high favour, and acquainted the emeers with his station, and they all loved him. Every day the Queen Budoor increased his appointments, and Kamar-ez-Zemán knew not the cause of her thus honouring him. From the abundance of his wealth he gave liberal presents; and he served the King Armánoos with such zeal that he loved him, as did the emeers and other great men, and the common people, so that they swore by his life.⁸³

But all this time Kamar-ez-Zemán wondered at the honours which the Queen Budoor shewed him, and said within himself, By Allah, this love must have some cause; or perhaps this King thus favoureth me from some evil intention: I must therefore ask his permission to depart from his country. Accordingly, he went to the Queen Budoor, and said to her, O King, thou hast bestowed on me great favours, and thy favours will be complete if thou permit me to depart, and take from me all that thou hast bestowed upon me. And the Queen Budoor smiled, and said, What induceth thee to desire to travel, and to rush headlong into perils, when thou art enjoying the highest favour, and extraordinary beneficence? — O King, answered Kamar-ez-Zemán, if this favour be without cause, it is most wonderful, especially as thou hast conferred upon me dignities such as are proper for the aged, when I am but a child. The Queen Budoor then took him into a private apartment, and made herself known to him: and he discovered that she was his wife, the Queen Budoor, the daughter of the King El-Ghayoor, lord of the Islands and the Seas; whereupon they embraced

and kissed each other. She related to him all that had happened to her from first to last; and he in like manner acquainted her with all that had befallen him.

And when the next morning came, and diffused its light, the Queen Budoor sent to the King Armánoos, and informed him of the truth of her case, that she was the wife of Kamar-ez-Zemán, relating to him their story and the cause of their separation; and the King Armánoos, on hearing her tale, wondered at it extremely. He gave orders to write it in letters of gold, and then, looking towards Kamar-ez-Zemán, said to him, O son of the King, wilt thou form an alliance with me by marrying my daughter Hayát-en-Nufoos? He answered, I must consult the Queen Budoor; for I owe her unlimited gratitude. But when he consulted her, she replied, Excellent is this proposal! Marry her, therefore, and I will be a handmaid to her; for I owe her a debt of kindness and beneficence, and favour and obligation, especially as we are in her abode, and since we have been loaded with the benefits of her father.⁸⁴ — So when Kamar-ez-Zemán saw that the Queen Budoor inclined to this, and was not jealous of Hayát-en-Nufoos, he agreed with her on this subject, and acquainted the King Armánoos with that which the Queen Budoor had said, that she approved of the marriage, and would be a handmaid to Hayát-en-Nufoos. And on hearing these words from Kamar-ez-Zemán, the King Armánoos rejoiced exceedingly. He went forth immediately, and seated himself upon his throne, and, having summoned all the emeers and wezeers and chamberlains, and the other lords of the empire, acquainted them with the story of Kamar-ez-Zemán, and his wife the Queen Budoor from first to last, telling them that he desired to marry his daughter Hayát-en-Nufoos to Kamar-ez-Zemán, and to appoint him Sultán over them in the place of his wife the Queen Budoor. Upon which all of them said, Since Kamar-ez-Zemán is the husband of the Queen Budoor, who was our sovereign before him when we thought her the son-in-law of our King Armánoos, we are all content to have him as our Sultán, and we will be servants unto him, and never swerve from our allegiance to him.

The King Armánoos, therefore, rejoiced at this exceedingly: he summoned the kádees and witnesses, and the chief officers of the empire, and performed Kamar-ez-Zemán's contract of marriage to his daughter, the Queen Hayát-en-Nufoos. He celebrated festivities, gave sumptuous banquets, conferred costly robes of honour upon all the emeers and chiefs and soldiers, bestowed alms upon the poor and the needy, and liberated all the prisoners; and the people rejoiced at the accession of the King Kamar-ez-Zemán, praying for the continuance of his glory and prosperity, and felicity and honour. As soon as he had become Sultán over them, Kamar-ez-Zemán remitted the custom-taxes; he conducted himself in a praiseworthy manner towards his people, and resided with his wives in enjoyment and happiness, and fidelity and cheerfulness, behaving towards both of them with impartiality. Thus he remained for a length of time; his anxieties and

sorrows were obliterated; and he forgot his father, the King Sháh-Zemán, and the glory and power that he had enjoyed under him.

THE ADVENTURES OF THE TWO PRINCES EL-AMJAD AND EL-AS'AD

AFTER this, God (whose name he exalted!) blessed Kamar-ez-Zemán with two male children by his two wives. They were like two shining moons: the elder of them was the son of the Queen Budoor, and his name was the Prince El-Amjad;⁸⁵ and the younger was the son of Hayát-en-Nufoos, and his name was the Prince El-As'ad;⁸⁶ and El-As'ad was more lovely than his brother El-Amjad. They were reared with magnificence and tenderness, and instructed in polite arts and accomplishments: they learned caligraphy and general science, and the arts of government and horsemanship, until they attained the utmost perfection, and became distinguished by consummate beauty and loveliness, so that the women were ravished by their charms. They grew up to the age of seventeen years, always in each other's company, eating and drinking together, and never separated; and all the people envied them on this account. And when they had attained to manhood, and were both endowed with every accomplishment, their father, whenever he made a journey, seated them by turns in the hall of judgment, and each of them judged the people for one day at a time.

Now it happened, in accordance with confirmed destiny and determined fate, that two ladies in the King's palace,⁸⁷ on whom he had set his affections, became enamoured of the two princes, El-Amjad and El-As'ad. Each of these two women used to toy with the object of her love, and kiss him, and press him to her bosom; and when his mother beheld this, she imagined that it was only an affection like that of a parent. Love took entire possession of the hearts of the two women, and when they had waited long without finding any way of accomplishing their union, they abstained from drink and food, and relinquished the delight of sleep.

The King then went forth to the chase, and ordered his two sons to sit in his place to administer justice, each of them for one day at a time, according to their custom. So on the first day, El-Amjad, the son of the Queen Budoor, sat for judgment, and commanded and forbade, and invested and deposed, and gave and denied. And his enamoured wrote him a letter, endeavouring to conciliate his affection, and declaring that she was wholly devoted to him, and transported with love for him, exposing her whole case to him, and telling him that she desired to be united to him. She took a paper, and wrote in it these words: —

From the poor, the love-sick female; the mourning, the estranged; whose youth is consumed by love for thee, and whose torment on thine account hath been protracted. — If I described to thee the extent of my sorrow, and the sadness that I suffered, the violent love that is in my heart, and how I weep and moan, and how my mourning heart is cut in pieces, and my constant

grief, and continual anxieties, and the pain that I endure from separation, and from sadness and ardent desire, the exposition of my case would be too long for a letter, and none could calculate its extent. The earth and heaven have become strait unto me, and I have no hope nor trust but in thee; for I have arrived at the point of death, and suffered the horrors of destruction. My ardour hath become excessive, with my disjunction and estrangement, and if I described the longing desire that I feel, papers would be insufficient for it. — And after this, she wrote these two verses: —

If I would explain the burnings I experience, and the sickness, and ecstasy of love, and agitation,

Neither paper nor pen would remain upon the earth, nor ink, nor a scrap upon which to write.

She then wrapped up the letter in a piece of costly silk, richly perfumed with musk and ambergris, and put with it the silk strings of her hair,⁸⁸ for the price of which, treasures would be consumed; after which, she wrapped the whole in a handkerchief, and gave it to a eunuch, commanding him to convey it to the Prince El-Amjad.

So the eunuch went, not knowing the secret destiny that awaited him (for He who is acquainted with all the secrets of futurity ordereth events as He willeth); and when he went into the Prince El-Amjad, he kissed the ground before him, and handed to him the kerchief with the letter. The Prince El-Amjad, therefore, took the handkerchief from him, and, unfolding it, saw the letter, and opened and read it; and when he understood its meaning, he perceived that the woman contemplated deceit, and had acted disloyally towards his father, the King Kamar-ez-Zemán. And upon this he was violently enraged, and abused womankind for their conduct, exclaiming, Execration upon treacherous women, deficient in sense and religion! He then drew his sword, and said to the eunuch, Wo to thee, O wicked slave! Dost thou bear a letter expressive of disloyalty from a woman belonging to thy master? By Allah, there is no good in thee, O thou of black complexion! O detestable in aspect, and irresolute in character! — And he struck him with the sword upon his neck, severing his head from his body: after which, he folded up the handkerchief upon its contents, and, having put it into his pocket, went in to his mother, and acquainted her with what had happened, abusing and reviling her also, and saying, Every one of you is worse [in some respect] than another. By Allah the Great, he added, did I not fear to commit a breach of good manners, injurious to my father Kamar-ez-Zemán, I would go in to her and strike off her head, as I struck off the head of the eunuch. — Then he went forth from his mother, the Queen Budoor, in a state of excessive rage. And when the news of what he had done to the eunuch reached his enamoured, she reviled him and cursed him, and devised a malicious stratagem against him. The Prince El-Amjad passed the next night enfeebled by rage and indignation, and trouble of mind, and neither food nor drink was pleasant to him, nor was sleep.

And on the following morning, his brother, the Prince El-As'ad, went forth and seated himself in the place of his father, the King Kamar-ez-Zemán, to judge the people; and he judged, and administered justice, and invested and deposed, and commanded and forbade, and gave and bestowed; and he continued sitting in the judgment-hall until near the time of afternoon-prayers. Then his enamoured sent to a deceitful old woman, and, having revealed to her the feelings of her heart, took a paper to write upon it a letter to the Prince El-As'ad, and to complain to him of the excess of her affection, and of the ecstasy of her love for him. And she wrote to him these words: —

From her who is perishing through the ecstasy of love and desire, to the most charming of mankind in disposition and in form, the self-complacent with his loveliness, the haughty with his amorous aspect, who turneth with aversion from the desirer of union with him, who is reluctant to shew favour unto the submissive and abject, — to the cruel and disdainful, the Prince El-As'ad, who is endowed with surpassing beauty, and with admirable loveliness, with the brilliant countenance, and the splendid forehead, and overpowering brightness. This is my letter unto him the love of whom hath dissolved my body, and mangled my skin and my bones. — Know that my patience hath failed, and I am perplexed in my case: desire and sleeplessness have disquieted me, and patience and sleep have denied themselves to me: mourning and watching have been inseparable from me, and violent love and desire have afflicted me, together with disease and infirmity. But may my life be a ransom for thee; and if the slaughter of the love-smitten please thee, may Allah prolong thy life, and from every evil preserve thee! — And she added these verses: —

Fortune hath decreed that I should be thy lover, O thou whose charms shine like the full moon!
 Thou possessest consummate comeliness and eloquence; and surpassest all the creation in elegance.
 I am willing for thee to be my tormenter. Wilt thou, then, bestow upon me one glance?
 Happy is the person who dieth for love of thee. Worthless is the one who doth not like and love thee.

Then she richly perfumed the letter with strong-scented musk, and wound it round with the silken strings of her hair, which were of the silk of El-Erák, having oblong emeralds for pendants, adorned with pearls and jewels.⁸⁹ Having done this, she delivered it to the old woman, and ordered her to give it to the Prince El-As'ad.

The old woman therefore departed in order to please her, and immediately went into the Prince El-As'ad, who was alone when she entered; and she handed him the paper, with what was enclosed with it, and waited a long time for the answer. Meanwhile the Prince El-As'ad read the paper, and understood its contents; and having wrapped it up again in the silk strings, he put it in his pocket. He was enraged to the utmost degree, and cursed

deceitful women: then rising, he drew his sword from its scabbard, and, striking the neck of the old woman, severed her head from her body; after which, he arose and proceeded until he went in to his mother, and he reviled her too, in his anger with the sex. He then went forth from her, and repaired to his brother, the Prince El-Amjad, to whom he related all that had happened to him, telling him that he had killed the old woman who had brought him the letter. And the Prince El-Amjad replied, By Allah, O my brother, yesterday, while I was sitting on the throne, the like of that which hath happened to thee this day happened to me also. And he acquainted him with the whole occurrence. They remained conversing together that night, and cursing the deceitful women, and charged each other to conceal this affair, lest their father, the King, should hear of it, and kill the two women. So they passed the night in incessant grief until the morning.

And when the next morning came, the King arrived with his troops from the chase and went up to his palace; and having dismissed the emeers, he arose, and entered the palace, whereupon he beheld the two women who had acted thus towards his sons, lying on their bed, in a state of extreme weakness. They had contrived a plot against the two Princes, and agreed to destroy them; for they had disgraced themselves in their eyes, and dreaded the consequence of their being so known to have offended. When the King, therefore, saw them in this condition, he said to them, What is the matter with you? And they rose to him, and kissed his hands, and reversing the true state of the case, answered him, Know, O King, that thy two sons, who have been reared in the enjoyment of thy beneficence, have acted disloyally towards thee by their conduct to us, and have dishonoured thee. And when Kamar-ez-Zemán heard these words, the light became darkness before his face, and he was violently incensed, so that his reason fled through the excess of his rage, and he said, Explain to me this occurrence. So each of them told the story that she had framed, and both of them wept violently before the King.

When the King, therefore, witnessed their weeping, and heard their words, he felt convinced of their truth; and, being enraged to the utmost degree, he arose with the desire of falling upon his two sons and killing them. But his father-in-law, the King Armánoos, met him. He was just then entering to salute him, having heard of his return from the chase; and he beheld him with the drawn sword in his hand, and with blood dropping from his nostrils, by reason of the violence of his rage. So he asked him what troubled him, and Kamar-ez-Zemán acquainted him with all that had been done (as he supposed) by his sons El-Amjad and El-As'ad, and said to him, I am now going in to them to kill them in a most ignominious manner, and make them a most shameful example. His father-in-law, the King Armánoos, being alike incensed against them, said to him, And excellent would be the deed that thou wouldst do, O my son; and may God grant no blessing unto them, nor to any sons who commit such actions against the honour of their father: but, O my son, the author of the proverb saith, He who looketh

not to results, fortune will not attend him: — and they are at all events thy sons. It will be proper that thou kill them not with thine own hand; for in doing so thou wouldst drink of their anguish,⁹⁰ and repent afterwards of having put them to death, when repentance would not avail. But send them with one of the memlooks, that he may kill them in the desert, when they are absent from thine eye.

So when the King Kamar-ez-Zemán heard these words of his father-in-law, the King Armánoos, he saw them to be just. He therefore sheathed his sword, and, returning, seated himself upon his throne, and summoned his Treasurer,⁹¹ who was a very old man, experienced in the management of affairs, and the vicissitudes of fortune. And he said to him, Go in to my two sons El-Amjad and El-As'ad, bind their hands firmly behind them, and put them in two chests, and place them upon a mule: then mount thou, and go forth with them into the midst of the desert, and slaughter them; after which fill for me two glass bottles with their blood, and bring them to me quickly.

The Treasurer answered, I hear and obey. He then arose immediately, and, repairing to El-Amjad and El-As'ad, met them on the way, coming forth from the vestibule of the palace. They had clad themselves in the richest of their apparel for the purpose of visiting their father, to salute him, and compliment him on his safe arrival from his hunting-expedition. And when the Treasurer saw them, he laid hold upon them, saying, O my two sons, know that I am a slave under command, and your father hath given me an order: will ye then obey his command? They answered, Yes. And upon this, the Treasurer bound their hands behind them, put them in two chests, and, having placed them on the back of a mule, went forth with them from the city. He proceeded with them over the desert until near noon, when he halted with them in a waste and desolate place, and, alighting from his horse, put down the two chests from the back of the mule, and opened them, and took forth from them El-Amjad and El-As'ad. When he looked at them, he wept violently on contemplating their beauty and loveliness, and afterwards drew his sword, and said to them, By Allah, O my lords, it is painful to me to do an abominable deed unto you; but I am excusable in this case; for I am a slave under command, and your father the King Kamar-ez-Zemán hath ordered me to strike off your heads. And they replied, O Emeer, do what the King hath commanded thee; for we patiently submit to that which God (to whom be ascribed all might and glory!) hath decreed to befall us; and thou art absolved of the guilt of shedding our blood.

They then embraced each other, and bade each other farewell; and El-As'ad said to the Treasurer, By Allah I conjure thee, O uncle, that thou make me not to drink the anguish of my brother, nor his sighing; but kill me before him, that so my fate may be more easy to me. El-Amjad also said to the Treasurer as El-As'ad had said, and made use of blandishment to him that he might kill him before his brother, saying to him, My brother

is younger than I; therefore make me not to taste his affliction. Then each of them wept most violently, and the Treasurer wept also at witnessing their lamentation; and the two brothers again embraced each other, and bade each other farewell, one of them saying to the other, Verily, all this is owing to the artifice of those two deceitful women; and there is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! — And El-As'ad, embracing his brother, uttered groans, and afterwards recited these verses: —

O Refuge of the complainer, and Asylum of the fearful!³² Thou art ready to attend to every request!

I have no resource but to knock at thy door; and if I be rejected, at whose door shall I knock?

O Thou whose treasures of bounty are imparted by the word Be,³³ shew favour; for all good is in Thee!

And when El-Amjad heard the weeping of his brother, he likewise wept, and pressed him to his bosom, reciting these two verses: —

O Thou whose favours to me have been many, and whose gifts have been more than can be numbered!

No misfortune hath ever yet befallen me but I have found Thee ready to help me in it!

Then El-Amjad said to the Treasurer, I implore thee by the One, the Omnipotent, the King, the Protector, that thou kill me before my brother El-As'ad: perhaps the fire of my heart may so be assuaged; and let it not burn more. But El-As'ad, weeping, said, None shall be killed first but myself. So El-Amjad said, The best plan will be this, that thou embrace me, and I embrace thee, so that the sword may fall upon us and kill us with one blow.

And when they both embraced, face to face, and clung together, the Treasurer bound them, and tied them with ropes, weeping while he did so. He then drew his sword, and said, By Allah, O my lords, it is indeed hard to me to kill you. Have ye any want? If so, I will perform it. Or any commission? If so, I will execute it. Or any message? If so, I will convey it. — And El-Amjad answered, We have no want to be performed; but as to commission, I charge thee to place my brother El-As'ad beneath, and myself above, that the blow may fall upon me first; and when thou hast killed us, and returned unto the King, and he saith to thee, What didst thou hear from them before their death? — that thou answer him, Verily thy two sons send thee their salutation, and say to thee, Thou knowest not whether they were innocent or guilty, and thou hast killed them, and not assured thyself of their guilt, nor considered their case. — Then recite to him these two verses: —

Verily women are devils created for us. I seek refuge with God from the artifice of the devils.

They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

Then said El-Amjad, We desire of thee nothing but that thou repeat to him these two verses which thou hast heard, and also, I beseech thee by Allah that thou have patience with us while I repeat to my brother these two other verses. — And, weeping violently, he said, —

We have examples in the Kings who have gone before us.
How many, great and small, have travelled in this road!

And when the Treasurer heard these words of El-Amjad, he wept violently, so that he wetted his beard; and as to El-As'ad, his eyes filled with tears, and he recited these verses: ⁹⁴ —

Fortune is disposed, by its very constitution, to guile, and is full of fraudulence and of stratagems.

The saráb⁹⁵ of the desert is to her like shining teeth; and the horror of darkness, like the black-edged eyelid.

My offence against her (hateful is her nature) is as that of the sword when the warrior draweth back.

When El-As'ad had finished reciting his verses, he embraced his brother El-Amjad, so that they appeared together like a single person, and the Treasurer drew his sword, and was about to strike him. But, lo, his horse started away in fright over the desert. He was worth a thousand pieces of gold, and upon him was a magnificent saddle, worth a great sum of money. So the Treasurer threw the sword from his hand, and went after his horse. His heart was inflamed, and he continued running after the horse, to take him, until he entered a forest; and he entered after him; but the horse pursued his way into the midst of the forest, striking the ground with his hoofs, and the dust rose high, while the horse snorted and neighed in his fury. Now there was in that forest a formidable lion, of hideous aspect, his eyes casting forth sparks; his face was grim, and his form struck the soul with terror: and the Treasurer, looking towards him, beheld this lion approaching him, and he found no way of escape from him, not having with him a sword. So he said within himself, There is no strength nor power but in God, the High, the Great! This calamity hath not befallen me but on account of the crime committed against El-Amjad and El-As'ad, and verily this journey hath been unfortunate from its commencement!

Meanwhile, the heat became intense to El-Amjad and El-As'ad, and they were affected with a violent thirst, so that their tongues hung out; and they prayed for relief from the thirst. But none relieved them; and they said, Would that we were killed and were at ease from this; but we know not whither the horse hath run away that the Treasurer hath gone after it and left us bound. Had he come to us and killed us, it had been easier to us than our enduring this torment. — But afterwards El-As'ad said, O my brother, have patience, and the relief of God (whose perfection be extolled, and whose name be exalted!) will come to us; for the horse ran not away but because God is propitious towards us, and nothing afflicteth us but this

thirst. He then shook himself, and struggled to the right and left; whereupon his bonds became loosed; and he arose, and loosed the bonds of his brother; after which he took the Emeer's sword, and said to his brother, By Allah, we will not depart hence until we investigate his case, and know what hath happened to him. So they began to follow the footsteps, and they led them to the forest. Therefore one of them said to the other, Verily the horse and the Treasurer have not passed beyond this forest. And El-As'ad said to his brother, Stay here while I enter the forest and examine it. But El-Amjad replied, I will not suffer thee to enter it alone, and we will not enter unless together; so if we escape we shall escape together, and if we perish we shall perish together. Accordingly they both entered, and they found that the lion had sprung upon the Treasurer, who was lying beneath him like a sparrow, but supplicating God, and making a sign towards heaven. So when El-Amjad saw him, he took the sword, and, rushing upon the lion, struck him with the sword between his eyes, and killed him.

The lion fell down prostrate upon the ground, and the Emeer arose, wondering at the event, and saw El-Amjad and El-As'ad, the sons of his lord, standing there; and he threw himself upon their feet, saying to them, By Allah, O my lords, it were not just that I should act so extravagantly with you as to kill you. May he who would kill you cease to exist! With my soul I would ransom you. — Then rising immediately, he embraced them, and inquired of them the cause of the loosing of their bonds, and of their coming to him. They therefore informed him that they had thirsted, and that the bonds of one of them became loosed, so that he loosed the other, because of the purity of their intentions; after which they followed the footsteps until they came to him. And when he heard their words, he thanked them for that which they had done, and went out from the forest with them; and when they were without the forest they said to him, O uncle, do what our father hath commanded thee. But he replied, Allah forbid that I should attempt any injury to you! Know, however, that I desire to take off your clothes, and to clothe you with mine, and to fill two glass bottles with the blood of the lion. After which, I will go to the King, and tell him that I have killed you. Then do ye travel into other countries; for God's earth is wide. And know, O my lords, that your separation from me will be painful to me. — Having said this, he and the two young men all wept. The latter pulled off their clothes, and the Treasurer clad them with his own, and went to the King.

He had taken the things, and tied up the linen of each of the youths in a wrapper that he had with him, and filled the two glass bottles with the blood of the lion; and he put the two wrappers before him on the back of the horse. Then he bade the youths farewell, and, departing towards the city, proceeded until he went in to the King, and he kissed the ground before him. And the King saw him with a changed countenance (for this change was occasioned by what he had suffered from his adventure with the lion), and he imagined that it was the consequence of the slaughter of his sons:

so he was glad, and said to him, Hast thou accomplished the business? The Treasurer answered, Yes, O our lord. And he handed to him the two wrappers containing the clothes, and the two glass bottles filled with the blood. And the King said to him, What didst thou observe in their conduct, and have they charged thee with aught? He answered, I found them patient, contented to endure their fate, and they said to me, Verily our father is excusable; so convey to him our salutations, and say to him, Thou art absolved of the guilt of our slaughter and of our blood: — but we charge thee to repeat to him these two verses: —

Verily women are devils created for us. We seek refuge with God from the artifice of the devils.

They are the source of all the misfortunes that have appeared among mankind in the affairs of the world and of religion.

And when the King heard these words from the Treasurer, he hung down his head towards the ground for a long time, and knew that these words of his two sons indicated that they had been killed unjustly. Then reflecting upon the fraudulence of women, and the calamities occasioned by them, he took the two wrappers and opened them, and began to turn over the clothes of his sons, and to weep. And when he opened the clothes of his son El-As'ad, he found in his pocket a paper written in the hand of the woman who had accused him, together with the silk strings of her hair. So he unfolded the paper and read it, and understood its meaning, and knew that his son El-As'ad had been an object of injustice. And when he turned over the clothes of El-Amjad, he found in his pocket a paper written in the hand of the other woman, his accuser, with the silk strings of her hair enclosed in it; and he opened this paper and read it, and knew that he, also, had been an object of injustice. He struck his hands together, and exclaimed, There is no strength nor power but in God, the High, the Great! I have slain my sons unjustly! — Then he began to slap his face, exclaiming, O my sons! O the length of my grief! — And he gave orders to build two tombs in a house, which he named the House of Lamentations, and inscribed upon the two tombs the names of his two sons; and he threw himself upon the tomb of El-Amjad, weeping and sighing and lamenting, and reciting verses; and then in like manner upon that of El-As'ad. He relinquished the society of his friends and intimates, secluding himself in the House of Lamentations, weeping for his sons, and forsook his women and associates and familiar acquaintances. — Such was his case.

Now as to El-Amjad and El-As'ad, they proceeded over the desert, eating of the herbs of the earth, and drinking of the remains of the rain. At night, one slept while the other watched, till midnight: then the latter slept and the former watched.⁹⁰ Thus they continued for the space of a whole month, until their course brought them to a mountain of black flint, the further extremity of which was unknown. At this mountain the road divided into two: one road passed through the midst of it, and the other ascended

to its summit. And they pursued the way to the summit of the mountain, and continued ascending it five days; but saw no end to it. Fatigue had overcome them; for they were not accustomed to walking upon the mountains nor elsewhere; and when they despaired of reaching its end, they returned, and pursued the way through the midst of the mountain. Along this they proceeded the whole of the same day, until night; but El-As'ad was fatigued with the length of his journeying, and he said to his brother, O my brother, I can walk no further; for I am reduced to excessive weakness. El-Amjad, however, replied, O my brother, brace up thy nerves: perhaps God may dispel our affliction.

They then proceeded for an hour of the night; but El-As'ad was in a state of the utmost fatigue, and he said, O my brother, I am tired and weary with walking. And he fell upon the ground, and wept. His brother El-Amjad, therefore, carried him and walked on with him, walking a while, and sitting a while to rest, until daybreak gleamed. Thus he ascended the mountain with him, and they found a spring gushing forth, with a stream running from it; and by it was a pomegranate-tree, and a niche for prayer; ⁹⁷ and they scarcely believed the sight. They then seated themselves by this fountain, and, having drunk of its water, and eaten of the pomegranates of that tree, slept there until the sun rose; when they sat and washed themselves at the spring, and ate again of the pomegranates on the tree, and slept until the time of afternoon-prayers. After this they desired to continue their journey; but El-As'ad was unable to proceed; his feet were swollen. So they remained there three days, until he had rested himself, when they proceeded, and continued many days their journey over the mountain, wearied with thirst, until a city appeared before them at a distance.

Upon this they rejoiced; and they advanced towards it; and when they drew near to it, they offered up thanks to God, whose name be exalted! El-Amjad then said to El-As'ad, O my brother, sit here while I go to this city, and see what kind of place it is and inquire respecting its affairs, that we may know where we are in God's wide earth, and know what countries we have traversed in crossing this mountain-range. Had we not journeyed through the midst of it, we had not arrived at this city in a whole year. Praise be to God, then, for our safety! — But El-As'ad replied, By Allah, O my brother, none shall go to the city but myself; and may I be thy ransom; for if thou leave me and descend and be absent from me, thou wilt drown me in anxious thoughts respecting thee, and I have not strength to endure thine absence from me. So El-Amjad said to him, Go, and loiter not.

El-As'ad, therefore, descended from the mountain, taking with him some pieces of gold; and left his brother to wait for his return. He went, and walked on without stopping, at the foot of the mountain, until he entered the city; and as he passed through its streets, there met him in his way an old man, far advanced in age; his beard descended over his breast, and was parted in twain, in his hand was a walking-staff, he was clad in rich gar-

ments, and on his head was a large red turban.⁹⁸ So when El-As'ad saw him, he wondered at his dress and his appearance; and, advancing towards him, he saluted him, and said to him, Which is the way to the market, O my master? The old man, on hearing his words, smiled in his face, and said to him, O my son, thou seemest to be a stranger. El-As'ad therefore replied, Yes, I am a stranger, O uncle. And the old man said, Thou hast cheered our country by thy presence, O my son, and thou hast made the country of thy family desolate by thine absence. And what dost thou desire from the market? — O uncle, answered El-As'ad, I have a brother whom I have left on the mountain, and we are journeying from a distant country. We have been on the way a period of three months, and arrived in sight of this city: so I came hither to buy some food and to return with it to my brother that we may nourish ourselves with it. — And the old man replied, O my son, receive tidings of every happiness, and know that I have made a banquet, and have with me many guests, and have prepared for it a collection of the best and the most agreeable of dishes, such as the appetite desireth. Wilt thou, then, accompany me to my abode? If so I will give thee what thou requirest, and will not take from thee any money for it. I will also acquaint thee with the affairs of this city. And praise be to God, O my son, that I have met with thee, and that none but myself hath met with thee!

So El-As'ad said, Do as thou art disposed, and hasten; for my brother is waiting for me, and his heart is intent upon me. The old man, therefore, took the hand of El-As'ad, and returned with him to a narrow by-street, smiling in his face, and saying to him, Extolled be the perfection of Him who hath saved thee from the people of this city! He walked on with him until he entered a spacious house, in which was a saloon, and in this saloon were sitting forty old men, far advanced in age, arranged in a ring, with a lighted fire in the midst of them. The old men were sitting around it worshipping it and prostrating themselves to it. And when El-As'ad saw this, his flesh quaked, though he knew not their history. Then the old man first mentioned said to this company, O sheykhs of the Fire, how blessed a day is this! And he called out, saying, O Ghadbán! ⁹⁹ Whereupon there came forth to him a black slave, of a most grim visage, flat-nosed, of bending figure, and horrible shape. And the old man made a sign to this slave; upon which he bound El-As'ad; and after he had done so, the old man said to him, Take him down into the subterranean chamber, and there leave him, and say to the slave-girl, such-a-one, Undertake the office of torturing him by night and day,¹⁰⁰ and give him to eat a cake of bread by night and a cake of bread by day, until the period of the voyage to the Blue Sea and the Mountain of Fire, when we will slaughter him upon the mountain as a sacrifice.¹⁰¹

Accordingly the slave took him down into that chamber, and delivered him to the girl, who entered upon her office of torturing him, and giving him one cake of bread at the commencement of the day, and one at the commencement of the night, with a mug of salt water between daybreak and sunrise, and the same between sunset and nightfall. Then the old men said,

one to another, When the period of the Festival of the Fire arriveth, we will sacrifice him upon the mountain, and by offering him propitiate the Fire. The slave-girl went down to him, and inflicted upon him a painful beating, so that the blood flowed from his limbs, and he fainted; after which she placed at his head a cake of bread and a mug of salt water, and went away and left him. And El-As'ad recovered his senses at midnight, when he found himself chained, and the beating tortured him. So he wept violently, and, reflecting upon his former state of grandeur and prosperity, and dominion and lordship, he lamented and groaned, and recited these verses: —

Pause at the ruins of the house and inquire respecting us, and think not we are there as formerly.

Fortune, the separator, hath disunited us; yet the hearts of our foes are not appeased by our fate,

A base female is employed to torture me with whips, and her breast is filled with hatred against me.

Yet still, perhaps, God may reunite us, and, by punishing them, repel from us our enemies.

Then extending his hand towards his head, he found a cake of bread, and a mug of salt water. So he ate a morsel to stay his departing spirit, and drank a little of the water, and remained sleepless until the morning, from the abundance of bugs and other vermin.

And when the morning arrived, the slave-girl came down to him again, and pulled off his clothes. They were covered with blood, and stuck to his skin, so that the skin came off with the shirt; and he shrieked, and cried Ah! — and said, O my Lord, if Thou approve of this, increase it upon me; ¹⁰² for Thou art not unmindful of him who hath oppressed me! Avenge me, therefore, upon him! — Then he groaned, and recited these verses: —

Be disregardful of thine affairs, and commit them to the course of fate;

For often a thing that enrages thee may eventually be to thee pleasing;

And sometimes what is strait may expand; and what is open, become contracted.

God will do whatsoever He willeth: therefore be not thou repugnant;

But rejoice at the prospect of speedy good that shall make thee forget what hath passed.

And as soon as he had finished reciting these verses, the slave-girl betook herself to beating him until he fainted, when she threw to him a cake of bread, and put a mug of salt water; after which she went up from him and left him in solitude, with the blood flowing from his limbs; and he lay chained, far from his friends, thinking of his brother, and of the glory in which he was before living; yearning and lamenting, sighing and complaining, pouring forth tears, and reciting verses.

Meanwhile, his brother El-Amjad remained expecting him till mid-day; and when he returned not, his heart palpitated, the pain of separation became intense in him, and he shed copious tears, crying out, O my grief! How fearful I was of separation! — Then descending from the mountain,

with his tears flowing over his cheeks, he entered the city, and walked on in it until he arrived at the market, when he inquired of some of the people respecting the name of the city, and respecting its inhabitants; and they answered him, This is called the City of the Magians, and its inhabitants [mostly] worship fire, instead of the Almighty King. He then asked them respecting the City of Ebony, and they said, The distance between us and it, by land, is a journey of a year; and by sea, a voyage of four months: ¹⁰³ its King is called Armánoos, and he hath taken a King as his son-in-law, and put him in his place, and this King is called Kamar-ez-Zemán: he is a person of equity and beneficence, and liberality and peace. And when El-Amjad heard the mention of his father, he yearned and wept, and sighed and lamented; and he knew not whither to repair.

He had bought and taken with him something to eat, and he went to a place to conceal himself there, ¹⁰⁴ and sat down to eat; but, remembering his brother, he wept, and ate no more than enough to stay his departing spirit; after which he arose, and walked through the city, to obtain tidings of his brother. And he found a Muslim, ¹⁰⁵ a tailor, in his shop; so he seated himself by him, and related to him his story; and the tailor said to him, If he have fallen into the hand of any of the Magians, thou wilt not see him again without difficulty; but perhaps God will reunite thee with him. Then he added, Wilt thou, O my brother, lodge with me? He answered, Yes. And the tailor rejoiced at this. El-Amjad remained with him many days, and the tailor consoled him, and exhorted him to be patient, and taught him the art of sewing so that he became an adept.

After this, he went forth one day to the shore of the sea, and washed his clothes. He then entered the bath, and, having put on clean clothes, went forth from the bath to amuse himself in the city. And he met in his way a woman endowed with beauty and loveliness, and justness of stature, unequalled in beauty, who, when she beheld him, raised the veil from her face, and made signs to him with her eyebrows and her eyes, and ogled him, and recited these verses: —

I beheld thee approaching, and cast down my eyes, as though, O slender-formed, thou wert the beaming sun;
For thou art the handsomest person that hath appeared, and more handsome to-day than thou wert yesterday. ¹⁰⁶
If beauty were divided, a fifth part of it, or part of a fifth, would belong to Yoosuf: ¹⁰⁷
And the rest would be thine exclusively. May every soul, then, be sacrificed for thine!

And when El-Amjad heard her words, his heart was gladdened by her, and moved with affection for her; the hands of love sported with him, and, making a sign to her, he recited these verses in reply: —

Above the rose of the cheeks are the thorns of lances. ¹⁰⁸ Who then will propose to himself to gather?
Extend not the hands towards it; for long have those lances spread wars because of our directing looks at it.

Say to her who hath tyrannised and been a temptation, and who had been more tempting had she acted equitably,
 Thy face would increase our perplexity were it veiled, and I see exposure best guardeth beauty such as thine;
 As the sun's bare face thou canst not look upon; but when it is veiled by a thin mist thou mayest.
 The niggardly female is protected by her niggardness: then ask the guards of the tribe why they would prevent us:
 If they wish my slaughter, let them put an end to all their animosity, and leave us at liberty;
 For if they attack, they are not more murderous than the eye of her with the mole, when she encountereth us.

She then begged to have some conversation with him: so he said to her, Wilt thou pay me a visit, or shall I repair to thine abode? Whereupon she hung down her head in bashfulness towards the ground, and repeated the words of Him whose name be exalted, — Men shall have the preëminence over women, because of the advantages which God hath given to the one of them over the other.¹⁰⁹

So El-Amjad understood her intimation, and knew that she desired to accompany him whither he was going. He was therefore obliged to find the place for her; and, being ashamed to take her to the house of the tailor with whom he lodged, he walked on before her. She followed him, and he continued walking on with her from by-street to by-street, and from place to place, until the damsel was tired, and she said to him, O my master, where is thy house? He answered, Before us, and there remaineth but a short distance to it. Then he turned aside with her into a handsome by-street, and continued walking along it, she following him, until he arrived at the end of it, when he found that it was not a thoroughfare. So he said, There is no strength nor power but in God, the High, the Great! And looking towards the upper end of the street, he saw there a great door with two mastabahs; but it was locked. El-Amjad therefore seated himself upon one mastabah, and the damsel seated herself on the other, and said to him, O my master, for what art thou waiting? Upon this, he hung down his head for a long time towards the ground; after which he raised it, and answered her, I am waiting for my memlook; for he hath the key, and I said to him, Prepare for us the food and beverage, and the flowers¹¹⁰ for the wine, by the time that I come forth from the bath. — He then said within himself, Probably the time would become tedious to her, and so she will go her way and leave me here.

But when the time seemed long to her, she said to him, O my master, thy memlook hath been slow in returning to us, while we have been sitting in the street. And she rose and approached the wooden lock¹¹¹ with a stone. So El-Amjad said to her, Hasten not; but be patient until the memlook cometh. Paying no attention, however, to his words, she struck the wooden lock with the stone, and split it in two; so that the door opened. He therefore said to her, What possesseth thee, that thou didst thus? — O my master, said she,

what hath happened? Is this not thy house? — He answered, Yes: but there was no necessity for breaking the lock. The damsel then entered the house; and El-Amjad was perplexed in his mind, fearing the people of the house, and knew not what to do. The damsel said to him, Wherefore dost thou not enter, O my master, O light of mine eye, and vital spirit of my heart? He answered her, I hear and obey: but the memlook hath been slow in returning to me, and I know not whether he have done anything of what I ordered him, or not. He then entered with her, in a state of the utmost anxiety, fearing the people of the house. And when he entered the house, he found in it a handsome saloon, with four leewáns,¹¹² facing one another, and with closets and sidillehs¹¹³ furnished with stuffs of silk and brocade, and in the midst of it was a fountain of costly construction, by which were arranged dishes set with jewels and filled with fruits and sweet-scented flowers; by the side of it were the drinking-vessels, and there was a candlestick with a candle stuck in it. The place was full of precious stuffs; in it were chests, and chairs were set in it, and on each chair was a wrapper of clothes,¹¹⁴ and upon each of these was a purse full of pieces of gold. The house attested the prosperity of its owner, for its floor was paved with marble.

When El-Amjad beheld this, he was perplexed at his case, and said within himself, My life is lost! Verily to God we belong, and verily unto Him we return! — But as to the damsel, when she saw this place, she was filled with the utmost joy, and said, By Allah, O my master, thy memlook hath not failed in the performance of his task; for he hath swept the place, and cooked the food, and prepared the fruit; and I have come at the best of times. El-Amjad, however, looked not towards her; his mind being engrossed by fear of the people of the house. So she said, O my master, why art thou standing thus? Then heaving a loud sigh, she gave El-Amjad a kiss that sounded like the cracking of a walnut, and said to him, O my master, if thou have made an appointment with some other than myself, I will exert my skill to serve her. At this, El-Amjad laughed from a bosom filled with rage; and advanced and seated himself, panting, and saying within himself, O the ignominious slaughter that I shall suffer when the master of the house cometh!

The damsel had seated herself by his side, and began to sport and laugh, while El-Amjad, anxious and frowning, revolved a thousand things in his mind, saying within himself, The owner of this saloon will certainly come; and what shall I say to him? He will kill me without doubt! — The damsel then rose, tucked up her sleeves, and, taking a table, put upon it the sufreh,¹¹⁵ and ate, saying to El-Amjad, Eat, O my master. So he advanced to eat; but the doing so gave him no pleasure: on the contrary, he sat looking in the direction of the door until the damsel had eaten and satisfied herself, and removed the table and brought the dessert; whereupon she commenced eating of the dried fruits. Then she brought forward the beverage, and opened the amphora, and filled a cup, which she handed to El-Amjad;

and he took it from her, saying within himself, Ah, Ah! What shall I experience from the owner of this house when he cometh and seeth me?

His eyes were directed towards the vestibule, and the cup was in his hand, and while he was in this state, lo, the owner of the house came. He was a memlook, one of the grandees of the city: for he was the King's Chief Equerry; and he had fitted up that saloon for his pleasure, that his bosom might expand in it, and that he might there enjoy in private the society of such as he desired; and on that day he had sent to a favourite to come to him, and had prepared the apartment for him. The name of this memlook was Bahádir.¹¹⁶ He was liberal-handed, a person of generosity and beneficence, and charity and obligingness. When he drew near to the saloon, he found the door open: so he entered by little and little, and, looking with stretched-forth head, beheld El-Amjad and the damsel, with the dish of fruit before them, and the wine-service.

At that moment, El-Amjad was holding the wine-cup, with his eye directed towards the door; and as soon as his eye met that of the owner of the house, his countenance turned sallow, and the muscles of his side quivered. But when Bahádir saw that his countenance turned sallow, and his condition became changed, he made a sign to him with his finger upon his mouth, as though he would say to him, Be silent, and come hither to me. So El-Amjad put down the cup from his hand, and arose to go to him. The damsel said to him, Whither goest thou? And he shook his head, and made a sign to her that he would be absent but a minute. He then went forth to the vestibule, barefooted:¹¹⁷ and when he saw Bahádir, he knew that he was the master of the house. He therefore hastened to him, and, having kissed his hand, said to him, I conjure thee by Allah, O my master, before thou do me any injury, that thou hear my words. Then he told him his story from beginning to end, acquainting him with the cause of his having left his country and royal state, and assuring him that he had not entered the saloon by his own choice, but that the damsel was the person who had broken the wooden lock and opened the door and done all these deeds.

When Bahádir, therefore, heard his words, and knew that he was the son of a king, he was moved with sympathy for him, and pitied him, and said, Hear, O Amjad, my words, and obey me, and I will guarantee thy safety from that which thou fearest; but if thou disobey me, I will kill thee. So El-Amjad replied, Command me whatsoever thou wilt, and I will never disobey thee; for I owe my deliverance to thy humanity. And Bahádir said to him, Enter this saloon again, and seat thyself in the place where thou wast, and be at peace. I will presently come in to thee. My name is Bahádir. And when I have come in to thee, abuse me and revile me, and say to me, What is the cause of thy remaining away until this hour? And accept no excuse from me; but arise and beat me; and if thou shew pity for me, I will take away thy life. Enter, then, and enjoy thyself; and whatsoever thou desirest of me, thou wilt find it ready before thee immediately. So pass this night as thou wilt, and to-morrow go thy way. Thus I do to

shew respect to thee as being a stranger; for I love the stranger, and to respect him is incumbent on me. — El-Amjad, therefore, kissed his hand, and entered again. His face was now clothed with red and white; and as soon as he entered, he said to the damsel, O my mistress, thou hast gladdened by thy company the place of thy visitation, and this is a blessed night. The damsel replied, Verily this is wonderful from thee, — thy now displaying this sociableness to me. So he said, By Allah, O my mistress, I believed that my memlook Bahádír had taken from me some necklaces of jewels, each of which was worth ten thousand pieces of gold: wherefore, I went out just now, reflecting upon this, and searched for them, and found them in their place; but I know not why the memlook hath remained away until this hour, and I must punish him. And the damsel became appeased by these words of El-Amjad, and they sported together, and drank and enjoyed themselves, and continued making merry until near sunset.

Bahádír then came in to them. He had changed his clothes, girded himself, and put on his feet a pair of shoes of the kind worn by memlooks; and, having saluted, and kissed the ground, he placed his hands across, and hung down his head towards the ground, as one acknowledging his guilt. So El-Amjad looked at him with the eye of anger, and said to him, What is the reason of thy delay, O most ill-omened of memlooks? — O my master, he answered, I was busied in washing my clothes, and knew not that thou wast here; for my appointed time, and thine, is nightfall, and not in the daytime. And upon this, El-Amjad cried out at him, and said to him, Thou liest, O most ill-omened of memlooks! By Allah, I must beat thee! — Then rising, he extended Bahádír upon the floor, and took a stick, and beat him gently. But the damsel arose, and, having taken the stick from his hand, inflicted upon Bahádír so severe a beating that his tears flowed; and he prayed for relief, and locked his teeth together. El-Amjad called out to her, Do not thus! But she replied, Let me satisfy my anger with him. Then El-Amjad snatched the stick from her, and pushed her away. So Bahádír arose, and wiped away the tears from his face, and stood a while waiting upon them: after which he swept the saloon, and lighted the lamps. Meanwhile, the damsel, every time that Bahádír came in or went out, reviled and cursed him; and El-Amjad was angry with her, and said to her, By Allah (whose name be exalted!), leave my memlook; for he is not accustomed to this.

They continued eating and drinking, and Bahádír remained waiting upon them until midnight, when he became fatigued with waiting, and by the beating he had suffered, and slept in the middle of the saloon, and snored. The damsel then, having become intoxicated, said to El-Amjad, Arise; take this sword that is hung up here, and strike off the head of this memlook. If thou do it not, I will employ means for thine own destruction. — What hath possessed thee, said El-Amjad, that thou wouldst kill my memlook? She answered, The pleasure will not be complete without putting him to death; and if thou arise not, I will myself arise and kill him. So El-Amjad said,

By Allah, I conjure thee that thou do it not. But she replied, I must do it. And she took the sword and drew it, and was determined to kill him. El-Amjad, therefore, said within himself, This is a man who hath acted kindly to us, and protected us, and treated us with beneficence, and hath made himself as a memlook to me. How should we recompense him by slaughter? Never shall that be done! — He then said to the damsel, If the killing of my memlook is indispensable, I am more fit to kill him than thou.

And, having taken the sword from her, he raised his hand and struck the damsel on her neck, severing her head from her body; and her head fell upon the owner of the house: so he awoke and sat up, and opened his eyes, and found El-Amjad standing with the blood-stained sword in his hand. Then looking towards the damsel, he found her slain. He therefore inquired of him respecting her case; and El-Amjad repeated her words, and said to him, She refused to do anything but to kill thee; and this is her recompense. Upon this, Bahádír arose, and, kissing the head of El-Amjad, said to him, O my master, would that thou hadst pardoned her! It now remaineth only to take her forth immediately, before morning.

Bahádír then girded himself, and took the damsel, wrapped her in a cloak, put her in a large basket of palm-leaves, and carried her away, saying to El-Amjad, Thou art a stranger, and knowest not any one; therefore sit in thy place, and expect me back at sunrise. If I return to thee, I must do thee great favours, and strive to obtain intelligence of thy brother; but if the sun rise and I have not returned to thee, know that God's decree hath been executed upon me: and peace be on thee; and this house shall be thine, with the wealth and stuffs that it containeth. — Having said this, he carried away the basket, and, going forth from the saloon, passed with it through the market-streets, and went with it by the way that led to the sea. But when he had nearly arrived at the sea, he looked aside, and saw that the Wálee and his chief officers had surrounded him. On their recognizing him they wondered; and they opened the basket, and found in it a murdered woman. So they seized him, and put him in chains for the rest of the night, until the morning, when they went up with him, taking with them the basket, to the King, and acquainted him with the case. And when the King knew it, he was violently enraged, and said to him, Wo to thee! Thus dost thou ever! Thou killest persons and throwest them into the sea, and takest all their property! How many murders hast thou committed before this? — But Bahádír hung down his head towards the ground before the King. And the King cried out at him, and said to him, Wo to thee! Who killed this damsel? — O my lord, answered Bahádír, I killed her, and there is no strength nor power but in God, the High, the Great! And the King was enraged, and gave orders to hang him. So the executioner descended with him at the King's command, and the Wálee went down with a crier, who proclaimed through the streets of the city that the people should come to behold the spectacle of Bahádír, the King's Chief Equerry; and he conducted him about through the by-streets and market-streets.

But as to El-Amjad, when daylight came and the sun had risen and Bahádir had not returned to him, he exclaimed, There is no strength nor power but in God, the High, the Great! I wonder what hath happened to him! — And while he was thus meditating, lo, the crier proclaimed that the people should come to behold the spectacle of Bahádir; for they were to hang him at mid-day. So when El-Amjad heard this he wept, and exclaimed, Verily to God we belong, and verily unto Him we return! He hath desired his own destruction on my account, when I am the person that killed her! By Allah, never shall this be! — He then went forth from the saloon, and closed it, and passed through the midst of the city until he came to Bahádir; whereupon standing before the Wálee, he said to him, O my lord, slay not Bahádir; for he is innocent. By Allah, none killed her but myself.

When the Wálee, therefore, heard his words, he took him, together with Bahádir, and, going up with them both to the King, acquainted him with that which he had heard from El-Amjad. So the King looked at El-Amjad, and said to him, Didst thou kill the damsel? He answered, Yes. And the King said to him, Tell me the cause of thy killing her, and inform me truly. He replied, O King, a wonderful event and an extraordinary occurrence hath happened unto me: if it were engraved on the understanding, it would be a lesson to him who would be admonished. He then related to the King his story, acquainting him with all that had happened to him and his brother from beginning to end. And the King was filled with the utmost wonder at hearing it, and said to him, I know thee now to be excusable. But, O young man, he added, wilt thou be to me a Wezeer? He answered him, I hear and obey. And the King bestowed upon him and upon Bahádir magnificent robes of honour, and gave to El-Amjad a handsome mansion, with servants and officers, conferred upon him all that he required, appointed him pensions and supplies, and ordered him to search for his brother El-As'ad. So El-Amjad took his seat as Wezeer, and exercised authority and administered equity, and invested and deposed, and took and gave. He also sent the crier through the streets of the city to cry his brother; and for many days the crier repeated his proclamation in the great thoroughfare-streets and market-streets; but heard no tidings of him, nor discovered any trace of him. — Such was the case of El-Amjad.

As to El-As'ad, the Magians continued to torture him night and day, and evening and morning for the space of a whole year, until the Festival of the Magians drew near. Then Bahrám¹¹⁸ the Magian, [the old man who had inveigled El-As'ad into his house,]¹¹⁹ prepared himself for his voyage, and fitted out for himself a ship, and, having put El-As'ad into a chest, and locked it upon him, transported him to the vessel. It happened, at the time of his conveying the chest to the ship, that El-Amjad, in accordance with fate and destiny, was standing amusing himself by gazing at the sea; and he looked at the things as the men were transporting them to the ship. His heart throbbed at the sight, and he ordered his young men to bring him his horse, and, mounting in the midst of a company of his attendants, repaired

to the sea. There stopping by the ship of the Magian, he commanded those who were with him to go on board of it and to search it. So they went on board, and searched the whole of the vessel; but found in it nothing, and they landed from it, and told this to El-Amjad. He therefore mounted again, and returned to his abode; and when he arrived there, and entered the palace, his heart was contracted, and, turning his eyes towards a part of the mansion, he saw two lines inscribed upon a wall; and they were these two verses: —

O my friends, if ye are absent from mine eye, from my heart and my mind ye are not.
But ye have left me in severe affliction and have banished repose from mine eyelid,
while ye sleep.

And when El-Amjad read them, he thought upon his brother, and wept.

Bahrám the Magian went on board the ship, and called out to the seamen, ordering them to make haste in loosing the sails. So they loosed the sails and departed. They continued their voyage days and nights, every two days taking forth El-As'ad, and giving him a scanty supply of food and a little water, until they drew near to the Mountain of Fire. But a storm of wind then arose against them, and the sea became boisterous to them, so that the vessel wandered from her course, and, pursuing a wrong direction, they came to a city built upon the sea-shore, having a castle with windows looking over the sea. The ruler of this city was a woman, called the Queen Marjáneh.¹²⁰ And the captain of the ship said to Bahrám, O my master, we have wandered from our course, and we must enter the port of this city to take rest, and after that, let God do what He willeth. Bahrám replied, Excellent is thy counsel, and according to it I will act. Then the captain said to him, If the Queen send to put questions to us, what shall be our answer? The Queen Marjáneh is a faithful Muslimeh; and if she know that we are Magians, she will seize our vessel and kill us all.¹²¹ — Bahrám answered, I have this Muslim with us: so we will clothe him in the attire of memlooks, and take him forth with us; and if the Queen see him, she will imagine him to be a memlook; and I will say to her, I am an importer of memlooks, a seller and buyer of them; and I had with me many memlooks; but I have sold them, and this one only remaineth. — And the captain replied, This proposal is good.

They then arrived at the city, and slackened the sails, and cast the anchors; and when the vessel had stayed, lo, the Queen Marjáneh came down to them, attended by her troops, and, halting by the ship, called out to the captain. He therefore went on shore to her, and kissed the ground before her, and she said to him, What is in this thy vessel, and who is with thee? — O Queen of the age, he answered, I have with me a merchant who selleth memlooks. And she said to him, Bring him hither to me. And lo, Bahrám came forth, with El-As'ad walking behind him in the garb of a memlook; and when Bahrám came up to her, he kissed the ground before her. She said to him, What is thy business? And he answered her, I am a slave-merchant. She then looked at El-As'ad, imagining him to be a memlook, and

said to him, What is thy name? And, almost suffocated with weeping, he said,¹²² My name now, or that which I had formerly? — Then hast thou two names? she asked. He answered, Yes: formerly, my name was El-As'ad; but now, my name is El-Moatarr.¹²³ And her heart was moved with affection for him, and she said to him, Art thou able to write? He answered, Yes. So she handed him an inkhorn and a pen and paper, saying to him, Write something, that I may see it. Accordingly, he wrote these two verses: —

What resource hath God's servant when destiny pursueth him under every circumstance,
O thou judger;
When God casteth him into the deep, hand-bound, and said to him, Beware, beware,
that thou be not wetted.¹²⁴

And when she saw the paper, she had compassion upon him, and said to Bahrám, Sell to me this memlook. He replied, O my mistress, I cannot sell him; for I have sold all my memlooks except this one. But the Queen Marjáneh said, I will positively take him from thee, either by sale or as a gift. He said to her, I will not sell him nor give him. She, however, seized him and took him, and, having gone up with him to the castle, sent to Bahrám, saying to him, If thou do not set sail this night from our city, I will take all thy property, and destroy thy ship. When the message, therefore, was brought to him, he was grieved excessively, and said, Verily this voyage hath been unfortunate! He then arose, and prepared himself, and, having taken all that he desired, waited for the night, to proceed on his voyage, and said to the seamen, Take your things, and fill your water-skins with water, and set sail with us at the close of the night. So the seamen betook themselves to perform their business.

Meanwhile, the Queen Marjáneh, when she had taken El-As'ad and conducted him into the castle, opened the windows looking over the sea, and ordered the female slaves to bring the food. They therefore brought it to her and El-As'ad, and they both ate. She then ordered them to bring the wine; and they brought it, and she drank with El-As'ad. And God (whose perfection be extolled, and whose name be exalted!) inspired her with love for El-As'ad; and she began to fill the cup and to give it to him to drink until his reason quitted him. After this, he arose, and descended from the saloon, and, seeing a door open, he went through it and walked on till he came to a great garden in which were all kinds of fruits and flowers; and he approached a fountain that was in the garden, and, laying himself down there upon his back, he slept, and night overcame him. — Bahrám, in the meantime, when the night arrived, called out to the sailors of the vessel, saying to them, Loose your sails, and proceed with us on our voyage. They replied, We hear and obey: but wait until we have filled our water-skins, and then we will loose.

The seamen then landed with the water-skins, and went round about the castle, and finding nothing but the walls of the garden, they climbed over

them, and descended into the garden, and followed the track that led to the fountain; and on their arriving at it, they found El-As'ad lying on his back. The immediately recognised him, and rejoiced at finding him. So they carried him away, after they had filled their water-skins, and leaped down from the wall, and conveyed him quickly to Bahrám the Magian, saying to him, Receive glad tidings of the accomplishment of thy desire, and of the satisfaction of thy heart, thy drum hath been beaten, and thy pipe hath been sounded: ¹²⁵ for thy captive, whom the Queen Marjáneh took from thee by force, we have found and brought with us. They then threw him down before him. And when Bahrám beheld him his heart leaped with joy and his bosom expanded. He bestowed dresses upon them, and ordered them to loose the sails quickly. They therefore loosed them, and proceeded on their voyage to the Mountain of Fire, and continued their course until the morning.

Now as to the Queen Marjáneh, after El-As'ad had gone down from her, she remained a while expecting his return; and when he came not back to her, she arose and searched for him, but found him not. So she lighted the candles, and ordered the female slaves to seek for him. Then she herself descended, and, seeing the garden open, she knew that he must have entered it. She therefore went into it, and found his shoes by the side of the fountain; and she proceeded to search for him throughout the whole of the garden; but saw nothing of him. She continued to search for him about the borders of the garden until the morning, when she inquired respecting the ship, and they told her that it had set sail in the first third of the night. So she knew that the crew had taken him with them, and the event grieved her; she was violently enraged, and gave orders to fit out immediately ten great ships. She prepared herself, also, for war, and embarked in one of the ten ships; her troops embarking with her, equipped with magnificent accoutrements and weapons of war. They loosed the sails; and she said to the captains of the ships, When ye have overtaken the ship of the Magian, ye shall receive from me robes of honour, and wealth; or, if ye overtake her not, I will kill you every one. The seamen, therefore, were inspired with great fear and hope.

They proceeded in the ships that day and the next night, and the second day and the third; and on the fourth day, the vessel of Bahrám the Magian appeared to them; and that day passed not until the Queen's ships had surrounded the ship of the Magian. Bahrám had just then taken forth El-As'ad, and beaten him, and was tormenting him, while El-As'ad cried for relief and deliverance. But he found no creature to relieve or deliver him, and the violent beating tortured him. And the Magian, while he was tormenting him, looked aside, and found that the Queen's ships had surrounded his vessel, and encompassed her as the white of the eye surrounds its black. He made sure of his destruction, and sighed, and exclaimed, Wo to thee, O As'ad! all this hath been occasioned by thee! — Then taking him by his hand, he ordered the sailors to throw

him into the sea, saying, By Allah, I will kill thee before mine own death!

Accordingly, the sailors took him up by his hands and feet, and threw him into the midst of the sea. But God (whose perfection he extolled, and whose name he exalted!), desiring his safety and the prolongation of his term of life, permitted that he should sink, and then rise again; and he beat about with his hands and feet until God smoothed his difficulties. Relief came to him, and the waves, striking him, bore him to a distance from the ship of the Magian, and he reached the shore. So he landed, scarcely believing in his escape, and when he was upon the shore he took off his clothes and wrung them, and, having spread them out to dry, sat down naked, weeping for the calamities and captivity that had befallen him, and recited these two verses: —

O Allah, my patience and resources have failed, and my bosom is contracted and my means are cut off!

To whom shall the wretched complain of his case unless unto the Lord, O thou Lord of lords?

After this he arose, and put on his clothes; but knew not whither to go. He ate of the herbs of the earth and of the fruits of the trees, and drank of the water of the rivers, journeying by night and day, until he came in sight of a city. And upon this he rejoiced, and quickened his pace towards the city; but when he arrived at it, the evening had overtaken him, and its gate was shut. It was the same city in which he had been a captive, and to whose King his brother was Wezeer. And when El-As'ad saw that its gate was closed, he returned towards the burial-grounds, where, on arriving, he found a tomb without a door. So he entered it, and laid himself down to sleep in it, putting his face into his bosom.¹²⁶

Now Bahrá'm the Magian, when the Queen Marjáneh with her ships overtook him, defeated her by his artifice and subtlety. He returned in safety towards his city, and proceeded thither forthwith, full of joy. And passing by the burial-grounds, he landed from the ship, in accordance with fate and destiny, and walked through the burial-grounds, and saw that the tomb in which El-As'ad was lying was open. So he wondered, and said, I must look into this tomb. And when he looked into it, he saw El-As'ad sleeping there, with his head in his bosom. He therefore looked in his face, and recognised him, whereupon he said to him, Art thou still living? Then he took him up, and conveyed him to his house. He had in his house a subterranean cell, [before mentioned,] prepared for the torture of Muslims, and he had a daughter named Bustán;¹²⁷ and he put heavy irons upon the feet of El-As'ad, and put him down into that cell, commissioning his daughter to torture him night and day until he should die. Having done this, he inflicted upon him a painful beating, and closed the cell upon him, and gave the keys to his daughter.

So his daughter Bustán went down to beat him; but finding him to be an

elegant young man, of sweet countenance, with arched eyebrows and black eyes, affection for him entered her heart, and she said to him, What is thy name? He answered her, My name is El-As'ad. And she said to him, Mayest thou be fortunate, and may thy days be fortunate! ¹²⁸ Thou art not deserving of torment, and I know that thou hast been treated unjustly. — And she proceeded to cheer him by conversation, and unfastened his irons. Then she asked him respecting the religion of El-Islám. And he informed her that it was the true and right religion, and that our lord Mohammad was the author of surpassing miracles and manifest signs, and that [the worship of] Fire injured, instead of benefiting: he acquainted her also with the fundamentals of El-Islám; and she yielded to his words. The love of the faith entered her heart, and God (whose name be exalted!) infused into her bosom an affection for El-As'ad; so she pronounced the two professions of the faith, ¹²⁹ and became one among the people of felicity. She occupied herself in giving him food and drink, conversed and prayed with him, and prepared for him pottages of fowls, until he gained strength, and his disorders ceased, and he was restored to his former health.

After this, the daughter of Bahrám went forth from El-As'ad, and stood at the door; and lo, the crier proclaimed and said, Whosoever hath with him a handsome young man, of such and such a description, and produceth him, he shall have whatever he demandeth of wealth; and whosoever hath him in his keeping and denieth it, he shall be hanged at the door of his house, and his property shall be plundered, and his dwelling shall be demolished. Now El-As'ad had acquainted Bustán the daughter of Bahrám with all that had happened unto him: so when she heard this, she knew that he was the person sought. She therefore went in to him, and related to him the news; and he came forth and repaired to the mansion of the Wezeer; and as soon as he saw the Wezeer, he exclaimed, By Allah, verily this Wezeer is my brother El-Amjad! He went up with the damsel behind him to the palace; and on seeing his brother El-Amjad, he threw himself upon him; whereupon El-Amjad recognised him, and in like manner threw himself upon him, and they embraced each other. The memlooks came around them, and El-As'ad and El-Amjad were, for a while, senseless; and when they recovered from their fit, El-Amjad took his brother and went up with him to the Sultán, and related to him his story; upon which, the Sultán ordered him to plunder the house of Bahrám. So the Wezeer sent a company of men to do this; and they repaired to Bahrám's house, and plundered it, and brought up his daughter to the Wezeer, who received her with honour. El-As'ad then described to his brother all the torture that he had suffered, and the acts of kindness that the daughter of Bahrám had done him. El-Amjad, therefore, treated her with increased honour. And after this he related to El-As'ad all that had happened to him with the damsel, and how he had escaped from being hanged, and had become Wezeer. And each of them then complained to the other of the distress that he had suffered from the separation of his brother.

The Sultán next caused the Magian to be brought, and commanded to

strike off his head. Bahrám said, O most excellent King, hast thou determined to kill me? He answered, Yes. Then said Bahrám, Have patience with me a little, O King. And he hung down his head towards the ground, and presently, raising it, made profession of the faith, and vowed himself a Muslim to the Sultán. So they rejoiced at his embracing El-Islám. Then El-Amjad and El-As'ad related to him all that had happened to them; and he said to them, O my lords, prepare yourselves to journey, and I will journey with you. And they rejoiced at this, as they did also at his conversion to El-Islám; but they wept violently. Bahrám, therefore, said to them, O my lords, weep not; for ye shall eventually be united [with your family], as Neameh and Noam were united. — And what, they asked him, happened to Neameh and Noam? He replied as follows —

The Story of the Lovers Neameh and Noam¹³⁰

PERSONS have related (but God is all knowing), that there was, in the city of El-Koofeh,¹³¹ a man who was one of the chiefs of its inhabitants, called Er-Rabeea the son of Hátim. He was a man of great wealth, and of prosperous circumstances, and had been blessed with a son whom he named Neamet-Allah.¹³² And while he was one day at the mart of the slave-brokers, he beheld a female slave offered for sale, with a little girl of surprising beauty and loveliness on her arm. So Er-Rabeea made a sign to the slave-broker, and said to him. For how much are this female slave and her daughter to be sold? He answered, For fifty pieces of gold. And Er-Rabeea said, Write the contract, and receive the money, and deliver it to her master. He then paid to the slave-broker the price of the slave, and gave him his brokerage; and, having received the female slave and her daughter, went home with them.

And when his uncle's daughter [who was his wife] beheld the female slave, she said to him, O son of my uncle, what is this female slave? He answered, I bought her from a desire of possessing this little-one that is on her arm; and know thou that, when she hath grown up, there will be none like her in the countries of the Arabs or foreigners, and none more lovely than she. And the daughter of his uncle said to her, What is thy name, O slave-girl? She answered, O my mistress, my name is Towfeek.¹³³ — And what, she asked, is the name of thy daughter? She answered, Saad.¹³⁴ And she replied, Thou hast spoken truly. Thou art fortunate, and fortunate is he who hath purchased thee. — She then said, O son of my uncle, what name wilt thou give her? — What thou choosest, he answered. She replied, We will name her Noam.¹³⁵ And Er-Rabeea said, There will be no harm in so naming her.

The little Noam was brought up with Neameh¹³⁶ the son of Er-Rabeea in one cradle, and in the same manner they were reared until they attained the age of ten years; and each of them was more beautiful than the other.¹³⁷ The boy used to say to her, O my sister. And she used to say to him, O my

brother. Then Er-Rabeea addressed his son Neameh, when they had attained to this age, and said to him, O my son, Noam is not thy sister; but she is thy slave; and I bought her for thee when thou wast in the cradle: so call her not thy sister from this day. — Then if it is so, replied Neameh to his father, I will marry her. He then went in to his mother, and acquainted her with this; and she said, O my son, she is thy slave. Therefore Neameh the son of Er-Rabeea took her as a wife, and loved her. Four ¹³⁸ years passed over them while they thus lived, and there was not in El-Koofeh a maid more beautiful than Noam, nor any sweeter or more elegant. She had grown up, and read the Kur-án and works of science, and become skilled in various modes of playing upon sundry instruments: she was distinguished by perfection both in singing and in instrumental music, so that she surpassed all the people of her age. And while she was sitting one day with her husband Neameh the son of Er-Rabeea in the drinking-chamber, she took the lute, and tightened its chords, and sang these two verses: —

While thou art my lord, on whose bounty I live, and a sword by which I may annihilate
adversities,
I shall never need recourse to Zeyd nor to 'Amr,¹³⁹ nor any but thee, if my ways become
strait to me.

And Neameh was greatly delighted. He desired her to sing again; and when she had done so, the youth exclaimed, Divinely art thou gifted, O Noam.

But while they were passing the most agreeable life, El-Hajjáj,¹⁴⁰ in his viceregal mansion, was saying, I must contrive to take away this damsel whose whose name is Noam, and send her to the Prince of the Faithful, 'Abd-El-Melik the son of Marwán; for there existeth not in his palace her equal, nor is sweeter singing than hers there heard. He then called for an old woman, a kahramáneh, and said to her, Go to the house of Er-Rabeea, and obtain an interview with the damsel Noam, and contrive means to take her away; for there existeth not upon the face of the earth her equal.

The old woman assented to the words of El-Hajjáj; and when she arose on the following morning, she put on her apparel of wool,¹⁴¹ hung to her neck a rosary of thousands of beads,¹⁴² and, taking in her hand a walking-staff, and a leathern water-bottle of the manufacture of El-Yemen, proceeded thither, exclaiming, as she went, Extolled be the perfection of God, and praise be to God, and there is no deity but God, and God is most Great, and there is no strength nor power but in God, the High, the Great! She ceased not her ejaculations in praise of God, and her supplications, while her heart was full of artifice and fraud, until she arrived at the house of Neameh the son of Er-Rabeea at the time of noon-prayers; and she knocked at the door; whereupon the doorkeeper opened to her, and said to her, What dost thou desire? She answered, I am a poor woman, one of those who devote themselves to the service of God, and the time of noon-prayer hath overtaken me; I desire, therefore, to pray in this blessed place. The doorkeeper replied, O old woman, this is the house of Neameh the son of Er-Rabeea, and it is not

a congregational mosque nor a place of worship. — I know, she rejoined, that there is not a congregational mosque nor a place of worship like the house of Neameh the son of Er-Rabeea, and I am a kahramáneh from the palace of the Prince of the Faithful, who have come forth to worship and to travel. The doorkeeper, however, said to her, It is impossible for thee to enter. Many words passed between them, till the old woman clung to him, and said to him, shall such a person as myself be forbidden to enter the house of Neameh the son of Er-Rabeea, when I go to the houses of emeers and grandees? And Neameh came forth, and, hearing their words, laughed, and ordered her to come in after him.

So Neameh entered, and the old woman followed him until he went in with her to Noam; whereupon the old woman saluted her with the best salutation. And when she beheld Noam, she wondered at her excessive loveliness, and said to her, O my mistress, I commend thee to the protection of God, who hath made thee and thy lord to agree in beauty and loveliness. Then the old woman placed herself at the niche,¹⁴³ and betook herself to inclination and prostration and supplication until the day had passed and the night had come with its thick darkness, when the damsel said, O my mother, give rest to thy feet a while. But the old woman replied, O my mistress, whoso seeketh the world to come wearieeth himself in the present world; and whoso wearieeth not himself in the present world will not attain to the mansions of the just in the world to come. Then Noam brought the food to the old woman, and said to her, Eat of my food, and beg propitiousness and mercy for me. The old woman, however, replied, Verily I am fasting; but as to thee, thou art a young woman, and eating and drinking and mirth are suitable to thee. God be propitious to thee! God (whose name be exalted!) hath said, Except him who shall repent, and believe, and shall work a righteous work.¹⁴⁴

The damsel continued sitting a while with the old woman, conversing with her; after which she said to her master, O my master, conjure this old woman to lodge with us for some time; for the impress of devotion is on her countenance. So he replied, Appropriate to her alone a chamber for devotion, and let not any one go in to her; and perhaps God (whose perfection be extolled, and whose name be exalted!) may grant us benefit from the blessing that attendeth her, and not separate us. And the old woman passed that night praying, and reciting [the Kur-án], until the morning, when she came to Neameh and Noam, and, having wished them good morning, said to them, I commend you both to the care of God. But Noam said to her, Whither goest thou, O my mother? My master hath ordered me to appropriate to thee alone a chamber in which thou mayest seclude thyself for devotion. — The old woman replied, May God preserve him, and continue his favours to you both: but I desire of you that ye charge the doorkeeper not to prevent my ingress to you; and if it be the will of God (whose name be exalted!), I will go about to the holy places, and supplicate for both of you at the close of my prayer and devotion every day and night. She then went forth from the

house, while the damsel Noam wept for her separation, not knowing the reason for which she had come to her.

The old woman repaired to El-Hajjáj; and he said to her, What hast thou done? She answered him, Verily I have beheld the damsel, and seen her to be such that women have not given birth to any more beautiful in her age. And El-Hajjáj said to her, If thou accomplish that which I have commanded thee, abundant good fortune will result to thee from me. She replied, I desire of thee a delay of a whole month. And he said to her, I grant thee a month's delay. — The old woman then accustomed herself to frequent the house of Neameh and Noam, who treated her with increased respect. She continued to pass the morning and evening with them, every one in the house welcoming her, until, one day, being with the damsel alone, she said, O my mistress, by Allah, when I visit the holy places, I will pray for thee; and I wish that thou wouldst accompany me, that thou mightest see the sheykhs ¹⁴⁵ that come thither, and they would pray for any blessing for thee that thou desirest. And the damsel Noam replied, By Allah, O my mother, take me with thee.

So the old woman said to her, Ask leave of thy mother-in-law, and I will take thee with me. The damsel, therefore, said to her mother-in-law, the mother of Neameh, O my mistress, ask my master to let me and thee go one day with my mother, the old woman, to prayer and supplication with the poor devotees in the holy places. And when Neameh came, and sat down, the old woman went to him and kissed his hand; but he forbade her doing so: and she prayed for him, and went forth from the house. And on the following day she came again, when Neameh was not in the house, and, accosting the damsel Noam, said to her, We prayed for you yesterday; but arise now and amuse thyself, and return before thy master cometh. So the damsel said to her mother-in-law, I conjure thee by Allah that thou give me permission to go out with this just woman to enjoy the sight of the saints of God in the holy places, and I will return quickly, before my master cometh. The mother of Neameh replied, I fear lest thy master know of it. But the old woman said, By Allah, I will not let her seat herself upon the ground; but she shall look while she standeth upon her feet, and shall not loiter.

She then took the damsel, by this stratagem, and repaired with her to the palace of El-Hajjáj, and acquainted him with her arrival, after she had put her in a private apartment. So El-Hajjáj came and looked at her, and saw her to be the most lovely of the people of her age, and such as he had never seen equalled: but when Noam beheld him, she covered her face. He left her not until he had summoned his chamberlain; and he mounted with him fifty horsemen, and commanded him to take the damsel upon an excellent and swift dromedary, to repair with her to Damascus, and to deliver her to the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, to whom he wrote a letter. And he said to the chamberlain, Give him this letter, and bring from him an answer, and make haste in returning. The chamberlain, therefore, went, and took the damsel upon a dromedary, and journeyed with

her, she remaining all the while with tearful eye on account of the separation of her master, until they arrived at Damascus. He begged permission to present himself to the Prince of the Faithful, who gave him permission, and he went in to him, and acquainted him with the affair of the damsel; whereupon the Khaleefeh appropriated to her exclusively a private apartment.

The Khaleefeh then went into his Harem, and, seeing his wife, he said to her, El-Hajjáj hath purchased for me a slave-girl from among the daughters of the Kings of El-Koofeh,¹⁴⁶ for ten thousand pieces of gold, and hath sent to me this letter, and her with the letter. His wife replied, May God increase to thee his bounty! And after this, the sister of the Khaleefeh went in to the damsel; and when she beheld her, she said, By Allah, he is not disappointed in whose abode thou art, were thy price a hundred thousand pieces of gold! And the damsel Noam said to her, O lovely-faced, to whom among the Kings belongeth this palace, and what city is this? She answered her, This is the city of Damascus, and this is the palace of my brother, the Prince of the Faithful, 'Abd-El-Melik the son of Marwán. Then she said to the damsel, It seemeth that thou knewest not this. — By Allah, O my mistress, replied Noam, I had no knowledge of it. The sister of the Khaleefeh said, And did not he who sold thee and took thy price inform thee that the Khaleefeh had bought thee? And when the damsel heard these words, her tears flowed, and she lamented, and said within herself, The stratagem hath been accomplished against me. Then she said within herself, If I speak, no one will believe me: so I will be silent and be patient; for I know that the relief of God is near at hand. And she hung down her head in bashfulness, and her cheeks were reddened by her late travelling and by the sun. The sister of the Khaleefeh left her that day, and came to her on the following day with linen and with necklaces of jewels, and attired her.

After this, the Prince of the Faithful came in to her, and seated himself by her side, and his sister said to him, Look at this damsel in whom God hath united every charm of beauty and loveliness. So the Khaleefeh said to Noam, Remove the veil from thy face. But she removed it not, and he saw not her face. He beheld, however, her wrists, and love for her penetrated into his heart, and he said to his sister, I will not visit her again until after three days, that she may in the mean time be cheered by thy conversation. He then arose and went forth from her. And the damsel remained reflecting upon her case, and sighing for her separation from her master Neameh. And when the next night came, she fell sick of a fever, and ate not nor drank, and her countenance and her charms became changed. So they acquainted the Khaleefeh with this, and her case distressed him, and he brought in to her the physicians and men of penetration; but no one could discover a remedy for her.

Meanwhile, her master Neameh came to his house, and, seating himself upon his bed, called out, O Noam! But she answered him not. So he arose quickly, and called out again; but no one came in to him; for every female slave in the house hid herself, in her fear of him. He therefore went to his

mother, and found her sitting with her hand upon her cheek; and he said to her, O my mother, where is Noam? — O my son, she answered, with one who is more trustworthy than myself respecting her; namely, the just old woman; for she went forth with her to visit the poor devotees, and to return. — And when, said he, was she accustomed to do this? And at what hour did she go forth? — She answered, She went forth early in the morning. — And how didst thou give her permission to do so? he asked. — O my son, she answered, it was she who persuaded me to it. And Neameh exclaimed, There is no strength nor power but in God, the High, the Great! He then went forth from his house, in a state of distraction, and, repairing to the chief of the police, said to him, Dost thou employ stratagems against me, and take my slave-girl from my house? I will assuredly journey and complain against thee to the Prince of the Faithful. — So the chief of the police said, And who took her? He answered, An old woman, of such and such a description, clad in garments of wool, and having in her hand a rosary, the beads of which were thousands in number. And the chief of the police replied, Acquaint me with the old woman, and I will deliver to thee thy slave-girl. — And who knoweth the old woman? said Neameh. — And who, said the chief of the police, knoweth what is hidden from the senses, except God, whose perfection be extolled, and whose name be exalted? But he knew that she was an artful woman employed by El-Hajjáj. Neameh then said to him, I look for my slave-girl from none but thee, and El-Hajjáj shall decide between me and thee. And he replied, Go unto whom thou wilt.

So Neameh went to the palace of El-Hajjáj. His father was one of the chief people of El-Koofeh: therefore when he arrived at the residence of El-Hajjáj, the chamberlain went in and informed him of the case, and El-Hajjáj said, Bring him in unto me. And when he stood before him, El-Hajjáj said to him, What is thy business? Neameh answered him, Such and such things have happened unto me. And El-Hajjáj said, Bring ye to me the chief of the police, and we will order him to search for the old woman. Accordingly, when the chief of the police came, he said to him, I desire of thee that thou search for the slave-girl of Neameh the son of Er-Rabeea. The chief of the police replied, None knoweth what is hidden from the senses, except God, whose name be exalted! But El-Hajjáj said to him, Thou must take with thee horsemen, and seek for the damsel in the roads, and look in the towns. Then looking towards Neameh, he said to him, If thy slave-girl return not, I will give to thee ten slave-girls from my own mansion, and ten from the mansion of the chief of the police. And he said to the chief of the police, Go forth to search for the damsel. So he went forth.

Neameh was full of grief, and despaired of life. He had attained the age of fourteen years, and there was no hair upon the sides of his face. He wept and lamented, and separated himself from his house, and ceased not to weep until the morning. And his father came and said to him, O my son, verily El-Hajjáj hath employed a stratagem against the damsel, and

taken her; but from hour to hour God giveth relief. Still anxieties increased upon Neameh, and he knew not what to say, nor recognised any who came in to him. He remained in a state of infirmity three months, so that his whole condition became changed, and his father despaired of him; and the physicians visited him, and said, There is no cure for him except the damsel.

But while his father was sitting one day, he heard of a skilful physician, a Persian, whom the people described as possessing a sure knowledge of medicine and astrology and geomancy. So Er-Rabeea called for him; and when he came, he seated him by his side, treated him with honour, and said to him, See the state of my son. And he said to Neameh, Give me thy hand. He therefore gave him his hand, and the physician felt his joints, and looked in his face, and laughed. Then turning his eyes towards his father, he said, Thy son hath nothing else than a disease in his heart. And Er-Rabeea replied, Thou hast spoken truly, O sage: consider, then, the case of my son with thy science, and acquaint me with all his circumstances, and hide from me nothing of his case. So the Persian said, He is engrossed by love for a damsel, and this damsel is in El-Basrah or in Damascus, and there is no cure for thy son but his union with her. And Er-Rabeea said, If thou bring them together, thou shalt receive from me what will make thee happy, and shalt live all thy life in wealth and delight. — Verily, replied the Persian, this affair is soon managed, and easy. Then looking towards Neameh, he said to him, No harm will befall thee; therefore be of good heart and cheerful eye. And he said to Er-Rabeea, Take forth from thy property four thousand pieces of gold. He therefore took them forth, and delivered them to the Persian, who said to him, I desire that thy son journey with me to Damascus, and, if it be the will of God (whose name be exalted!), I will not return but with the damsel. Then he looked towards the youth, and said to him, What is thy name? He answered, Neameh. And he said, O Neameh, sit, and be in the care of God (whose name be exalted!): God hath united thee with the damsel. And upon this he sat up. And the Persian said to him, Fortify thy heart; for we will set forth on our journey as on this day: eat, therefore, and drink, and enjoy thyself, that thou mayest acquire strength for the journey.

The Persian then applied himself to the accomplishment of all that he required, and received from the father of Neameh as much as made up the sum of ten thousand pieces of gold, with the horses and camels and other beasts that he required to carry the burdens on the way. After this, Neameh bade farewell to his father and his mother, and journeyed with the sage to Aleppo. But he learnt no tidings of the damsel. Then they arrived at Damascus; and after they had remained there three days, the Persian took a shop, and stocked its shelves with precious China-ware and covers, decorated the shelves with gold and costly materials, placed before him glass bottles containing all kinds of ointments and all kinds of syrups, put round the bottles cups of crystal, and placed the astrolabe before him.

He clad himself in the apparel of sages and physicians, and stationed Neameh before him, having clad him in a shirt and a melwatah of silk, and girded him with a silken kerchief embroidered with gold. He then said to him, O Neameh, thou art from this day my son; therefore call me not otherwise than thy father, and I will not call thee but as son. So Neameh replied, I hear and obey. The people of Damascus now assembled before the shop of the Persian, gazing at the beauty of Neameh and at the beauty of the shop and the goods that it contained; and the Persian conversed with Neameh in the Persian language; Neameh doing the same with him; for he knew that language, as was usually the case with the sons of the great. The Persian became celebrated among the people of Damascus, and they began to describe to him their pains, and he gave them the remedies. He continued to perform the wants of the people, and the inhabitants of Damascus flocked to him, his fame spreading through the city and into the houses of the great.

And while he was sitting one day, lo, an old woman approached him, riding upon an ass with a stuffed saddle of brocade adorned with jewels; and she stopped at the Persian's shop, and, pulling the ass's bridle, made a sign to the Persian, and said to him, Hold my hand. So he took her hand, and she alighted from the ass, and said, Art thou the Persian physician who camest from El-'Erák? He answered, Yes. And she said, Know that I have a daughter, and she is suffering from a disease. She then acquainted him with the symptoms, and he said to her, O my mistress, what is the name of this damsel, that I may calculate her star,¹⁴⁷ and know at what hour the drinking of the medicine will be suitable to her. — O brother of the Persians,¹⁴⁸ she answered, her name is Noam. And when the Persian heard the name of Noam, he began to calculate, and to write upon his hand; ¹⁴⁹ and said to her, O my mistress, I will not prescribe for her a remedy until I know from what country she is, on account of the difference of air: acquaint me, therefore, in what country she was brought up, and how many years is her age. So the old woman replied, Her age is fourteen years, and the place where she was reared is in the province of El-Koofeh, in El-Erák. — And how many months, said the Persian, hath she been in this country? The old woman answered him, She hath resided in this country but a few months.

And when Neameh heard the words of the old woman, and the name of his slave-girl, his heart palpitated. The Persian then said to her, Such and such remedies will be suitable to her. The old woman, therefore, said to him, Give me what thou hast prescribed, and may the blessing of God (whose name be exalted!) attend it. And she threw to him ten pieces of gold upon the seat of the shop. So the sage looked towards Neameh, and ordered him to prepare for her the drugs of which the remedy was to be composed; and the old woman began to look at Neameh, and to say, I invoke God's protection for thee, O my son! Verily her form is like thine! — Then she said to the Persian, O brother of the Persians, is this thy memlook or thy

son? He answered her, He is my son. Neameh then put the things for her into a small box, and taking a paper, wrote upon it these two verses: —

If Noam bestow on me a glance I care not if Soadà grant favours, or Juml¹⁵⁰ confer benefits.

They said to me, Relinquish her, and receive twenty like her. But there is none like her, and I will not relinquish her.

He put the paper into the little box, and sealed it, and wrote upon its cover, in the Koofee character,¹⁵¹ I am Neameh the son of Er-Rabeea of El-Koofeh. Then he placed the little box before the old woman.

She therefore took it, and, having bidden them farewell, departed to the palace of Khaleefeh. And when she went up with the things to the damsel, she placed the little box of medicine before her, saying to her, O my mistress, know that there hath come unto our city a Persian physician, than whom I have not seen one more acquainted with matters relating to diseases. And I mentioned to him thy name, after I had informed him of the symptoms of thy complaint; whereupon he knew thy disease, and prescribed the remedy. Then he gave orders to his son, who packed up for thee this medicine. And there is not in Damascus any one more lovely or more elegant than his son, nor any more comely than he in apparel. Nor hath any one a shop like his shop. — So she took the little box, and saw, written upon its cover, the name of her master and the name of his father. And when she saw this, her complexion changed, and she said, There is no doubt but that the owner of the shop hath come on my account. Then she said to the old woman, Describe to me this young man. And she replied, His name is Neameh, and upon his right eyebrow is a scar; he is clad in costly apparel, and is endowed with consummate beauty. The damsel then said, Hand me the medicine, and may it be attended with the blessing of God (whose name be exalted!), and his aid. And she took the medicine, and swallowed it, laughing, and said to the old woman. Verily it is blessed medicine.

And after this, she searched in the little box, and saw the paper. She therefore opened it and read it; and when she understood its meaning, she felt assured that the writer was her master: so her soul was cheered, and she rejoiced; and when the old woman saw that she laughed, she said to her, Verily this is a blessed day. Noam then said, O kahramáneh, I desire food and beverage. And the old woman said to the female slaves, Bring the tables and the dainty viands to your mistress. Accordingly they brought to her the viands, and she sat to eat. And lo, 'Abd-El-Melik the son of Marwán came in to them, and, seeing the damsel sitting and eating the repast, he rejoiced. And the kahramáneh said, O Prince of the Faithful, may the health of thy slave-girl Noam rejoice thee: for there hath arrived at this city a physician, than whom I have seen none more acquainted with diseases and their remedies; and I brought her some medicine from him, and after she had taken of it once, health returned to her, O Prince of the

Faithful. Upon this, the Prince of the Faithful said, Take a thousand pieces of gold, and apply thyself to means for her complete restoration.

He then went forth, rejoicing at the damsel's recovery, and the old woman repaired to the shop of the Persian with the thousand pieces of gold, and gave them to him, telling him that she was a female slave of the Khaleefeh. And she handed to him a paper which Noam had written. So the Persian took it, and handed it to Neameh, who, as soon as he saw it, knew her handwriting, and fell down in a swoon; and when he recovered, he opened the paper, and found written in it, —

From the slave-girl despoiled of her happiness, the infatuated in her mind, the separated from the beloved of her heart. — To proceed. Your letter hath reached me, and expanded the bosom, and rejoiced the heart; and it was as the poet hath said, —

The letter arrived, and may the fingers that wrote it be spared to me till they are made to drip with sweet scents.

It was as when Moosà was restored to his mother; or when the garment of Yoosuf was brought to Yaakoob.¹⁵³

When Neameh read this couplet, his eyes poured forth tears. So the kahramáneh said to him, What maketh thee weep, O my son? May God never make thine eye to shed tears! — And the Persian said, O my mistress, how can my son refrain from weeping, when he is the master of this slave-girl, Neameh the son of Er-Rabeea of El-Koofeh, and when the health of this damsel dependeth upon seeing him, and she hath no disease but the love that she beareth him? Take thou then, O my mistress (he continued), these thousand pieces of gold for thyself, and thou shalt receive from me more than that; and look upon us with the eye of mercy; for we know not any means of rectifying this affair but through thee. — So she said to Neameh, Art thou her master? — He answered, Yes. And she said, Thou hast spoken truth; for she ceaseth not to mention thee. Neameh therefore acquainted her with what had happened to him from first to last; and the old woman said, O youth, thou canst not obtain an interview with her but through my means.

She then mounted, and returned immediately, and, going to the damsel, looked in her face, and laughed, and said to her, It becometh thee, O my daughter, to weep and to fall sick on account of the separation of thy master, Neameh the son of Er-Rabeea of El-Koofeh. So Noam said, The veil hath been removed unto thee, and the truth hath been revealed to thee. And the old woman replied, Let thy soul be happy and thy bosom dilate; for, by Allah, I will unite you both, though the loss of my life be the consequence of it.

Then returning to Neameh, she said to him, I went back to the damsel, and had an interview with her, and found her to have a longing desire for thee, greater than that which thou feelest for her; for the Prince of the Faithful desireth to visit her, and she refuseth to receive him. Now if thou have a firm heart, and strength of mind, I will bring you together, and

expose myself to peril in your cause, and contrive a stratagem and employ an artifice by which to introduce thee unto the palace of the Prince of the Faithful, that thou mayest have an interview with the damsel; for she cannot go forth. — So Neameh replied, May Allah recompense thee well! Then she bade him farewell, and repaired to the damsel, and said to her, Verily the soul of thy master departeth by reason of his love for thee, and he desireth an interview with thee. What, then, sayest thou on this matter? — Noam answered, And I am in the same state: my soul departeth, and I desire an interview with him. Upon this, therefore, the old woman took a wrapper containing female ornaments and a suit of women's apparel, and, repairing again to Neameh, said to him, Come into some place with me alone.

So he went with her into an apartment behind the shop; and she dyed the ends of his fingers with hennà, decked his wrists [with bracelets], decorated his hair [with the ornamented strings of silk],¹⁵³ and clad him in the apparel of a slave-girl, adorning him with the best of the things with which female slaves are decked, so that he appeared like one of the black-eyed virgins of Paradise. And when the kahramáneh beheld him in this state, she exclaimed, Blessed be Allah, the best of Creators! By Allah, thou art handsomer than the damsel! — She then said to him, Walk, and incline the left shoulder forward, and the right backward, and move thy hips from side to side.¹⁵⁴ So he walked before her as she directed him; and when she saw that he knew the gait of women, she said to him, Wait until I come to thee next night, if it be the will of God (whose name be exalted!), and then I will take thee and conduct thee into the palace; and when thou seest the chamberlains and servants, be bold, and stoop thy head, and speak not with any one. I will prevent their speaking to thee; and in God I trust for success.

Accordingly, when the following morning came, the kahramáneh returned to him, and took him and went up with him to the palace. She entered before him, and he followed her steps; but the chamberlain would have prevented his entering; so she said to him, O most ill-omened of slaves, she is the slave-girl of Noam, the concubine of the Prince of the Faithful, and how dost thou presume to prevent her entering? She then said, Enter, O slave-girl. He therefore entered with the old woman; and they proceeded without stopping to the door which opened into the court of the palace, when the old woman said to him, O Neameh, strengthen thyself and fortify thy heart, and enter the palace; then turn to thy left, and count five doors, and enter the sixth door; for that is the door of the place prepared for thee; and fear not if any one address thee; but do not speak with him. And she proceeded with him until they arrived at the doors, when the chamberlain who was commissioned to guard those doors accosted her and said to her, Who is this slave-girl? The old woman answered him, Our mistress desireth to purchase her. The eunuch replied, No one entereth without the permission of the Prince of the Faithful: return with her, therefore; for I will not suffer

her to enter, as I have been commanded to do thus. — O great chamberlain, rejoined the kahramáneh, where is thy reason? Verily Noam, the Kha-leefeh's slave-girl, to whom his heart is devoted, hath recovered her health, and the Prince of the Faithful scarce believeth her recovery, and she desireth to purchase this damsel; therefore prevent not her entering, lest it be told her that thou hast done so, and she be enraged against thee; for if she be incensed against thee she will cause thy head to be struck off. — Then she said, Enter, O slave-girl, and attend not to his words, and inform not thy mistress that the chamberlain opposed thine entering.

So Neameh stooped his head, and entered, and designed to turn to his left; but he mistook, and turned to his right; and he meant to count five doors, and to enter the sixth; but he counted six, and entered the seventh. And when he had entered this door, he saw a place furnished with brocade; its walls were hung with curtains of silk worked with gold; and in it were perfuming-vessels with aloes-wood and ambergris and strong-scented musk; and he saw a couch at the upper end, furnished with brocade. Neameh, therefore, seated himself upon it, not knowing what was decreed him in the secret purpose of God; and as he was sitting reflecting upon his case, lo, the sister of the Prince of the Faithful came in to him, attended by her maid. Seeing the youth sitting there she imagined him to be a slave-girl: so she advanced to him, and said to him, Who art thou, O slave-girl, and what is thy story, and what is the reason of thine entering this place? But Neameh spoke not, nor returned her any answer. She then said, O slave-girl, if thou be one of the concubines of my brother, and he hath been incensed against thee, I will conciliate his favour towards thee. But Neameh still returned her no answer. And upon this she said to her maid, Stand at the door of the chamber, and suffer no one to enter.

Then she approached him, and, observing his loveliness, said, O damsel, inform me who thou art, and what is thy name, and what is the reason of thine entering hither; for I have never before seen thee in our palace. Neameh, however, returned her no answer. And thereupon the sister of the King was angry, and put her hand upon Neameh's bosom; and, finding that it was not formed like that of a female, she was about to take off his outer clothes, that she might discover who he was. So Neameh said to her, O my mistress, I am a memlook, and do thou purchase me: I implore thy protection; then grant it me. And she said, No harm shall befall thee. Who, then, art thou, and who admitted thee into this my chamber? — Neameh answered her, I, O Queen, am known by the name of Neameh the son of Er-Rabeea of El-Koofeh, and I have exposed my life to peril for the sake of my slave-girl Noam, whom El-Hajjáj, having employed a stratagem against her, hath taken and sent hither. And she said to him again, No harm shall befall thee. Then calling to her maid, she said to her, Go to the private chamber of Noam.

Now the kahramáneh had gone to the chamber of Noam, and said to

her, Hath thy master come to thee? She answered, No, by Allah. So the kahramáneh said, Probably he hath made a mistake, and entered some other chamber than thine, and missed his way to thine apartment. And Noam exclaimed, There is no strength nor power but in God, the High, the Great! Our appointed term hath expired, and we perish! — They then sat together reflecting, and while they were in this state, lo, the maid of the Khaleefeh's sister came in to them, and, having saluted Noam, said to her, My mistress summoneth thee to her entertainment. Noam therefore replied, I hear and obey. And the kahramáneh said, Perhaps thy master is with the sister of the Khaleefeh, and the veil hath been removed. So Noam rose immediately, and proceeded until she went in to the Khaleefeh's sister, whereupon the latter said to her, This is thy master who is sitting with me, and it seemeth that he hath mistaken the place; but thou hast nothing to fear, nor hath he, if it be the will of God, whose name be exalted! And when Noam heard these words from the sister of the Khaleefeh, her soul became tranquillized. She advanced to her master, Neameh, and when he beheld her he rose to her. Each of them pressed the other to the bosom, and they both fell down senseless.

And when they recovered, the sister of the Khaleefeh said to them, Seat yourselves, that we may contrive means of deliverance from this predicament into which we have fallen. So they both replied, We hear and obey; and it is thine to command. And she said, By Allah, no evil shall ever befall you from us. Then she said to her maid, Bring the repast and beverage. She therefore brought them. And they ate as much as sufficed them; after which, they sat drinking. The cups circulated among them, and their sorrows quitted them; but Neameh said, Would that I knew what will happen after this! The sister of the Khaleefeh then said to him, O Neameh, dost thou love thy slave-girl Noam? He answered her, O my mistress, verily it is the love of her that hath placed me in the state of peril of my life in which I now am. And she said to Noam, O Noam, dost thou love thy master Neameh? — O my mistress, she answered, verily it is the love of him that hath wasted my body and changed my whole condition. And the Khaleefeh's sister replied, By Allah, ye love each other, and may the person who would separate you cease to exist! Let your eyes, then, be cheerful, and your souls be happy! — So at this they rejoiced.

Then Noam demanded a lute, and they brought it to her, and she took it and tuned it, and, delighting her hearers with the sounds that she produced, she sang these verses: —

When the slanderers were not content with aught but our separation, though neither of us owed a debt of blood to them,
And they poured upon our ears all the din of war, and my protectors and helpers at the time failed,
I fought them with thine eyes and my tears and my breath, — with the sword and with the torrent and with fire.

And she handed the lute to her master Neameh, saying to him, Sing to us some verses. So he took the lute and tuned it, and, having struck some joy-exciting notes, sang these verses: —

The full moon would resemble thee, were it not freckled; and the sun would be like thee, were it not eclipsed.

Verily I wonder — but how full is love of wonders: accompanied by anxieties and ardour and passion! —

That I see the way short when I go to the beloved, and long when I journey away from her.

And when he had finished his song, Noam filled for him a cup, and handed it to him. He therefore took it and drank it; and then filled another cup, which he handed to the sister of the Khaleefeh, who drank it, and took the lute, and, having tuned its strings, sang this couplet: —

Sorrow and mourning reside in my heart, and violent ardour frequenteth my bosom: The wasting of my body hath become conspicuous, and my frame is rendered infirm by desire.

She then handed the lute to Neameh the son of Er-Rabeea, who took it and tuned its strings, and sang this other couplet: —

O thou to whom I gave my soul, and who hast tortured it, and from whom I would liberate it, but could not!

Grant the lover a remedy to save him from destruction, before he dieth; for this is his last breath!

They continued singing verses, and drinking to the melodious sounds of the chords, full of delight and cheerfulness, and joy and happiness; and while they were in this state, lo, the Prince of the Faithful came in to them. As soon as they beheld him, they rose to him, and kissed the ground before him; and he looked at Noam, who had the lute in her hand, and said, O Noam, praise be to God who hath dispelled from thee thy affliction and pain! Then looking towards Neameh, who was still in the state already described, he said [to his sister], O my sister, who is this damsel that is by the side of Noam? His sister answered him, O Prince of the Faithful, thou hast a female slave among those designed for thy concubines, who is a cheering companion, and Noam doth not eat nor drink unless she is with her. And she recited the saying of the poet: —

They are two opposites, and together display different charms; and the beauty of one opposite appears from contrast with the other.

— By Allah, the Great, said the Khaleefeh, verily she is comely as Noam, and to-morrow I will appoint her a separate apartment by the side of Noam's, and send forth for her the furniture and linen, and I will send to her everything that is suitable to her, in honour to Noam. And the sister of the Khaleefeh demanded the food, and she placed it before her brother, who ate, and remained sitting in their company. He then filled a cup, and made a sign to Noam that she should sing him some verses;

whereupon she took the lute, after she had drunk two cups, and sang this couplet: —

When my cup-companion hath given me to drink again and again, three fermenting cups,
I drag my skirts all the night in pride, as though I were thy prince, O Prince of the
Faithful.

And the Prince of the Faithful was delighted, and he filled another cup, and handed it to Noam, commanding her to sing again. Accordingly, after she had drunk the cup, she touched the strings and sang these verses: —

O most noble of men in the present age, of whom none can boast that he is the equal!
O matchless in dignity and liberality! O Chief and King, in everything renowned!
O Sovereign of all the Kings of the earth, who givest largely, yet imposest not obligation
nor pain!
May my Lord preserve thee, mortifying thine enemies, and success and victory brighten
thy fortune!

And when the Khaleefeh heard these verses from Noam, he said to her, Divinely art thou gifted, O Noam! How eloquent is thy tongue, and how manifest is the perspicuity of thy language!

They thus passed their time in joy and happiness until midnight, when the sister of the Khaleefeh said, Hear, O Prince of the Faithful, I have seen, in books, a story of a certain person of rank. — And what is that story? said the Khaleefeh. His sister answered him, Know, O Prince of the Faithful, that there was, in the city of El-Koofeh, a youth named Neameh the son of Er-Rabeea; and he had a slave-girl whom he loved, and who loved him. She had been brought up with him in the same bed; and when they both grew up, and mutual love took possession of them, fortune smote them with its adversities, and afflicted them with its calamities, and decreed their separation. The slanderers employed a stratagem against her, until she came forth from his house, and they took her by stealth from the place of his residence. Then the person who stole her sold her to one of the Kings for ten thousand pieces of gold.

Now the slave-girl had the same love for her master as he had for her: so he quitted his family and his house, and journeyed to seek for her, and devised means of obtaining a meeting with her. He continued separated from his family and his home, and exposed himself to peril, devoting his soul to the cause, until he obtained an interview with his slave-girl.¹⁵⁵ But when he had come to her, they had scarcely sat down, when the King who had purchased her from the person who stole her came in to them, and hastily ordered that they should be put to death; not acting equitably, nor granting them any delay in his sentence. What, then, sayest thou, O Prince of the Faithful, respecting the want of equity in this King? — The Prince of the Faithful answered, Verily this was a wonderful thing, and it was fit that this King should pardon when he was able to punish; for it was incumbent on him to regard, in his conduct to them, three things: the first, that they were bound

by mutual love; and the second, that they were in his abode, and in his power; and the third, that it becometh the King to be deliberate in judging other people; and how much more so, then, in the case in which he is himself concerned? This King, therefore, did a deed not like the actions of Kings. — Then his sister said to him, O my brother, by the Kings of the heavens and the earth, I beg that thou order Noam to sing, and that thou listen to that which she shall sing. So he said, O Noam, sing to me. And with charming modulations, she sang these verses: —

Fortune was treacherous, and ever hath it been so, smiting down hearts, and kindling
solicitudes,

And separating lovers after their union, so that thou seest the tears flow in torrents down
their cheeks.

They were, and I was with them, and my life was delightful, and fortune frequently
brought us together.

I will therefore pour forth blood with my tears in my grief for thy loss nights and days.

And when the Prince of the Faithful heard these verses, he was moved with excessive delight.

His sister then said to him, O my brother, he who passeth a sentence upon himself must fulfil it, and act as he hath said; and thou hast passed a sentence upon thyself by this decision. And she said, O Neameh, stand upon thy feet; and so stand thou, O Noam. So they both stood up. And the sister of the Khaleefeh said, O Prince of the Faithful, this person who is standing here is the stolen Noam, whom El-Hajjáj the son of Yoosuf Eth-Thakafee stole, and sent to thee, lying in that which he asserted in his letter; namely, that he had purchased her for ten thousand pieces of gold. And this person standing here is Neameh the son of Er-Rabeea, her master. And I beseech thee by the honour of thy pure forefathers that thou forgive them, and restore them to each other, that thou mayest acquire a recompense on their account; for they are in thy power, and have eaten of thy food and drunk of thy beverage. I am the intercessor for them, and beg of thee the gift of their lives.

And upon this the Khaleefeh said, Thou hast spoken truly: I passed that sentence, and I pass not a sentence and revoke it. He then said, O Noam, is this thy master? She answered him, Yes, O Prince of the Faithful. And he said, No harm shall befall either of you; for I yield you up to each other. Then he said, O Neameh, and how knewest thou her situation, and who described to thee this place? — O Prince of the Faithful, he answered, hear my story, and listen to my tale; for by thy pure forefathers I will not conceal from thee anything. And he related to him the whole of his affair, telling him how the Persian sage had acted with him, and what the kahramáneh had done, and how she had brought him into the palace, and he had mistaken the doors. And the Khaleefeh wondered at this extremely. He then said, Bring hither to me the Persian. So they brought him before him; and he appointed him to be one of his chief officers, bestowed upon him robes of honour, and commanded that a hand-

some present should be given to him, saying, Him who hath thus managed it is incumbent on us to make one of our chief officers. The Khaleefeh also treated with beneficence Neameh and Noam, bestowing favours upon them and upon the kahramáneh; and Neameh and Noam remained with him seven days in happiness and delight, living a most pleasant life. Then Neameh begged permission of him to depart with his slave-girl, and he gave them permission to depart to El-Koofeh. Accordingly they set forth on their journey, and Neameh was united again with his father and his mother, and they enjoyed the most happy life, until they were visited by the terminator of delights and the separator of companions.

Conclusion of the Adventures of the Two Princes

When El-Amjad and El-As'ad heard this story from Bahrám, they wondered at it extremely. They passed the next night, and when the following morning came, they mounted, and desired to go to the King. So they asked permission to enter, and he gave it them: and when they went in, he received them with honour, and they sat conversing.

But while they were thus sitting, lo, the people of the city cried out, and vociferated one to another, calling for help; and the chamberlain came in to the King, and said to him, Some King hath alighted with his troops before our city, and they are with drawn swords, and we know not what is their purpose. The King therefore acquainted his Wezeer El-Amjad and his brother El-As'ad with that which he had heard from the chamberlain, and El-Amjad said, I will go forth to him, and ascertain the cause of his coming. So El-Amjad went out from the city, and found the King attended by numerous troops and mounted memlooks. And when they saw him, they knew that he was an envoy from the King of the city. They therefore took him and brought him before the Sultán; and when he came into his presence, he kissed the ground before him; and lo, the [supposed] King was a woman, with her face covered with a lithám. And she said, Know that I have nothing to demand of you in this city but a beardless memlook, and if I find him with you, no harm shall befall you; but if I find him not, a fierce slaughter shall ensue between me and you; for I have come for no other purpose than to seek him.

El-Amjad therefore said, O Queen, what is the description of this memlook, and what is his story, and what is his name? She answered, His name is El-As'ad, and my name is Marjáneh; and this memlook came to me in the company of Bahrám the Magian, who refused to sell him; so I took him from him by force; but he fell upon him and took him away from me in the night by stealth; and as to the description of his person, it is of such and such kind. And when El-Amjad heard this, he knew that he was his brother El-As'ad. He therefore said to her, O Queen of the age, praise be to God who hath brought us relief! Verily this memlook is my brother.—He then related to her his story, and told her what had

happened to them in the land of exile, acquainting her also with the cause of their departure from the Ebony Islands; whereat the Queen Marjáneh wondered; and she rejoiced at finding El-As'ad, and bestowed a robe of honour upon his brother El-Amjad. After this, El-Amjad returned to the King, and informed him of what had occurred: whereupon they all rejoiced. The King then descended with El-Amjad and El-As'ad, to repair to the Queen; and when they went in to her they sat and conversed.

And as they were so engaged, lo, the dust rose until it covered the surrounding tracts, and after a while it subsided, and discovered numerous forces, like the swelling sea, equipped with accoutrements and arms; and they approached the city, and then surrounded it as the ring surrounds the little finger, and drew their swords. Upon this, El-Amjad and El-As'ad said, Verily unto God we belong, and verily unto Him we return! What is this great army? Doubtless it is an enemy; and if we make not an alliance with this Queen Marjáneh to contend with them, they take the city from us and slay us; and we have no resource but to go forth to them and ascertain wherefore they have come. — Then El-Amjad arose, and passed from the gate of the city by the army of the Queen Marjáneh; and when he came to the second army, he found it to be that of his grandfather the King El-Ghayoor, the father of his mother the Queen Budoor. So when he entered into his presence, he kissed the ground before him, and delivered to him the message; whereupon the King said, My name is the King El-Ghayoor, and I have come journeying forth, fortune having afflicted me by the loss of my daughter Budoor; for she quitted me, and returned not to me, and I have heard no tidings of her nor of her husband Kamar-*ez-Zemán*. Have ye, then, any tidings of them? — And El-Amjad, on hearing this, hung down his head for a while towards the ground, reflecting, until he felt convinced that this was his grandfather, the father of his mother. Then raising his head, he kissed the ground before him, and informed him that he was the son of his daughter Budoor.

And as soon as the King heard that he was the son of his daughter, he threw himself upon him, and they both began to weep. The King El-Ghayoor exclaimed, Praise be to God, O my son, that He hath preserved thee, and that I have met with thee! And El-Amjad informed him that his daughter Budoor was well, and also his own father Kamar-*ez-Zemán*, telling him that they were in a city called the City of the Ebony Islands. He informed him, also, that Kamar-*ez-Zemán*, his father, had been incensed against him and his brother, and had given orders to slay them, and that the Treasurer had been moved with pity for them, and left them without putting them to death. And upon this, the King El-Ghayoor said, I will return with thee and thy brother to thy father, and reconcile you, and remain with you. So El-Amjad kissed the ground before him. Then the King El-Ghayoor bestowed a robe of honour upon El-Amjad, his daughter's son; and he returned smiling to the King of the city, and acquainted him with the affair of the King El-Ghayoor. And he wondered at this extremely.

He sent to the King El-Ghayoor the offerings of hospitality, horses and camels and sheep and provender and other things; and the like he sent forth to the Queen Marjáneh, informing her of what had happened: whereupon she said, I will accompany you with my troops, and will endeavour to maintain peace.

And while they were thus circumstanced, lo, again a dust rose until it overspread the surrounding tracts, and the day became black from it. They heard beneath it cries and vociferations, and the neighing of horses, and beheld swords glittering, and lances uplifted. And when this army approached the city, and saw two other armies, they beat the drums. At the sight of this, the King of the city exclaimed, This is none other than a blessed day! Praise be to God who hath caused us to make peace with these two armies; and if it be the will of God, He will give us peace with this other army also. — He then said, O Amjad, go forth, thou and thy brother El-As'ad, and learn ye for us the occasion of the coming of these troops; for they are a vast army: I have never seen any more so. Accordingly El-Amjad and his brother El-As'ad went forth. The King having closed the gate of the city, in his fear of the troops that surrounded it, they opened it, and the two brothers proceeded till they arrived at the army that had just come, when they found it to be the army of the King of the Ebony Islands, and with it was their father Kamar-ez-Zemán. [For he had been informed that they had not been put to death.] As soon as they saw him, they kissed the ground before him, and wept; and when Kamar-ez-Zemán beheld them, he threw himself upon them, weeping violently, and excused himself to them, and pressed them to his bosom. He then acquainted them with the terrible desolation that he had suffered from their separation; and El-Amjad and El-As'ad informed him that the King El-Ghayoor had come to them.

So Kamar-ez-Zemán mounted with his chief officers, and, taking his two sons with him, they proceeded until they came near to the army of the King El-Ghayoor; when one of them went forward to that King, and informed him that Kamar-ez-Zemán had arrived. He therefore came forth to receive him, and they met, and wondered at these events, how they had met in that place. The people of the city prepared for them banquets, with varieties of viands and sweetmeats, and presented to them the horses and camels and other offerings of hospitality, together with the provender, and whatever else the troops required.

And again, while they were thus occupied, a dust rose until it overspread the surrounding tracts, and the earth shook under the horses; the drums sounded like stormy winds, and the whole army was equipped with weapons and coats of mail: all the soldiers were clad in black, and in the midst of them was a very old man, whose chin was depressed to his bosom, and who was attired in black clothing. When the people of the city beheld these prodigious forces, the sovereign of the city said to the other Kings, Praise be to God that ye assembled, by the permission of God

(whose name be exalted!), in one day, and proved to be all friends! What is this numerous army that hath covered the tracts before us? — The other Kings replied, Fear it not; for we are three monarchs, and each of us hath numerous troops; so, if they be enemies, we will unite with thee and engage them; and so would we if they were augmented by three times as many as they are. And while they were thus conversing, lo, an envoy from those forces approached on his way to the city. So they brought him before Kamar-ez-Zemán and the King El-Ghayoor and the Queen Marjáneh and the King of the city; and he kissed the ground, and said, This King is from the regions of El-'Ajam: he hath lost his son for a period of years, and is searching about for him in the countries: if, then, he find him among you, no harm shall befall you; but if he find him not, war ensueth between him and you, and he layeth waste your city. Kamar-ez-Zemán replied, He will not attain to this object. But what, he asked, is he called in the regions of El-'Ajam? The envoy answered, He is called the King Sháh-Zemán, the lord of the Islands of Khálidán; and he hath collected this army in the tracts through which he hath passed in searching about for his son.

And when Kamar-ez-Zemán heard the words of the envoy, he uttered a loud cry, and fell down in a swoon, and he remained a long time in his fit. Then recovering, he wept violently and said to El-Amjad and El-As'ad and their chief officers, Go, my sons, with the envoy, and salute your grandfather, my father the King Sháh-Zemán, and give him the glad tidings of my being here; for he is mourning for my loss, and to the present time wearing black raiment for my sake. He then related to the Kings who were present all that had happened to him in the days of his youth; and they all wondered at it. After this, they went down with Kamar-ez-Zemán, and repaired to his father. Kamar-ez-Zemán saluted his father, and they embraced each other and fell down senseless from the excess of their joy; and when they recovered, the King Sháh-Zemán related to his son all that had happened to him. Then the other Kings saluted him.

They restored Marjáneh to her country; after they had married her to El-As'ad, and charged her that she should not cease to correspond with them. They married El-Amjad to Bustán the daughter of Bahrám; and all of them journeyed to the City of Ebony, where Kamar-ez-Zemán had a private interview with his father-in-law [Armánoos], and acquainted him with all that had happened to him, and how he had met with his sons; at which he rejoiced, and congratulated him on his safety. Then the King El-Ghayoor, the father of the Queen Budoor, went in to his daughter, and saluted her, and quenched the ardour of his longing desire by her society, and they remained in the City of Ebony a whole month; after which, the King El-Ghayoor journeyed with his daughter and attendants to his own country, taking El-Amjad with them. And when he had become settled again in his kingdom, he seated El-Amjad to govern in the place of his grandfather. As to Kamar-ez-Zemán, he seated his son El-As'ad to

govern in his stead in the city of his grandfather Armánoos; his grandfather approving it.¹⁵⁶ Then Kamar-ez-Zemán prepared himself, and journeyed with his father the King Sháh-Zemán until he arrived at the Islands of Khálidán. The city was decorated for him, and the drums continued to beat for a whole month in celebration of the happy event, and Kamar-ez-Zemán sat governing in the place of his father, until they were visited by the terminator of delights and the separator of companions.—And God is all-knowing.¹⁵⁷

When Shahrazád had finished this tale, the King Shahriyár exclaimed, O Shahrazád, verily this story is exceedingly wonderful!—O King, she replied, it is not more wonderful than the story of 'Alá-ed-Deen Abu-sh-Shámát. The King said, And what is that story? And she related it thus:—

XI

'ALÁ-ED-DEEN AND HIS ADVENTURES WITH THE BEAUTIFUL ZUBEYDEH, THE SLAVE-GIRLS KOOT-EL-KULOOB AND YÁSEMEEN, AHMAD THE THIEF, AND THE SULTÁN ¹

IT hath been told me, O happy King, that there was, in ancient times, a merchant in Cairo,² named Shems-ed-Deen. He was one of the best and the most veracious in speech of all the merchants, and was possessor of servants and other dependents, and male black slaves, and female slaves, and memlooks, and of great wealth, and was Sháh-Bandar ³ of the merchants in Cairo. And there resided with him a wife whom he loved, and who loved him: but he had lived with her forty years, and had not been blessed with a daughter nor with a son by her. And he sat one day in his shop, and saw the other merchants, every one of them having a son, or two sons, and the greater number of these sons were sitting in shops like their fathers. That day was Friday: so this merchant entered the bath, and performed the ablution of Friday;⁴ and when he came forth [from the inner apartment], he took the barber's looking-glass, and, looking at his face in it, said, I testify that there is no deity but God, and I testify that Mohammad is God's Apostle!⁵ He then looked at his beard, and saw that the white eclipsed the black; and he reflected that hoariness was the monitor of death.

Now his wife knew the time of his coming, and she used to wash and prepare herself to receive him; and when he came home to her that day, she said to him, Good evening: but he replied, I have seen no good. She had said to the slave-girl, Bring the supper-table. So she brought the repast; and the merchant's wife said to him, Sup, O my master.—I will not eat anything, he replied. And he turned away his face from the table. She therefore said to him, What is the reason of this, and what hath grieved thee? He answered her, Thou art the cause of my grief.—Wherefore? she asked. And he answered her, When I opened my shop this day, I saw that every one of the merchants had a son, or two sons, and most of the sons were sitting in the shop like their fathers; whereupon I said within myself, Verily he who took thy father will not leave thee.⁶ And when I first visited thee (he continued), thou madest me swear that I would not take another wife in addition to thee, nor take an Abyssinian nor a Greek nor any other slave-girl as a concubine; and thou art barren.—But his wife reproved him in such a manner that he passed the night and rose in the morning repenting that he had reproached her, and she also repented

that she had reproached him. And soon after this, his wife informed him that his wish was likely to be accomplished.

The son was born, and the midwife charmed him by repeating the names of Mohammad and 'Alee,⁷ and she pronounced in his ear the tekbeer and the adán,⁸ and wrapped him up and gave him to his mother who nursed him, and he took his nourishment until he was satiated, and slept. The midwife remained with them three days, until they had made the sweetmeat to distribute on the seventh day; and then they sprinkled the salt for the infant.⁹ And the merchant went in and congratulated his wife on her safety, and said to her, Where is God's deposite?¹⁰ Whereupon she presented to him an infant of surprising loveliness, the work of the Ever-present Governor. He was an infant of seven days; but he who beheld him would say that he was a child a year old; and the merchant looked in his face, and saw that it was like a shining full moon, with moles upon the cheeks. He said to his wife, What hast thou named him? And she answered, Were it a girl, I had named her; but this is a boy; so no one shall name him but thyself.¹¹

The people of that age used to name their children from an omen; and while they were consulting upon the name of the merchant's son, lo, one said to his companion, O my master 'Alá-ed-Deen. So the merchant said to his wife, We will name him 'Alá-ed-Deen Abu-sh-Shámát.¹² He commissioned the nurses to rear him, and the child drank the milk for two years; after which they weaned him, and he grew up, and walked upon the floor. And when he had attained the age of seven years, they put him in a chamber beneath a trap-door,¹³ fearing the influence of the eye upon him, and his father said, This boy shall not come forth from beneath the trap-door until his beard groweth.¹⁴ The merchant appointed a slave-girl and a male black slave to attend upon him: the slave-girl prepared the table for him, and the black slave carried it to him. Then his father circumcised him, and made for him a magnificent banquet; and after this he brought to him a professor of religion and law to teach him; and the professor taught him writing and the Kur-án and science until he became skilful and learned.

But it happened that the black slave took to him the table one day, and inadvertently left the trap-door open; whereupon 'Alá-ed-Deen came forth from it, and went in to his mother. There was with her a party of women of rank, and while they were conversing with her, lo, he came in to them, resembling an intoxicated memlook, in the excess of his beauty. So when the women saw him, they covered their faces, and said to his mother, Allah requite thee. O such-a-one! How dost thou cause this strange memlook to come in to us? Dost thou not know that modesty is one of the points of the faith? — But she said to them, Pronounce the name of Allah! ¹⁵ Verily this is my son, and the darling of my heart, the son of the Sháh-Bandar of the merchants, and the child of the nurse and the necklace and the crush and the crumb! ¹⁶ — They replied, In our lives we never saw

a son of thine. So she said, Verily his father feared for him from the influence of the eye, and therefore made as his nursery a subterranean chamber under a trap-door; and probably the eunuch hath inadvertently left the trap-door open, and he hath in consequence come up from it; but it was not our desire that he should come out from it until his beard should grow. The women therefore congratulated her upon this. And the youth went forth from them into the court of the house, and then ascended into the mak'ad,¹⁷ and there seated himself; and while he was sitting there, the slaves entered the house with the mule of his father; whereupon 'Alá-ed-Deen said to them, Where hath this mule been? They answered him, We have conducted thy father to the shop, mounted upon her, and brought her back. And he asked them, What is the trade of my father? — Thy father, they answered him, is Sháh-Bandar of the merchants in the land of Egypt, and he is Sultán of the Sons of the Arabs.¹⁸

And upon this, 'Alá-ed-Deen went in to his mother, and said to her, O my mother, what is the trade of my father? She answered him, O my son, thy father is a merchant, and he is Sháh-Bandar of the merchants in the land of Egypt, and Sultán of the Sons of the Arabs. His slaves consult him not respecting the sale of anything except that of which the smallest price is a thousand pieces of gold. As to the sale of a thing for nine hundred pieces of gold or less, they consult him not respecting it, but sell it of their own free will. And there cometh not merchandise from other parts, little or much, but it is submitted to him, and he disposeth of it as he willeth; and no merchandise is packed up and goeth to other parts, but it is under the disposal of thy father. God (whose name be exalted!) hath given to thy father, O my son, great wealth, that cannot be calculated. — So he said to her, O my mother, praise be to God that I am the son of the Sultán of the Sons of the Arabs, and that my father is Sháh-Bandar of the merchants! But for what reason, O my mother, do ye put me in a chamber beneath a trap-door, and leave me there imprisoned? — She answered him, O my son, we put thee not in the chamber beneath the trap-door but in our fear for thee from the influence of the eyes of men; for the influence of the eye is true,¹⁹ and most of the inhabitants of the graves are victims of the eye. But he said to her, O my mother, and where is a place of refuge from destiny? Caution preventeth not fate, and from that which is written there is no escape. Verily he who took my grandfather will not leave my father: so if he is alive to-day, he will not be alive to-morrow; and when my father dieth, and I go forth and say, I am 'Alá-ed-Deen the son of the merchant Shems-ed-Deen, — not one of the people will believe me, and the aged will say, In our lives we never saw a son nor a daughter of Shems-ed-Deen; — then the officers of the government-treasury will come down and take my father's wealth. Allah have mercy upon him who said, The liberal-minded man dieth, and his wealth departeth, and the meanest of men taketh his women. Do thou, then, O my mother, speak to my father, that he may take me with him to the

market-street and open for me a shop, and I will sit in it with merchandise, and he shall teach me the art of selling and buying, and taking and giving. — She replied, O my son, when thy father cometh I will acquaint him with thy wish.

And when the merchant returned to his house, he found his son 'Alá-ed-Deen Abu-sh-Shámát sitting with his mother: so he said to her, Wherefore hast thou taken him forth from beneath the trap-door? — O son of my uncle, she answered, I did not take him forth; but the servants inadvertently left the trap-door open, and while I was sitting with a party of women of rank, lo, he came in to us. And she acquainted him with that which his son had said; whereupon the merchant said to him, O my son, to-morrow, if it be the will of God (whose name be exalted!), I will take thee with me to the market-street; but, O my son, sitting in the market-streets and shops requireth polite and accomplished manners under every circumstance.

So 'Alá-ed-Deen passed the next night full of joy at the words of his father; and when the morning came, his father took him into the bath, and clad him in a suit worth a large sum of money. And after they had breakfasted, and drunk the sherbet, the merchant mounted his mule, and put his son upon another mule, and taking him behind him, repaired with him to the market-street; and the people of the market-street saw the Sháh-Bandar of the merchants approaching, followed by the youth whose face was like the moon in its fourteenth night. It was customary, when the Sháh-Bandar came from his house in the morning and sat in his shop, for the Nakeeb²⁰ of the market to approach the merchants and recite the Fátchah to them, whereupon they arose and came with him to the Sháh-Bandar of the merchants and recited the Fátchah to him,²¹ and wished him good morning: then each of them departed to his shop. But when the Sháh-Bandar of the merchants seated himself in his shop on that day according to his custom, the merchants came not to him as they were wont to do.

So he called the Nakeeb (who was named the sheykh Mohammad Simsim,²² and who was a poor man), and said to him, Wherefore have not the merchants come together according to their custom? The Nakeeb answered him, that they were disputing on the subject of the youth who was with him, wondering who he could be, and he said, Is he thy memlook, or is he related to thy wife? — He is my son, said the Sháh-Bandar. The Nakeeb replied, In our lives we have never seen a son of thine. The Sháh-Bandar therefore said, In my fear for him from the influence of the eye, I reared him in a subterranean chamber beneath a trap-door, and it was my desire that he should not come up from it until he could hold his beard with his hand; but his mother would not consent; and he requested me to open a shop, and to give him merchandise, and teach him the art of selling and buying. So the Nakeeb went to the merchants and acquainted them with the true state of the case; upon which all of them arose

and went with him to the Sháh-Bandar, and, standing before him, recited the Fátehah, and congratulated him on his having this youth for a son, and said to him, May our Lord preserve the root and the branch! But (they added) the poor among us, when a son or a daughter is born to him, is required to make for his brothers a saucepan of 'aseedeh,²³ and to invite his acquaintances and relations, and yet thou hast not done this. So he said to them, I will give you the entertainment, and our meeting shall be in the garden.

Accordingly when the next morning came, he sent 'the farrásh²⁴ to the saloon and the pavilion²⁵ which were in the garden, and desired him to spread the furniture in them. He sent also the necessities for cooking, as lambs and clarified butter, and such other things as the case required, and prepared two tables, one in the pavilion and one in the saloon. The merchant Shems-ed-Deen girded himself, and so did his son 'Alá-ed-Deen, and the former said to the latter, O my son, when the hoary man cometh in, I will meet him, and seat him at the table which is in the pavilion; and thou, O my son, when the beardless youth cometh in shalt take him and conduct him into the saloon, and seat him at the table there. His son said to him, Wherefore, O my father? What is the reason of thy preparing two tables, one for the men and one for the youths?—O my son, answered the merchant, the beardless youth is ashamed to eat in the presence of men.²⁶ So his son approved of this. And when the merchants came, Shems-ed-Deen met the men, and seated them in the pavilion; and his son 'Alá-ed-Deen met the youths, and seated them in the saloon. Then the servants placed the food, and the party ate and drank, and enjoyed themselves and were delighted, and they drank the sherbet, and the servants gave vent to the smoke of the perfume; after which, the aged men sat conversing upon science and tradition.²⁷

Meanwhile, the youths had seated 'Alá-ed-Deen among them at the upper end of the chamber, and one of them said to his companion, O my master Hasan, acquaint me respecting the capital in thy possession, by means of which thou sellest and buyest, how it came to thee. He replied, When I grew up, and attained to manhood, I said to my father, O my father, give me some merchandise:—but he replied, O my son, I have none; go, however, and procure money from some merchant, and traffic with it, and learn the art of selling and buying, and taking and giving. So I repaired to one of the merchants, and borrowed of him a thousand pieces of gold, and, having bought some stuffs with it, I journeyed with them to Syria, where I obtained double the cost-price. Then I took merchandise from Syria, and journeyed with it to Baghdád, where I sold it, and again obtained double the cost-price; and I ceased not to traffic until my capital became about ten thousand pieces of gold.—And each of the youths said to his companion the like of this until the turn to speak came round to 'Alá-ed-Deen Abu-sh-Shámát; when they said to him, And thou, O our master 'Alá-ed-Deen. So he replied, I was reared in a subterranean chamber

beneath a trap-door, and came forth from it this week, and I go to the shop and return from it to the house. And upon this they said to him, Thou art accustomed to remain in the house, and knowest not the delight of travel, and travel is for none but men. He replied, I have no need to travel; and ease is invaluable. And one of them said to his companion, This is like the fish: when he quitteth the water he dieth. They then said to him, O 'Alá-ed-Deen, the glory of the sons of the merchants consisteth in nothing but travel for the sake of gain.

At these words, 'Alá-ed-Deen became enraged, and he went forth from among the youths, with weeping eye and sorrowful heart, and, having mounted his mule, repaired to the house. And his mother saw him in a state of excessive rage, and weeping; so she said to him, What maketh thee weep, O my son? He therefore answered her, All the sons of the merchants have reproached me, and said to me, The glory of the sons of the merchants consisteth in nothing but travel for the sake of gaining pieces of silver and gold. His mother said to him, O my son, dost thou desire to travel? He answered, Yes. And she asked him, To what country wouldst thou travel? — To the city of Baghdád, he answered; for there a man gaineth the cost-price of his merchandise. His mother then said to him, O my son, thy father hath great wealth; but if he prepare not merchandise for thee with his wealth, I will prepare for thee some with mine. And he replied, The best of favours is that which is promptly bestowed; and if there be kindness to be shewn, this is the time for it. She therefore summoned the slaves, and sent them to the persons who packed up stuffs, and, having opened a magazine, took from it some stuffs for him, and they packed up for him ten loads.

His father, in the mean time, looked around, and found not his son 'Alá-ed-Deen in the garden. So he inquired respecting him, and they told him that he had mounted his mule and gone to the house; whereupon he mounted and went after him; and when he entered his abode, seeing the loads packed up, he asked concerning them. His wife therefore informed him of the manner in which the sons of the merchants had acted towards his son 'Alá-ed-Deen. And upon this he said to him, O my son, malediction be upon foreign travel! for the Apostle of God (may God bless and save him!) hath said, It is of a man's good fortune that he be sustained in his own country; — and the ancients have said, Abstain from travel, though it be but a mile's journey. — Then he said to his son, Hast thou determined to travel, and wilt thou not relinquish thy purpose? His son answered him, I must travel to Baghdád with merchandise, or I will pull off my clothes, and put on the habit of the darweeshes, and go forth a wanderer through the countries. So his father said to him, I am not in need, nor destitute: but, on the contrary, I have great wealth. And he shewed him all the wealth and merchandise and stuffs that he possessed, and said to him, I have stuffs and other merchandise suitable for every country. And he shewed him of such goods, forty loads packed up, upon each of which was

written its price, a thousand pieces of gold. He then said to him, O my son, take the forty loads, and the ten loads which are given thee by thy mother, and journey under the protection of God, whose name be exalted! But, O my son, I fear for thee on account of a forest on thy way, called the Forest of the Lion, and a valley there called the Valley of the Dogs; for lives are sacrificed in those two places without pity.—How so, O my father? said his son. The merchant answered, By a Bedawee, and interceptor of the way, who is named 'Ejlán. But his son replied, The means of preservation are from God, and if I have any share in them left, no harm will happen to me.

Then he mounted with his father, and went to the market of the beasts of burden; and lo, an 'Akkám²⁸ dismounted from his mule, and kissing the hand of the Sháh-Bandar of the merchants, said to him, By Allah, for a long time, O my master, thou hast not employed us in the transaction of mercantile business. The Sháh-Bandar replied, Every time hath its fortune and its men.²⁹ O Mukaddam,³⁰ it is none but this my son who desireth to travel.—And the 'Akkám said, God preserve him to thee! The Sháh-Bandar then made a covenant between his son and the 'Akkám, that the former should be as a son of the latter, and gave the 'Akkám a charge respecting 'Alá-ed-Deen, and said to him, Take these hundred pieces of gold for thy young men. After which he bought sixty mules, and a covering for Seyyidee 'Abd-El-Kádir El-Geelánee,³¹ and said to his son, O my son, while I am absent, this 'Akkám shall be thy father in my stead, and with whatever he saith to thee do thou comply. Then he returned, with the mules and the young men, and the next night they caused a recitation of the whole of the Kur-án to be performed, and celebrated a festival in honour of the sheykh 'Abd-El-Kádir El-Geelánee.³² And when the following morning came, the Sháh-Bandar of the merchants gave to his son ten thousand pieces of gold, saying to him, When thou enterest Baghdád, if thou find the stuffs of easy sale, sell them; but if thou find them not in request, expend of these pieces of gold.

They then loaded the mules, and bade one another farewell, and the party went forth from the city. They continued their way over the deserts and wastes until they came in sight of Damascus, and from Damascus they proceeded until they entered Aleppo, and thence they continued their route until there remained between them and Baghdád one day's journey. Still they advanced till they descended into a valley, and 'Alá-ed-Deen desired that they should halt there; but the 'Akkám said, Halt ye not here: continue on your way and hasten in your pace: perhaps we may reach Baghdád before its gates be closed; for the people open them not nor close them but when the sun is up, in their fear lest the Ráfidees³³ should take the city and throw the books of science into the Tigris. 'Alá-ed-Deen, however, replied, O my father, I came not with this merchandise unto this town for the sake of traffic, but for the sake of amusing myself by the sight of foreign countries.—O my son, rejoined the 'Akkám, we fear for

thee and for thy property on account of the Arabs. But 'Alâ-ed-Deen said, O man, art thou a servant or a person served? I will not enter Baghdád but in the morning, that the sons of Baghdád may see my merchandise, and may know me. — So the 'Akkám replied, Do what thou wilt; for I have advised thee, and thou canst judge for thyself. And 'Alâ-ed-Deen ordered them to take down the burdens from the backs of the mules; and they did so, and pitched the pavilion, and remained until midnight.

'Alâ-ed-Deen then went forth from the pavilion, and saw something glittering in the distance. So he said to the 'Akkám, O Mukaddam, what is this thing that is glittering? And the 'Akkám, looking attentively and with a scrutinizing eye, saw that what glittered was the points of spears and the iron of Bedawee weapons and swords. And lo, they were Arabs, whose chief was named the Sheykh of the Arabs 'Ejlán Aboo-Náib; and when these Arabs drew near them and saw their packages, they said, one to another, O night of spoil! As soon as the travellers heard them say this, the Mukaddam Kemál-ed-Deen, the 'Akkám, exclaimed, Avaunt, O least of Arabs! But Aboo-Náib smote him with his spear upon his breast, and it protruded glittering from his back; whereupon he fell at the door of the tent, slain. Then the Sakkà³⁴ exclaimed, Avaunt, O basest of Arabs! And one of them struck him upon his shoulder with a sword, and it passed forth glittering from his vitals, and he, also, fell down slain. All this took place while 'Alâ-ed-Deen stood looking on. The Arabs surrounded and fiercely assaulted the caravan, and killed the attendants of 'Alâ-ed-Deen, not sparing one of them; after which, they placed the loads upon the backs of the mules, and retired. 'Alâ-ed-Deen then said to himself, Nothing will occasion thy slaughter but thy mule and this thy dress. So he arose, and pulled off the dress, and threw it upon the back of his mule, remaining in the shirt and drawers alone; and, looking before him, towards the door of the tent, he found a pool of blood, flowing from the slain; and he rolled himself in it with the shirt and the drawers, so that he appeared like one slain, drowned in his blood.

Meanwhile, the Sheykh of the Arabs, 'Ejlán, said to his troops, O Arabs, was this caravan entering from Egypt, or going forth from Baghdád? They answered him, Coming from Egypt in to Baghdád. And he said to them, Return to the slain; for I imagine that the proprietor of this caravan hath not died. So the Arabs returned to the slain, and proceeded to pierce and strike them again until they came to 'Alâ-ed-Deen. He had thrown himself among the slain; and when they came to him they said, Thou hast feigned thyself to be dead; so we will complete thy slaughter. And a Bedawee took his spear, and was about to thrust it into the breast of 'Alâ-ed-Deen; whereupon 'Alâ-ed-Deen said, O thy blessing,³⁵ O my lord 'Abd-El-Kádir, O Geelánee! And he saw a hand turn away the spear from his breast to the breast of the Mukaddam Kemál-ed-Deen, the 'Akkám; so that the Bedawee pierced the latter with it, and left 'Alâ-ed-Deen; after which,

the Arabs replaced the burdens on the backs of the mules, and departed with them.

'Alá-ed-Deen then looked, and, seeing that the birds had flown with their spoils, rose and ran away. But, lo, the Bedawee Aboo-Náib said to his companions, I saw a faint appearance of an object in the distance, O Arabs. One of them, therefore, came forth, and beheld 'Alá-ed-Deen running; upon which he said to him, Flight will not profit thee while we are behind thee. And he struck his mare with his fist, and she hastened after him. Now 'Alá-ed-Deen had seen before him a tank containing water, and by the side of it was a cistern: so he ascended to a window of the cistern, and there stretching himself along, feigned himself asleep, and said, O kind Protector, cover me with the veil of thy protection that cannot be removed! ³⁶ And behold, the Bedawee stopped beneath the cistern, and stretched forth his hand to seize 'Alá-ed-Deen; whereupon the latter said, O thy blessing, O my lady Nefeeseh! This is thy time! ³⁷ — And lo, a scorpion stung the Bedawee in the palm of his hand; and he cried out and said, O Arabs, come to me, for I am stung! And he alighted from the back of his mare, and his companions, coming to him, mounted him again, and said to him, What hath befallen thee? He answered them, A scorpion hath stung me. And they then took the property of the caravan, and departed.

Alá-ed-Deen remained a while sleeping in the window of the cistern. Then arising, he proceeded, and entered Baghdád. The dogs barked behind him as he passed through the streets, and in the evening, while he was walking on in the dark, he saw the door of a mosque, and entering its vestibule, he concealed himself in it. And lo, a light approached him, and as he looked attentively at it, he perceived two lanterns in the hands of two black slaves, who were walking before two merchants. One of these was an old man of comely countenance, and the other was a young man; and he heard the latter say to the former, By Allah, O my uncle, I conjure thee to restore to me my cousin, thy daughter. To which the old man replied, Did I not forbid thee many times, when thou wast making divorce thy mushaf? ³⁸ Then the old man looked to the right, and saw 'Alá-ed-Deen, appearing like a piece of the moon; and he said to him, Peace be on thee! 'Alá-ed-Deen, therefore, returned his salutation, and the old man said to him, O youth, who art thou? He answered him, I am 'Alá-ed-Deen, the son of Shems-ed-Deen the Sháh-Bandar of the merchants in Cairo. I requested my father to give me merchandise, and he prepared for me fifty loads of goods, and gave me ten thousand pieces of gold; and I journeyed until I arrived at the Forest of the Lion, when the Arabs came upon me and took my wealth and my packages; and I entered this city, not knowing where to pass the night: so, seeing this place, I concealed myself in it. — The old man then said to him, O my son, what sayest thou of my giving thee a thousand pieces of gold, and a suit of clothing of the price of a thousand pieces of gold? — For what purpose, said 'Alá-ed-Deen, wilt thou give me these things, O my uncle? He answered him, This young man who

is with me is the son of my brother, and his father hath no son but him; and I have a daughter, and have none but her, who is named Zubeydeh El-'Oodeeyeh.³⁹ She is endowed with beauty and loveliness, and I married her to him, and he loveth her; but she hateth him; and he swore an oath of triple divorcement, and scarcely had his wife heard it when she separated herself from him. And he employed all the people of his acquaintance to intercede with me, that I should restore her to him: so I said to him, This will not be right unless by means of a mustahall: ⁴⁰ — and I agreed with him that we should employ some foreigner as a mustahall, in order that no one might reproach him on account of this affair. Since, then, thou art a foreigner, come with us, that we may write thy contract of marriage to her, and to-morrow thou shalt divorce her, and we will give thee what I have mentioned. — So 'Alá-ed-Deen said within himself, To do what he proposeth will be better than passing the nights in the by-streets and vestibules.

Accordingly he went with the two men to the Kádee. And when the Kádee saw him, his heart was moved with affection for him, and he said to the father of the damsel, What is your desire? The old man answered, It is our desire to employ this person as a mustahall for our daughter; but we will write a bond against him, stating that the portion of the dowry to be paid in advance is ten thousand pieces of gold; and if he divorce her to-morrow morning, we will give him a dress of the price of a thousand pieces of gold, and a mule of the same price, and a thousand pieces of gold besides; but if he divorce her not, he will pay ten thousand pieces of gold.⁴¹ So they settled the contract on this condition, and the father of the damsel received a bond to this effect. He then took 'Alá-ed-Deen with him, clad him with the suit, and proceeded with him until they came to the house of his daughter, when he stationed him at the door of the house, and, going in to his daughter, said to her, Receive the bond of thy dowry; for I have written thy contract of marriage to a comely young man, named 'Alá-ed-Deen Abu-sh-Shámát: so consider thyself under a most strict charge respecting him. And he gave her the bond, and repaired to his house.

Now the damsel's cousin (her former husband) had a kahramáneh who frequently visited Zubeydeh El-'Oodeeyeh, and he used to treat her with beneficence; and he said to her, O my mother, if Zubeydeh, the daughter of my uncle, see this comely young man, she will not accept me after; so I desire of thee that thou contrive a stratagem to restrain the damsel from him. — By thy youth, she replied, I will not suffer him to go near her. She then went to 'Alá-ed-Deen, and said to him, O my son, I give thee good advice for the sake of God (whose name be exalted!); therefore do thou accept my advice, and approach not that damsel, but let her remain alone, and neither touch her nor draw near to her. — Wherefore? said he. And she answered him, Verily her whole skin is affected with elephantiasis, and I fear for thee lest she communicate the disease to thy comely, youthful person.⁴² So he replied, I have no need of her. Then she went to the damsel, and said to her as she had said to 'Alá-ed-Deen; and the damsel

replied, I have no need of him: on the contrary, I will leave him to remain alone, and in the morning he shall go his way. And she called a slave-girl, and said to her, Take the table with the food, and give it to him that he may sup. The slave-girl, therefore, carried to him the table with the food, and placed it before him, and he ate until he was satisfied, and then sat reciting the chapter of Yá-seen,⁴³ with a charming voice; and the damsel, listening to him, found that his voice was like the sounds of the Psalms sung by the family of Dáood.⁴⁴ So she said within herself, Allah send trouble upon this old woman who told me that he was afflicted with elephantiasis! for he who is in such a state hath not a voice of this kind. Surely this assertion is a lie against him. — Then taking in her hands a lute of Indian manufacture, she tuned its chords, and sang to it, with a voice that would stay the birds in the midst of the sky, these two verses: —

I am enamoured of a fawn with languishing black eyes: the willow-branches envy him when he walketh.

He rejecteth *me*, and another enjoyeth his society, which is a boon that God will grant to whom He pleaseth.

And when he heard her words, after he had finished his recitation of the Chapter he sang this verse in reply: —

My salutation to the form concealed within the garments, and to the roses in the gardens of the cheeks.

And upon this, the damsel's love for him increased, and she lifted up the curtain; and when 'Alá-ed-Deen beheld her, he recited these two verses: —

She appeared as a moon, and inclined as a willow-branch; diffused an odour like ambergris, and looked with eyes like a gazelle's.

It seemed as though grief were enamoured of my heart, and when she should depart, would obtain possession of it.

She then advanced with a graceful gait; but as she approached him he said to her, Retire from me, lest thou communicate thy disease to me. So she uncovered her wrist, which was bipartite,⁴⁵ and its whiteness was like that of silver; after which she said to him, Retire from me; for thou art afflicted with *ēlēphantiasis*, and perhaps thou wilt communicate the disease to me. He therefore asked her, Who informed thee that I was afflicted with elephantiasis? She answered him, The old woman acquainted me with it. And he replied, The old women also informed me that thou wast afflicted with leprosy. Then he uncovered to her his arms, and she found that his skin was like pure silver. So she accepted him as her husband.

And on the following morning he said to her, Alas for joy that is not complete! The raven hath taken it and flown away! ⁴⁶ — She therefore said, What is the meaning of these words? And he answered her, O my mistress, I have only this hour to remain with thee. — Who saith so? she asked. — Thy father, he answered her, wrote a bond against me, obliging me to pay

ten thousand pieces of gold towards thy dowry; and if I produce it not this day, they imprison me for it in the house of the Kádee; and now my hand is unable to advance a single half-dirhem⁴⁷ of the sum of ten thousand pieces of gold. But she said to him, O my master, is the matrimonial tie in thy hand, or in their hands? He answered her, The tie is in my hand; but I have nothing in my possession.—The affair, she rejoined, is easy; and fear nothing; but take these hundred pieces of gold. Had I more, I would give thee what thou desirest. This, however, I cannot do; for my father, from the affection that he beareth for the son of his brother, hath transferred all his property from my hands to his house: even all my ornaments he took. But when they send to thee a sergeant from the court of justice, this morning, and the Kádee and my father say to thee, Divorce,—do thou say to them, By what code is it ordained as proper that I should marry at nightfall and divorce in the morning? Then thou shalt kiss the hand of the Kádee, and give him a present; and in like manner thou shalt kiss the hand of each Sháhíd,⁴⁸ and give him ten pieces of gold. And all of them will speak with thee: and if they say to thee, Wherefore wilt thou not divorce, and receive a thousand pieces of gold, and the mule and the dress, according to the condition which we imposed upon thee?—do thou answer them, Every hair of her head is in my estimation worth a thousand pieces of gold, and I will never divorce her nor will I receive a dress or anything else. If the Kádee then say to thee, Pay the dowry,—reply, I am at present unable to pay. And thereupon the Kádee and the Sháhíds will treat thee with benevolence, and will grant thee a delay.

Now while they were thus conversing, the sergeant of the Kádee knocked at the door. So he went forth to him, and the sergeant said to him, Answer the summons of the Efendee;⁴⁹ for thy father-in-law citeth thee. And 'Alá-ed-Deen gave to him five pieces of gold, saying, O sergeant, by what code am I required to marry at nightfall and to divorce in the morning? He answered him, To do so is not held proper by us in any case; and if thou be ignorant of the law, I will act as thy deputy. And they proceeded to the court of justice, and the Kádee said to 'Alá-ed-Deen, Wherefore dost thou not divorce the woman, and receive what the contract hath prescribed for thee? And upon this he advanced to the Kádee, and, kissing his hand, put into it fifty pieces of gold, and said to him, O our lord the Kádee, by what code is it allowable that I should marry at nightfall and divorce in the morning by compulsion? The Kádee therefore answered, Divorce by compulsion is not allowable by any of the codes of the Muslims. Then the father of the damsel said, If thou divorce not, pay me the dowry, ten thousand pieces of gold. 'Alá-ed-Deen replied, Give me three days' delay. But the Kádee said, Three days will not be a sufficient period of delay: he shall grant thee ten days. And to this they agreed, binding him, after the ten days, either to pay the dowry or to divorce.

On this condition, therefore, he went forth from them, and, having procured the meat and rice and clarified butter and other eatables that the

case required, returned to the house and went in to the damsel and related to her all that had happened to him. She replied, Between night and day, wonders take place; and divinely gifted was he who said, —

Be mild when thou art troubled by rage, and be patient when calamity befaller thee;
For the nights are pregnant with events, and give birth to every kind of wonder.

She then arose, prepared the food, and brought the table, and they ate and drank, and enjoyed themselves, and were moved with merriment; and he requested her to perform a piece of music. So she took the lute, and performed a piece in such a manner that a rock would have danced at it as if with joy, the sounds of the chords vying with the voice of Dáood;⁵⁰ and she began the more rapid part of the performance.⁵¹

But while they were full of delight and jesting, and mirth and gladness, the door was knocked. She therefore said to him, Arise, and see who is at the door. Accordingly, he went down, and, opening the door, found four darweeshes standing there, and he said to them, What do ye desire? — O my master, answered one of them, we are foreign darweeshes: the food of our souls consisteth in music and in the delicacies of poetry, and we desire to recreate ourselves with thee this night, until the morning, when we will go our way; and thou wilt receive thy recompense from God (whose name be exalted!); for we are passionately fond of music, and there is not one among us who doth not retain in his memory odes and other pieces of poetry and lyric songs.⁵² 'Alá-ed-Deen replied, I must consult. And he went up, and informed the damsel; and she said to him, Open the door to them. So he opened the door, and, having conducted them up, seated them and welcomed them, and brought them food. But they declined eating, and one of them said to him, O my master, verily our victuals are the commemoration of God with our hearts, and the hearing of songs with our ears; and divinely was he gifted who said, —

Our desire is for nought but the enjoyment of society; and eating is nought but a characteristic of the brutes.

We just now heard some pleasant music in thine abode; but when we came up, it ceased; and we would that we knew whether she who was performing is a white or a black slave-girl, or a lady. — 'Alá-ed-Deen replied, She is my wife. And he related to them all that had happened to him, and said to them, My father-in-law hath bound me to pay ten thousand pieces of gold as her dowry, and they have given me ten days' delay. Upon this, one of the darweeshes said to him, Grieve not, nor anticipate anything but good fortune; for I am the Sheykh of the Convent, having under me forty darweeshes over whom I exercise authority, and I will collect for thee the ten thousand pieces of gold from them, and thou shalt discharge the dowry that thou owest to thy father-in-law. But desire her (he added) to perform a piece of music for us, that we may be rejoiced and enlivened; for music is

to some people like food; and to some like a remedy; and to some, like a fan. — Now these four darweeshes were the Khaleefeh Hároon Er-Rasheed, and the Wezeer Jaafar El-Barmekkee, and Abou-Nuwás El-Hasan the son of Háneé,⁵³ and Mesroor the Executioner. And the reason of their passing by this house was that the bosom of the Khaleefeh was contracted; so he said to the Wezeer, O Wezeer, it is our desire to descend and to go about through the city; for I experience a contraction of the bosom. They therefore clad themselves in the apparel of darweeshes, and went down into the city, and, passing by this house, they heard the music, and desired to ascertain the cause. They passed the night there in happiness and good order, and in relating stories one after another, until the morning came, when the Khaleefeh put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of 'Alá-ed-Deen, and went their way.

When the damsel, therefore, lifted up the prayer-carpet, she saw the hundred pieces of gold beneath it. And she said to her husband, Take these hundred pieces of gold that I have found under the prayer-carpet; for the darweeshes put them before they went, without our knowledge. So 'Alá-ed-Deen took them, and, repairing to the market, bought the meat and the rice and the clarified butter, and all that he required. And on the following night he lighted the candles and said to his wife, The darweeshes have not brought the ten thousand pieces of gold which they promised me; but they are poor men. While they were talking, however, the darweeshes knocked at the door; and she said to him, Go down, and open to them. He therefore did so, and they came up, and he said to them, Have ye brought the ten thousand pieces of gold that ye promised me? They answered him, Nothing of the sum hath been provided; but fear no evil: if it be the will of God (whose name be exalted!), to-morrow we will perform an alchymical process for thee; and now do thou desire thy wife to gratify our ears by an excellent performance of music, that our hearts may be enlivened by it; for we love music. So she performed a piece for them upon the lute, such as would make a rock to dance. And they passed the night in enjoyment and happiness, and conversation and cheerfulness, until the morning came and diffused its light; whereupon the Khaleefeh again put a hundred pieces of gold beneath the prayer-carpet, and he and his companions took leave of 'Alá-ed-Deen, and departed from him and went their way.

Thus they continued to do for a period of nine nights; the Khaleefeh every night putting beneath the prayer-carpet a hundred pieces of gold, until the tenth night, when they came not; and the cause of their ceasing their visits was this. The Khaleefeh sent to a great merchant, saying to him, Make ready for me fifty loads of stuffs, such as come from Cairo, each load of the price of a thousand pieces of gold, and write upon each the amount of its price; and provide for me a male Abyssinian slave. So the merchant made ready for him all that he ordered him to provide, after which the Khaleefeh committed to the slave a basin and ewer of gold, and another present, and the fifty loads, and wrote a letter as from Shems-ed-Deen the

Sháh-Bandar of the merchants in Cairo, the father of 'Alá-ed-Deen, and said to the slave, Take these loads and the things that are with them, and repair with them to such a quarter, in which is the house of the Sháh-Bandar of the merchants, and say, Where is my master 'Alá-ed-Deen Abu-sh-Shámát? Then the people will direct thee to the quarter and to the house. — The slave therefore took the loads and what was with them, and went as the Khaleefeh commanded him.

In the mean time, the damsel's cousin repaired to her father, and said to him, Come, let us go to 'Alá-ed-Deen, that we may effect the divorce of my cousin. So the father descended and went with him to 'Alá-ed-Deen; but when they arrived at the house, they found fifty mules, upon which were fifty loads of stuffs, attended by a black slave upon a mule; and they said to him, To whom belong these loads? He answered, To my master 'Alá-ed-Deen Abu-sh-Shámát; for his father prepared for him merchandise, and despatched him on a journey to the city of Baghdád, and the Arabs came upon him, and took his wealth and his loads; and the news reached his father; wherefore he sent me to him with loads in their stead. He sent with me also a mule laden with fifty thousand pieces of gold, and a wrapper of clothes worth a large sum of money, and a furred robe of sable, and a basin and ewer of gold. — Upon this, the father of the damsel said, This person is my son-in-law, and I will shew thee the way to the house.

And while 'Alá-ed-Deen was sitting in the house in a state of violent grief, the door was knocked; and he said, O Zubeydeh, God is all-knowing; but it seemeth that thy father hath sent to me a sergeant from the Kádee or from the Wálee. She replied, Go down and see what is the case. So he went down and opened the door, and beheld his father-in-law, who was the Sháh-Bandar of the merchants, the father of Zubeydeh; and he found there an Abyssinian slave of dark complexion and of pleasant countenance, mounted upon a mule. And the slave, having descended from the mule, kissed his hands; and he said to him, What dost thou desire? He answered, I am the slave of my master 'Alá-ed-Deen Abu-sh-Shámát, the son of Shems-ed-Deen the Sháh-Bandar of the merchants in the land of Egypt; and his father hath sent me to him with this deposite. He then gave him the letter; and Alá-ed-Deen took it and opened it and read it, and found written in it these words: —

After perfect salutations, and compliments and respectful greetings, from Shems-ed-Deen to his son 'Alá-ed-Deen Abu-sh-Shámát. — Know, O my son, that the news of the slaughter of thy men, and of the plunder of thy wealth and thy loads, hath reached me; and I have therefore sent to thee, in their stead, these fifty loads of Egyptian stuffs, and the suit of dress, and the furred robe of sable, and the basin and ewer of gold. And fear no evil; for the wealth is thy ransom, O my son; and may grief never affect thee. Thy mother and the people of the house are well, in prosperity and health; and they greet thee with abundant salutations. Moreover, O my son, news hath reached me that they have employed thee as a mustahall for the

damsel Zubeydeh El-'Oodeeyeh, and have imposed upon thee the payment of ten thousand ⁵⁴ pieces of gold as her dowry. Therefore fifty thousand pieces of gold will be brought to thee with the loads, attended by the slave Seleem.⁵⁵

As soon as 'Alá-ed-Deen had finished reading the letter, he took possession of the loads, and, looking towards his father-in-law, said to him, O my father-in-law, receive the ten thousand pieces of gold, the amount of the dowry of thy daughter Zubeydeh: receive also the loads, and dispose of them, and the profits shall be thine; only do thou restore to me the cost-price. But he replied, Nay, by Allah, I will take nothing; and as to the dowry of thy wife, do thou make an agreement with her respecting it. So 'Alá-ed-Deen arose, together with his father-in-law, and they went into the house, after the loads had been brought in. And Zubeydeh said to her father, O my father, to whom belong these loads? He answered her, These loads belong to 'Alá-ed-Deen, thy husband. His father hath sent them to him in the place of those which the Arabs took from him; and he hath sent to him fifty thousand pieces of gold, and a wrapper of clothes, and a furred robe of sable, and a mule, and a basin and ewer of gold: and as to thy dowry, it is for thee to decide respecting it. Then 'Alá-ed-Deen arose, and, having opened the chest, gave her her dowry. The damsel's cousin said, O my uncle, let 'Alá-ed-Deen divorce my wife for me. But the father of the damsel replied, This is a thing that now can by no means be, as the matrimonial tie is in his hand. And upon this the young man went away, grieved and afflicted, and laid himself down sick in his house, and there he died.

As to 'Alá-ed-Deen, he went forth to the market, after he had received the loads, and, having procured what he desired of food and drink and clarified butter, made the same regular preparations as on each preceding night, and said to Zubeydeh, See, these lying darweeshes gave us a promise and broke it. She replied, Thou art the son of a Sháh-Bandar of the merchants, and yet thy hand was unable to produce a half-dirhem. What then is the case of the poor darweeshes? — God (whose name be exalted!), he rejoined, hath rendered us independent of them, and I will not again open the door to them if they come to us. But she said to him, Wherefore, seeing that good fortune happened not unto us but in consequence of their coming; for every night they put for us beneath the prayer-carpet a hundred pieces of gold? It is absolutely necessary, then, that thou open the door to them if they come. — And when the day departed with its brightness, and the night came, they lighted the candles, and 'Alá-ed-Deen said to his wife, O Zubeydeh, arise, and perform a piece of music for us. And immediately the door was knocked: so she said to him, Arise, and see who is there. He descended, therefore, and opened the door, and seeing the darweeshes, he said, Oh! Welcome to the liars! Come up.

Accordingly they went up with him, and he seated them, and brought the table of food to them; and they ate and drank, and enjoyed themselves and were merry. They then said to him, O my master, verily our hearts have

been troubled respecting thee. What hath happened to thee with thy father-in-law? — God, he answered them, hath granted us a recompense above our desires. And they said to him, By Allah, we were in fear for thee, and nothing prevented our coming to thee again but the inadequacy of our means to procure the money. He replied, Speedy relief hath come to me from my Lord, and my father hath sent to me fifty thousand pieces of gold, and fifty loads of stuffs, each load of the price of a thousand pieces of gold, and a suit of dress, and a furred robe of sable, and a mule and a slave, and a basin and ewer of gold: a reconciliation hath taken place between me and my father-in-law, and my wife hath become lawful to me; ⁵⁶ and praise be to God for this!

The Khaleefeh then arose and withdrew; and the Wezeer Jaafar, inclining towards 'Alá-ed-Deen, said to him, Impose upon thyself the obligation of good manners; for thou art in the company of the Prince of the Faithful. — What have I done, asked 'Alá-ed-Deen, inconsistently with good manners in the company of the Prince of the Faithful, and which of you is the Prince of the Faithful? The Wezeer answered him, He who was speaking to you, and who hath just now retired, is the Prince of the Faithful, Hároon Er-Rasheed, and I am the Wezeer Jaafar, and this is Mesroor, the Khaleefeh's executioner, and this is Aboo-Nuwás El-Hásan the son of Háneé. Reflect then with thy reason, O 'Alá-ed-Deen, and consider how many days are required for the journey from Cairo to Baghdád. — He replied, Five and forty days. Then said Jaafar, Thy loads were carried off only ten days ago; and how could the news reach thy father, and how could he pack up the other loads for thee, and these loads traverse a space of five and forty days' journey in ten days? — O my master, said 'Alá-ed-Deen, and whence came they unto me? The Wezeer answered him, From the Khaleefeh, the Prince of the Faithful, on account of his excessive affection for thee.

And while they were thus conversing, lo, the Khaleefeh approached. So 'Alá-ed-Deen arose, and kissed the ground before him, and said to him, God preserve thee, O Prince of the Faithful, and prolong thy life, and may mankind never be deprived of thy bounty and beneficence! And the Khaleefeh said, O 'Alá-ed-Deen, let Zubeydeh perform for us a piece of music, as a gratuity for thy safety.⁵⁷ She therefore performed a piece on the lute, of the most admirable kind, such as would make a rock to shake as with joy, and the sounds of the lute vied with the voice of Dáood.⁵⁸ They passed the night in the happiest manner until the morning, when the Khaleefeh said to 'Alá-ed-Deen, To-morrow come up to the court. And 'Alá-ed-Deen replied, I hear and obey, O Prince of the Faithful, if it be the will of God, (whose name be exalted!), and mayest thou continue in prosperity.

Then 'Alá-ed-Deen took ten trays, and put on them a costly present; and on the following day he went up with them to the court. And while the Khaleefeh was sitting upon the throne in the council-chamber, lo, 'Alá-ed-Deen advanced from the door, reciting these two verses: —

May prosperity and glory attend thee each morning, and the nose of thine envier be rubbed in the dust;

And may the days never cease to be white unto thee, and the days of him who is thine enemy be black!

The Khaleefeh replied, Welcome, O 'Alá-ed-Deen. And 'Alá-ed-Deen said, O Prince of the Faithful, verily the Prophet (God bless and save him!) accepted a present; and these ten trays with what is upon them are a present from me unto thee. And the Prince of the Faithful accepted them from him. He gave orders also to invest him with a robe of honour, appointed him Sháh-Bandar of the merchants, and seated him in the council-chamber. and while 'Alá-ed-Deen was sitting there, lo, his father-in-law, the father of Zubeydeh, approached, and, finding him sitting in his place, and wearing the robe of honour, said to the Prince of the Faithful, O King of the age, wherefore is this person sitting in my place, and wearing this robe of honour? The Khaleefeh answered him, I have appointed him Sháh-Bandar of the merchants; and offices are conferred by investiture, not granted for perpetuity; and thou art displaced. And he replied, He is of our family and our connexions, and excellent is that which thou hast done, O Prince of the Faithful. May God always make the best of us to preside over our affairs! And how many a small person hath become great! — The Khaleefeh then wrote a diploma for 'Alá-ed-Deen, and gave it to the Wálee, and the Wálee gave it to the executioner, and he proclaimed in the court, None is Sháh-Bandar of the merchants but 'Alá-ed-Deen Abu-sh-Shámát; and his word is to be heard, and respect is to be paid to him: he is entitled to honour and reverence and exaltation! — And when the court was dissolved, the Wálee descended with the crier before 'Alá-ed-Deen, and the crier proclaimed, None is Sháh-Bandar of the merchants but my master 'Alá-ed-Deen Abu-sh-Shámát! And they went about with him through the great thoroughfares-streets of Baghdád, the crier repeating the same proclamation.

On the following morning, therefore, 'Alá-ed-Deen opened a shop for the slave, and seated him in it to sell and buy, while he rode, and took his place in the court of the Khaleefeh. And it happened that he was sitting in his place one day according to his custom, and as he sat, lo, a person said to the Khaleefeh, O Prince of the Faithful, may thy head long survive such-a-one, the boon-companion; ⁵⁹ for he hath been admitted to the mercy of God (whose name be exalted!), and may thy life be prolonged! And the Khaleefeh said, Where is 'Alá-ed-Deen Abu-sh-Shámát? So he presented himself before the Khaleefeh, who, when he saw him, bestowed upon him a magnificent robe of honour, appointed him his boon-companion, and assigned him a monthly salary of a thousand pieces of gold; and 'Alá-ed-Deen continued with him as his boon-companion. And it happened again that he was sitting one day in his place according to his custom, in the service of the Khaleefeh, when an Emeer came up into the court with a sword and shield, and said, O Prince of the Faithful, may thy head long survive the Raees es-Sitteen; ⁶⁰ for he hath died this day.

And the Khaleefeh gave orders to bring him a robe of honour for 'Alá-ed-Deen Abu-sh-Shámát, and appointed him Raees es-Sitteen in the place of the deceased. The latter had no son nor daughter nor wife: so 'Alá-ed-Deen went down and put his hand upon his wealth; and the Khaleefeh said to him, Inter him, and take all that he hath left of wealth and male slaves and female slaves and eunuchs. Then the Khaleefeh shook the handkerchief,⁶¹ and the court dispersed; and 'Alá-ed-Deen departed, with the Mukaddam Ahmad Ed-Denef, the Mukaddam of the right division of the Khaleefeh's guard, attended by his forty followers, by his stirrup, on the right; and on his left, the Mukaddam Hasan Shoomán, the Mukaddam of the left division of the Khaleefeh's guard, together with his forty followers. And 'Alá-ed-Deen looked towards the Mukaddam Hasan Shoomán and his followers, and said to them, Be ye intercessors with the Mukaddam Ahmad Ed-Denef, that he may accept me as his son by a covenant before God. And he accepted him, and said to him, I and my forty followers will walk before thee to the court every day.

After this, 'Alá-ed-Deen continued in the service of the Khaleefeh for many days. And it happened that he descended from the court one day, and went to his house, and, having dismissed Ahmad Ed-Denef and his attendants, seated himself with his wife Zubeydeh El-'Oodeeyeh, who, after she had lighted the candles, went into an adjoining chamber; and while he was sitting in his place, he heard a great cry. He therefore arose quickly to see who it was that cried, and beheld, in the person from whom the sound proceeded, the form of his wife Zubeydeh El-'Oodeeyeh, lying extended upon the floor; and he put his hand upon the bosom of the prostrate damsel, and found her dead. Her father's house was opposite to that of 'Alá-ed-Deen, and he (the father) also heard her cry; so he came, and said to her husband, What is the matter, O my master 'Alá-ed-Deen? The latter replied, May thy head, O my father, long survive thy daughter Zubeydeh El-'Oodeeyeh: but now, O my father, we must pay respect to the dead by its burial. And when the following morning came, they interred the damsel's body; and 'Alá-ed-Deen and the father of Zubeydeh consoled each other. 'Alá-ed-Deen put on the apparel of mourning, separated himself from the court, and continued with weeping eye and mourning heart.

So the Khaleefeh said to Jaafar, O Wezeer, what is the reason of 'Alá-ed-Deen's absenting himself from the court? The Wezeer answered him, O Prince of the Faithful, he is mourning for his wife Zubeydeh, and engaged in receiving the visits of consolation for her loss. Upon this the Khaleefeh said, It is incumbent on us to console him. And the Wezeer replied, I hear and obey. The Khaleefeh therefore descended with Jaafar and some of the household attendants, and they mounted, and repaired to the house of 'Alá-ed-Deen. And as he was sitting, lo, the Khaleefeh and the Wezeer and their attendants approached him; whereupon he rose to meet them, and kissed the ground before the Khaleefeh, who said to him, May God compensate thee happily! 'Alá-ed-Deen replied, May God prolong

thy life to us, O Prince of the Faithful! And the Khaleefeh said, O 'Alá-ed-Deen, what is the reason of thy separating thyself from the court? He answered, My mourning for my wife Zubeydeh, O Prince of the Faithful. The Khaleefeh replied, Dispel anxiety from thy mind; for she hath departed to receive the mercy of God (whose name be exalted!), and mourning will never avail thee aught. But 'Alá-ed-Deen said, I will not cease to mourn for her until I die and they bury me by her. The Khaleefeh rejoined, Verily with God is a compensation for every loss, and neither stratagem nor wealth will save one from death. Divinely gifted was he who said, —

Every son of woman, though he be long preserved, must one day be carried upon the curving bier.⁶²

How then shall he on whose cheeks the dust is to be placed find diversion or delight in life?

— And when he had made an end of consoling him, he charged him that he should not separate himself from the court, and returned.

'Alá-ed-Deen then passed the night, and when the morning came, he mounted, and repaired to the court, and, going in to the Khaleefeh, kissed the ground before him. And the Khaleefeh raised himself to him slightly from the throne,⁶³ welcoming him and saluting him; and after he had desired him to take the place belonging to him, he said to him, O 'Alá-ed-Deen, thou art my guest this night. Then the Khaleefeh took him into his palace, and called a slave-girl named Koot-el-Kuloob,⁶⁴ and said to her, 'Alá-ed-Deen had a wife whose name was Zubeydeh El-'Oodeeyeh, and she used to divert him from anxiety and grief; but she hath departed to receive the mercy of God (whose name be exalted!), and I desire that thou gratify his ears by a performance on the lute, of the most admirable kind, in order that he may be diverted from anxiety and sorrows. So the damsel performed an admirable piece of music; and the Khaleefeh said, What sayest thou, O 'Alá-ed-Deen, of the voice of this slave-girl? — Verily, he answered, Zubeydeh had a better voice than hers; but she is eminently skilled in playing on the lute; for she would make a rock to dance. And the Khaleefeh said to him, Hath she pleased thee? He answered him, She hath pleased me, O Prince of the Faithful. Then said the Khaleefeh, By my head, and by the tombs of my ancestors, verily she is a present from me unto thee, with her female slaves also. And 'Alá-ed-Deen imagined that the Khaleefeh was jesting with him. But when the Khaleefeh arose in the morning, he went to his slave-girl Koot-el-Kuloob, and said to her, I have made thee a present to 'Alá-ed-Deen. And she rejoiced at this; for she had seen him and loved him. He then went from the pavilion of the palace to the council-chamber, and, having summoned the porters, said to them, Remove the goods of Koot-el-Kuloob, and put her in the litter,⁶⁵ and convey her together with her female slaves to the house of 'Alá-ed-Deen. So they conveyed her with her female slaves and her goods to the house, and conducted her into the pavilion. And

the Khaleefeh remained sitting in the hall of judgment until the close of the day, when the court broke up, and he retired to his pavilion.

Now as to Koot-el-Kuloob, when she had entered the pavilion of 'Alá-ed-Deen, with her female slaves, who were forty in number, and the eunuchs also, she said to two of the eunuchs, One of you two shall sit on a chair on the right of the door, and the other shall sit on a chair on the left of it; and when 'Alá-ed-Deen cometh, kiss his hands, and say to him, Our mistress Koot-el-Kuloob requesteth thy presence in the pavilion; for the Khaleefeh hath given her to thee, together with her female slaves. And they replied, We hear and obey. Then they did as she commanded them. So when 'Alá-ed-Deen arrived, he found the two eunuchs of the Khaleefeh sitting at the door, and he wondered at the event, saying within himself, Perhaps this is not my house; or if it be, what hath occurred? And when the eunuchs saw him, they rose to him, and kissed his hands, and said, We are of the defendants of the Khaleefeh, and the slaves of Koot-el-Kuloob, and she saluteth thee, and saith to thee, that the Khaleefeh hath given her to thee, together with her female slaves, and she requesteth thy company. 'Alá-ed-Deen, however, replied, Say to her, Thou art welcome; but as long as thou art in his abode, he will not enter the pavilion in which thou residest; for it is not fit that what hath belonged to the master should become the property of the servant: — and say to her, What was the amount of thy daily expenditure with the Khaleefeh? They therefore went up to her, and said to her as he desired them; and she replied, A hundred pieces of gold each day. So he said to himself, I have no need of the Khaleefeh's giving to me Koot-el-Kuloob, that I should expend in this manner upon her; but I have no means of avoiding this.

She then remained in his abode many days, he assigning to her daily a hundred pieces of gold, until he absented himself one day from the court; whereupon the Khaleefeh said, O Wezeer Jaafar, I gave not Koot-el-Kuloob to 'Alá-ed-Deen but that she might divert him from mourning for his wife; and what is the cause of his absenting himself from us? The Wezeer answered, O Prince of the Faithful, he hath spoken truth who hath said, Whoso findeth his friends, forgetteth his mere acquaintances. The Khaleefeh, however, replied, Probably nothing hath caused him to absent himself from us save some event that rendereth him excusable; but we will visit him. — Now, some days before this, 'Alá-ed-Deen had said to the Wezeer, I complained to the Khaleefeh of the grief that I suffered for the loss of my wife Zubeydeh El-'Oodeeyeh, and he gave to me Koot-el-Kuloob. And the Wezeer said, If he did not love thee, he had not given her to thee. And hast thou visited her, O 'Alá-ed-Deen? — He answered, No, by Allah; nor do I know the difference between her height and breadth.⁶⁶ — And why so? said the Wezeer. 'Alá-ed-Deen answered, O Wezeer, what is suited to the master is not suited to the servant. — Then the Khaleefeh and Jaafar disguised themselves, and went to visit 'Alá-ed-Deen; and they proceeded without stopping until they went in to him; whereupon he recognized them, and

arose, and kissed the Khaleefeh's hands. And when the Khaleefeh saw him, he found the impress of mourning upon his countenance: so he said to him, O 'Alá-ed-Deen, what is the cause of this mourning which thou sufferest? Hast thou not visited Koot-el-Kuloob? — O Prince of the Faithful, he answered, what is suited to the master is not suited to the servant; and verily to the present time I have not visited her, nor do I know the difference between her height and her breadth: therefore quit me of her. The Khaleefeh said, I desire an interview with her, that I may ask her respecting her state. And 'Alá-ed-Deen replied, I hear and obey, O Prince of the Faithful. The Khaleefeh therefore went in to her; and when she beheld him, she arose, and kissed the ground before him; and he said to her, Hath 'Alá-ed-Deen visited thee? She answered, No, O Prince of the Faithful: I sent to invite him; but he would not. And the Khaleefeh gave orders for her return to the palace, and said to 'Alá-ed-Deen, Absent not thyself from us. And he then went back to his palace.

So 'Alá-ed-Deen passed that night, and in the morning mounted and repaired to the court, and seated himself in the place of the Raees es-Sitteen. And the Khaleefeh ordered the Treasurer to give to the Wezeer Jaafar ten thousand pieces of gold. He therefore gave him that sum; and the Khaleefeh said to the Wezeer, I require of thee that thou go down to the market of the female slaves, and that thou purchase a slave-girl for 'Alá-ed-Deen with the ten thousand pieces of gold. And the Wezeer obeyed the command of the Khaleefeh. He went down, taking with him 'Alá-ed-Deen, and proceeded with him to the market of the female slaves.

Now it happened this day, that the Wálee of Baghdád, who held his office by the appointment of the Khaleefeh, and whose name was the Emeer Khálid, went down to the market for the purpose of buying a slave-girl for his son; and the cause was this. He had a wife named Khátoon,⁶⁷ and he had, by her, a son of foul aspect, named Habazlam Bazázah,⁶⁸ who had attained to the age of twenty years and knew not how to ride on horseback. But his father was bold, valiant, stout in defence, one who was practised in horsemanship, and who waded through the seas of night.⁶⁹ And his mother said to his father, I desire that we marry him; for he is now of a fit age. The Emeer, however, replied, He is of foul aspect, of disgusting odour, filthy, hideous: no woman will accept him. So she said, We will buy for him a slave-girl. — And it happened, in order to the accomplishment of an event which God (whose name be exalted!) had decreed, that on the same day • on which the Wezeer and 'Alá-ed-Deen went down to the market, the Emeer Khálid, the Wálee, went thither also, with his son Habazlam Bazázah. And while they were in the market, lo, there was a slave-girl endowed with beauty and loveliness, and justness of stature, in the charge of a broker; and the Wezeer said, Consult, O broker, respecting a thousand pieces of gold for her. But the broker passed with her by the Wálee, and Habazlam Bazázah beholding her, the sight drew from him a thousand sighs, and he was enamoured of

her, and love of her took entire possession of him: so he said, O my father, buy for me this slave-girl.

The Wálee therefore called the broker, and asked the slave-girl her name. She answered him, My name is Yásemeen.⁷⁰ And the Wálee said to his son, O my son, if she please thee, bid higher for her. Accordingly he said, O broker, what price hath been offered thee? The broker answered, A thousand pieces of gold. And Habazlam Bazázah said, Let her be mine for a thousand and one pieces of gold. So the broker went to 'Alá-ed-Deen, and he bid for her two thousand, and every time that the son of the Wálee bid one piece of gold more, 'Alá-ed-Deen bid a thousand. And the son of the Wálee was enraged at this, and said, O broker, who outbiddeth me in the price of the slave-girl? The broker answered him, The Wezeer Jaafar desirereth to buy her for 'Alá-ed-Deen Abu-sh-Shámát. And at last 'Alá-ed-Deen bid for her ten thousand pieces of gold; whereupon her master gave him his assent, and received her price; and 'Alá-ed-Deen took her, and said to her, I emancipate thee for the sake of God, whose name be exalted! He then wrote his contract of marriage to her, and repaired with her to the house.

The broker returned with his brokerage; and the son of the Wálee called him, and said to him, Where is the slave-girl? He answered him, 'Alá-ed-Deen hath purchased her for ten thousand pieces of gold, and hath emancipated her, and written his contract of marriage to her. And upon this, the young man was incensed; his sighs were many, and he returned to the house in a state of infirmity in consequence of his love for the damsel, and threw himself upon the bed. He abstained from food, and his love and desire were excessive. So when his mother saw him in this state of debility, she said to him, Allah preserve thee, O my son! What is the cause of thine infirmity? — He answered, Buy me Yásemeen, O my mother. And his mother said, When the seller of sweet-scented flowers passeth by, I will buy for thee a panner full of jasmine.⁷¹ He replied, What I mean is not the jasmine that people smell; but a slave-girl whose name is Yásemeen, whom my father would not buy for me. So she said to her husband, Why didst thou not buy for him this slave-girl? He answered her, What is suited to the master is not suited to the servant; and I have no power to take her; for none purchased her but 'Alá-ed-Deen, the Raees es-Sitteen.

In consequence of this, the illness of the young man so increased that he abandoned sleep and food; and his mother bound her head with the kerchiefs of mourning. And while she was sitting in her house, mourning for her son, lo, an old woman came in to her. She was the mother of Ahmad Kamákim the arch thief; and this arch thief used to break through a middle-wall, and to scale an upper one, and steal the kohl from the eye.⁷² He was distinguished by these abominable practices in the beginning of his career. Then they made him chief of the watch, and he stole a sum of money, and was discovered in consequence: the Wálee came upon him suddenly, and took him and led him before the Khaleefeh, who gave orders to slay him in the place of blood.⁷³ But he implored the protection of the Wezeer, whose

intercession the Khaleefeh never rejected; and he interceded for him. The Khaleefeh said to him, How is it that thou intercedest for a viper, noxious to mankind? But he replied, O Prince of the Faithful, imprison him; for he who built the first prison was a wise man, since the prison is the sepulchre of the living, and a cause of the exultation of the enemies over those who are confined in it. And upon this the Khaleefeh gave orders to put him in chains, and engraved upon his chains, Appointed to remain until death: they shall not be loosed but on the bench of the washer of the dead. And they put him chained in the prison.

Now his mother used to frequent the house of the Emeer Khálid, the Wálee, and to go in to her son in the prison, and say to him, Did I not say to thee, Repent of unlawful deeds? And he used to reply, God decreed this to befall me: but, O my mother, when thou goest in to the wife of the Wálee, induce her to intercede for me with him. And when the old woman went in to the Wálee's wife, and found her with her head bound with the kerchiefs of mourning, she said to her, Wherefore art thou mourning? She answered, For the loss of my son Habazlam Bazázah. And the old woman said, Allah preserve thy son! What hath befallen him? — The wife of the Wálee, therefore, related to her the story. And upon this the old woman said, What sayest thou of him who will achieve an extraordinary feat by which thy son shall be preserved? — And what wouldst thou do? said the Wálee's wife. The old woman answered, I have a son named Ahmad Kamákim the arch thief, and he is chained in the prison, and on his chains are engraved the words, Appointed to remain until death. Do thou, therefore, attire thyself in the most magnificent apparel that thou hast, and adorn thyself in the best manner: then present thyself before thy husband with a cheerful and smiling countenance, and say to him, When a man requireth aught of his wife, he importuneth her until he obtaineth it from her; but if the wife require aught of her husband, he will not perform it for her. And he will say to thee, What is it that thou wantest? And do thou answer, When thou hast sworn, I will tell thee. But if he swear to thee by his head, or by Allah, say to him, Swear by thy divorce from me.⁷⁴ And when he hath sworn to thee by divorce, do thou say to him, Thou hast, in the prison, a Mukaddam named Ahmad Kamákim, and he hath a poor mother who hath had recourse to me, and urged me to conciliate thee, saying to me, Induce him to intercede for my son with the Khaleefeh, that my son may repent, and thy husband will be recompensed. — And the Wálee's wife replied, I hear and obey.

Accordingly, when the Wálee came to his wife, she addressed him with the words which the old woman had dictated; and he swore to her by the oath of divorce. And on the following morning he performed the morning-prayers, and, going to the prison, said, O Ahmad Kamákim, O arch thief, wilt thou repent of thy conduct? He answered, Verily I do turn unto God with repentance, and forsake my sins, and say from my heart and with my tongue, I beg forgiveness of God. — So the Wálee released him from the

prison, and took him with him to the court, still in his chains. Then advancing towards the Khaleefeh, he kissed the ground before him; whereupon the Khaleefeh said to him, O Emeer Khálid, what dost thou desire? And he led forward Ahmad Kamákim, swinging his arms in the chains as he advanced, before the Khaleefeh, who, on seeing him, said, O Kamákim, art thou still alive? — O Prince of the Faithful, he answered, verily the life of the wretch is protracted. And the Khaleefeh said, O Emeer Khálid, for what purpose hast thou brought him hither? The Wálee answered him, Verily he hath a poor, desolate mother, who hath no son but him, and she hath had recourse to thy slave, that he should intercede with thee, O Prince of the Faithful, and beg thee to release him from the chains, and he will repent of his former conduct; and do thou appoint him Mukaddam of the watch, as he was at first. Upon this the Khaleefeh said to Ahmad Kamákim, Dost thou repent of thy former conduct? And he answered him, I do turn unto God with repentance, O Prince of the Faithful. And the Khaleefeh gave orders to bring the blacksmith, and he unfastened his chains upon the bench of the washer of the dead.⁷⁵ The Khaleefeh then appointed him again Mukaddam of the watch, and charged him to conduct himself well and uprightly. So he kissed the hands of the Khaleefeh, and descended with the robe of his investiture as Mukaddam of the watch, and they proclaimed his appointment.

After this, when he had remained some time in his office, his mother went in to the wife of the Wálee, and the latter said to her, Praise be to God who hath released thy son from the prison, and that he is at present in health and safety! But now, she added, why dost thou not tell him to contrive some means of bringing the damsel Yásemeen to my son Habazlam Bazázah? — The old woman answered, I will tell him. So she departed from her and went in to her son, whom she found intoxicated; and she said to him, O my son, no one was the cause of thy release from the prison but the wife of the Wálee, and she desireth of thee that thou contrive some means of killing 'Alá-ed-Deen Abu-sh-Shámát, and that thou bring the damsel Yásemeen to her son Habazlam Bazázah. He replied, This will be the easiest of things. I must contrive some means this night. — Now that night was the first of the new month, and it was the custom of the Prince of the Faithful to pass it with the lady Zubeydeh, for the purpose of emancipating a female slave or a memlook, or with some similar intention. And it was his habit to take off the royal apparel, and to leave the rosary and the dagger and the royal signet, putting them all upon the chair in the sitting-room. The Khaleefeh had also a lamp of gold, to which were attached three jewels disposed upon a gold wire; and that lamp was dear in his estimation. He charged the eunuchs with the care of the suit of apparel, and the lamp and the rest of the things, and entered the private apartment of the lady Zubeydeh.

Then Ahmad Kamákim waited until the night was half spent, and Canopus shone, and mankind slept, and the Creator covered them with the

curtain of darkness; when he drew his sword and took it in his right hand, and took his grappling-instrument in his left, and, approaching the Khaleefeh's sitting-room, fixed his scaling-ladder. He threw his grappling-instrument upon the sitting-room, and it caught hold upon it, and he mounted the ladder, ascended to the roof, lifted up the trap-door of the saloon, and descended into it, and found the eunuchs sleeping; and he administered some benj⁷⁶ to them, took the Khaleefeh's suit of apparel, with the rosary and the dagger, and the handkerchief and the signet, and the lamp that was adorned with jewels, and descended by the same way by which he had made his ascent. He then repaired to the house of 'Alá-ed-Deen Abu-sh-Shámát, who was this night occupied with the damsel's wedding-festivities, and who had retired to her. And Ahmad Kamákim the arch thief descended into 'Alá-ed-Deen's saloon, pulled up a slab of marble in its durká'ah,⁷⁷ and, having dug a hole beneath it, deposited there some of the things that he had stolen, retaining the rest in his possession. After this, he cemented the marble slab with gypsum as it was before, and descended by the way he had ascended, and said within himself, I will sit and get drunk, and put the lamp before me, and drink the cup by its light. He then returned to his house.

Now when the morning came, the Khaleefeh went into the saloon (his sitting-room), and found the eunuchs stupefied with benj. So he awoke them, and, putting his hand upon the chair, he found not the suit of apparel nor the signet, nor the rosary nor the dagger, nor the handkerchief nor the lamp; whereupon he was violently enraged, and put on the apparel of anger, which was a suit of red,⁷⁸ and seated himself in the council-chamber. And the Wezeer advanced, and, having kissed the ground before him said, May God avert evil from the Prince of the Faithful! — O Wezeer, replied the Khaleefeh, the evil is enormous. And the Wezeer said to him, What hath occurred? The Khaleefeh therefore related to him all that had happened. And lo, the Wálee came up, with Ahmad Kamákim the arch thief by his stirrup, and found the Khaleefeh in an excessive rage. And when the Khaleefeh saw the Wálee he said to him, O Emeer Khálid, what is the state of Baghdád? He answered, Safe and secure. The Khaleefeh replied, Thou liest. — How so, O Prince of the Faithful? said the Wálee. And the Khaleefeh explained to him the affair, and said to him, I require thee to bring to me all those things.

The Wálee replied, O Prince of the Faithful, the worms of the vinegar are of it and in it; and a stranger can never obtain access to this place. But the Khaleefeh said, If thou bring me not these things, I will put thee to death. So the Wálee replied, Before thou slay me, slay Ahmad Kamákim the arch thief; for none knoweth the robber and the traitor but the Muk-addam of the watch. And upon this, Ahmad Kamákim said to the Khaleefeh, Accept my intercession for the Wálee, and I will be responsible to thee for the thief and I will trace him until I discover him: but give me two persons on the part of the Kádee, and two on the part of the Wálee; for he who

did this deed feareth not thee, nor doth he fear the Wálee nor anyone else. And the Khaleefeh replied, Thou shalt have what thou hast desired; but the search shall be first made in my palace, and then in the palace of the Wezeer, and in that of the Raees es-Sitteen. — Thou hast spoken rightly, O Prince of the Faithful, said Ahmad Kamákim: probably he who did this deed is one who hath been brought up in the palace of the Prince of the Faithful, or in the palace of one of his chief officers. And the Khaleefeh said, By my head, whosoever shall appear to have done this deed shall surely be slain though he be my son!

Then Ahmad Kamákim took what he desired, and received a written order authorizing him to force his entrance into the houses, and to search them. Accordingly he went down, having in his hand a rod, one third of which was of bronze, and one third of copper, and one third of iron; ⁷⁹ and he searched the palace of the Khaleefeh, and that of the Wezeer Jaafar, and went about to the houses of the chamberlains and lieutenants, until he passed by the house of 'Alá-ed-Deen Abu-sh-Shámát. And when 'Alá-ed-Deen heard the clamour before his house, he arose from the presence of Yásemeen his wife, and, descending, opened the door; whereupon he found the Wálee in the midst of a tumult. So he said to him, What is the matter, O Emeer Khálid? The Wálee therefore related to him the whole affair; and 'Alá-ed-Deen said, Enter my house and search it. The Wálee replied, Pardon, O my master: thou art surnamed ⁸⁰ Faithful; and God forbid that the Faithful should become treacherous. But 'Alá-ed-Deen said, My house must be searched. The Wálee therefore entered, and the Kádees and the witnesses; and Ahmad Kamákim, advancing to the durká'ah of the saloon, came to the slab of marble beneath which he had buried the stolen things; when he let fall the rod upon the slab with violence, and the marble broke, and lo, something shone beneath it; whereupon the Mukaddam exclaimed, In the name of Allah! Wonderful is Allah's will! ⁸¹ Through the blessing attendant upon our coming, a treasure hath opened unto us! Let me descend into this hoarding-place, and see what is in it. — And the Kádee and witnesses looked into this place, and found the stolen things. So they wrote a paper stating that they had found the things in the house of 'Alá-ed-Deen, and, after they had put their seals upon the paper, commanded to seize 'Alá-ed-Deen; and they took his turban from his head, and registered all his wealth and property.

Ahmad Kamákim the arch thief then seized the damsel Yásemeen, and gave her to his mother, saying to her, Deliver her to Khátoon, the wife of the Wálee. The old woman therefore took Yásemeen, and went in with her to the Wálee's wife; and when Habazlam Bazázah saw her, vigour returned to him, and he arose instantly, rejoicing excessively, and approached her. But she drew a dagger from her girdle, and said to him, Retire from me, or I will kill thee and kill myself! His mother Khátoon exclaimed, O impudent wench, suffer my son to take thee as his wife! — O brutish woman, said Yásemeen, by what code is it allowed a woman to marry two husbands;

and what shall admit the dogs to the abode of the lions? — So the young man's desire increased, passion and distraction enfeebled him, and he again relinquished food, and took to the pillow. The wife of the Wálee said to Yásemeen, O impudent wench, how is it that thou causest me to sorrow for my son? Thou shalt surely be punished, and as to 'Alá-ed-Deen, he will inevitably be hanged. — But Yásemeen replied, I will die in my love for him. And upon this, the wife of the Wálee arose, and pulled off from her the ornaments and silken apparel that were upon her, and, having clad her in drawers of canvas and a shirt of hair-cloth, sent her down into the kitchen, and made her one of the menial slave-girls, and said to her, Thy recompense shall be that thou break up the wood and peel the onions and put the fire under the cooking-pots. Yásemeen replied, I will consent to every kind of torment, but I will not consent to see thy son. God, however, moved the hearts of the female slaves with sympathy for her, and they worked in her stead in the kitchen. — Such was the case of Yásemeen.

As to 'Alá-ed-Deen, they took him, together with the articles belonging to the Khaleefeh, and proceeded with him until they arrived at the council-chamber; and while the Khaleefeh was sitting upon the throne, lo, they came up with 'Alá-ed-Deen and the stolen things, and the Khaleefeh said, Where did ye find them? They answered him, In the midst of the house of 'Alá-ed-Deen Abu-sh-Shámát. And upon this the Khaleefeh was enraged, and he took the things, but found not among them the lamp: so he said, O 'Alá-ed-Deen, where is the lamp? He answered, I have not stolen nor known nor seen, nor have I any information. But the Khaleefeh said to him, O traitor, how is it that I draw thee near unto me and thou rejectest me, and that I confide in thee and thou actest towards me with treachery? And he gave orders to hang him. The Wálee therefore descended with him, and the crier proclaimed before him, This is the recompense, and the smallest recompense, of him who acteth treacherously towards the orthodox Khaleefeh! And the populace collected at the gallows.

Meanwhile, Ahmad Ed-Denef, the chief of 'Alá-ed-Deen, was sitting with his followers in a garden. And as they were seated there in joy and happiness, lo, a water-carrier, one of those belonging to the court, came in to them, and, kissing the hand of Ahmad Ed-Denef, said, O Mukaddam Ahmad, O Denef, thou art sitting in enjoyment, with the water running beneath thy feet, and hast thou no knowledge of that which hath happened? So Ahmad Ed-Denef said to him, What is the news? The water-carrier answered, Verily thy son by a covenant before God, 'Alá-ed-Deen, they have taken down to the gallows. Upon this, Ahmad Ed-Denef said, What strata-gem hast thou to propose, O Hasan, O Shoomán? He answered, Verily, 'Alá-ed-Deen is innocent, and this is a plot that hath been practised against him by some enemy. — And what is thy advice? said Ahmad Ed-Denef. — His deliverance, he answered, shall be accomplished by us, if the Lord will. Then Hasan Shoomán repaired to the prison, and said to the jailer, Give us some one who is deserving of being put to death. And he gave him one

who was the nearest of men in resemblance to 'Alá-ed-Deen Abu-sh-Shámát. And he covered his head, and Ahmad Ed-Denef took him, between him and 'Alee Ez-Zeebak ⁸² of Cairo. They had then brought forward 'Alá-ed-Deen to hang him; and Ahmad Ed-Denef advanced, and put his foot upon the foot of the executioner. The latter therefore said to him, Give me room, that I may perform my office. And Ahmad Ed-Denef replied, O accursed, take this man, and hang him in the place of 'Alá-ed-Deen Abu-sh Shámát; for he is unjustly accused, and we will ransom Ismá'eel with the ram.⁸³ So the executioner took that man, and hanged him instead of 'Alá-ed-Deen.

Then Ahmad Ed-Denef, and 'Alee Ez-Zeebak of Cairo, took 'Alá-ed-Deen and repaired with him to the saloon of Ahmad Ed-Denef, and 'Alá-ed-Deen said to Ahmad, May God recompense thee well, O my chief. But Ahmad Ed-Denef said, O 'Alá-ed-Deen, what is this deed that thou hast committed? God have mercy upon him who hath said, Whoso confideth in thee, act not treacherously towards him, though thou be a traitor. The Khaleefeh established thee in his court, and surnamed thee the Trusty and the Faithful. How then couldst thou act towards him in this manner, and take his goods? — 'Alá-ed-Deen replied, By the Most Great Name, O my chief, it was not my deed: I am not guilty of it; nor do I know who did it. So Ahmad Ed-Denef said, Verily none committed this deed except a manifest enemy, and he who committeth a deed will be requited for it: but, O 'Alá-ed-Deen, thou canst no longer reside in Baghdád; for Kings do not relinquish one object for another, and great is the fatigue of him of whom they are in quest! — Whither shall I go, O my chief? said 'Alá-ed-Deen. — I will conduct thee, answered Ahmad Ed-Denef, to Alexandria; for it is a blessed place, and its threshold is green,⁸⁴ and life there is agreeable. To this, 'Alá-ed-Deen replied, I hear and obey, O my chief. And Ahmad Ed-Denef said to Hasan Shoomán, Be mindful, and if the Khaleefeh inquire respecting me, answer, He is gone to make a circuit through the provinces.

He then took 'Alá-ed-Deen, and went forth from Baghdád, and they proceeded without stopping until they arrived at the vineyards and gardens, where they found two Jews, of the Khaleefeh's collectors of the revenue, mounted on two mules; and Ahmad Ed-Denef said to them, Give me the fee for watching. — On what account, said they, shall we give thee the fee for watching? He answered them, I am the watchman of this valley. And upon this, each of them gave him a hundred pieces of gold. After which, Ahmad Ed-Denef slew them,⁸⁵ and, having taken the two mules, he mounted one of them, and 'Alá-ed-Deen mounted the other, and they proceeded to the city of Ayás.⁸⁶ There they put the mules in a Khán, and passed the night in it; and when the morning came, 'Alá-ed-Deen sold his mule, and charged the door-keeper with the care of the mule of Ahmad Ed-Denef. Then embarking in a ship in the harbour of Ayás, they proceeded to Alexandria. And Ahmad Ed-Denef landed with 'Alá-ed-Deen, and they walked to the market; and lo, a broker was crying for sale a shop, within which was a suite of rooms, announcing the sum bidden to be nine hundred and fifty;⁸⁷

whereupon 'Alá-ed-Deen said, Let them be mine for a thousand. And the seller assented to his offer for the property, which belonged to the government-treasury; and 'Alá-ed-Deen received the keys, and, opening the shop and the suite of rooms, found the latter spread with carpets, &c., and furnished with cushions. He saw there also a magazine containing sails and masts and ropes, and chests, and leathern bags full of beads and shells, and stirrups and battle-axes and maces and knives and scissors, and other things; for its owner was a dealer in second-hand goods.⁸⁸

So 'Alá-ed-Deen seated himself in the shop, and Ahmad Ed-Denef said to him, O my son, the shop and the suite of rooms and what they contain have become thy property: sit therefore in the shop, and sell and buy; and be not displeased; for God (whose name be exalted!) hath blessed commerce. And he remained with him three days, and on the fourth day he took leave of him, saying to him, Continue in this place until I shall have gone and returned to thee with news of thy safety from the Khaleefeh, and seen who hath practised this plot against thee. He then set forth on his voyage, and proceeded until he arrived at Ayás, when he took the mule from the Khán, and went on to Baghdád, and, meeting with Hasan Shoomán and his followers, he said to him, O Hasan, hath the Khaleefeh inquired respecting me? — No, answered Hasan; nor hast thou occurred to his mind.

After this, Ahmad Ed-Denef continued in the service of the Khaleefeh, and endeavoured to learn news [respecting the case of 'Alá-ed-Deen]. And he saw the Khaleefeh look towards the Wezeer Jaafar one day, saying to him, See, O Wezeer, how 'Alá-ed-Deen hath acted towards me. The Wezeer replied, O Prince of the Faithful, thou hast recompensed him with hanging, and hath not his recompense been accomplished upon him? — O Wezeer, rejoined the Khaleefeh, I desire to go down and see him hanging.⁸⁹ And the Wezeer said, Do as thou wilt, O Prince of the Faithful. And the Khaleefeh went down, accompanied by the Wezeer Jaafar, and proceeded to the gallows, and raising his eyes, he saw that the body which was hanging there was not that of 'Alá-ed-Deen, the Trusty and the Faithful. He said therefore, O Wezeer, this is not 'Alá-ed-Deen. — How knowest thou, said the Wezeer, that it is not he? The Khaleefeh answered, 'Alá-ed-Deen was short, and this is tall. The Wezeer replied, A person when hanged becomes lengthened. The Khaleefeh then said, 'Alá-ed-Deen was fair, and the face of this person is black. But the Wezeer replied, Knowest thou not, O Prince of the Faithful, that death is followed by blackness? And the Khaleefeh gave orders to take down the body from the gallows; and when they had done so, he found written upon the heels of the corpse the names of the two Sheykhs; ⁹⁰ whereupon he said, O Wezeer, 'Alá-ed-Deen was a Sunnee, and this was a Ráfídee. So the Wezeer replied, Extolled be the perfection of God, who is omniscient with respect to the things that are hidden from the senses! We know not whether this be 'Alá-ed-Deen or some other person. — The Khaleefeh then gave orders to bury the body, and they buried it; and 'Alá-ed-Deen became utterly forgotten.

Now as to Habazlam Bazázah, the son of the Wálee, his passion and desire were protracted until he died; and they interred him. And as to the damsel Yásemeen, when she had accomplished her time of nine months after her marriage to 'Alá-ed-Deen, she gave birth to a male child, like the moon. The female slaves said to her, What wilt thou name him? And she answered, Were his father living, he had named him, but I will name him Aslán.⁹¹ She nursed him two successive years, and weaned him; and he crawled and walked. And it happened that his mother was occupied with the service of the kitchen one day, and the boy walked forth, and, seeing the stairs of the mak'ad, he went up them. The Emeer Khálid, the Wálee, was sitting there; and he took him and seated him in his lap, extolling the perfection of his Lord in respect of that which He had created and formed; and he looked at his face, and saw that he was the nearest of beings in resemblance to 'Alá-ed-Deen Abu-sh-Shámát. Then his mother Yásemeen searched for him, but found him not: so she went up into the mak'ad, and beheld the Emeer Khálid sitting, with the child playing in his lap; God having instilled an affection for the boy into the heart of the Emeer.

And the child looked aside, and, seeing his mother, would have thrown himself upon her; but the Emeer Khálid held him tightly in his lap, and said to his mother, Come hither, O slave-girl. And when she had come, he said to her, Whose son is this child? She answered him, This is my son, and the darling of my heart. — And who, said he, is his father? She answered, His father was 'Alá-ed-Deen Abu-sh-Shámát; but now he hath become thy son. The Emeer replied, 'Alá-ed-Deen was a traitor. But she said, Allah preserve him from the imputation of treachery! Allah forbid it should ever be said that the Faithful was a traitor! — And he said to her, When this boy groweth up, and saith to thee, Who is my father? — do thou answer him, Thou art the son of the Emeer Khálid, the Wálee, the Chief of the Police. So she replied, I hear and obey. — Then the Emeer Khálid circumcised the boy, and educated him carefully, and brought him a professor of religion and law, skilled in caligraphy, who taught him the arts of writing and reading; and he read the Kur-án the first and second times, and recited the whole of it; and as he grew up he used to say to the Emeer Khálid, O my father. The Wálee also used to exercise his followers in the horse-course, collect the horsemen, and descend and teach the youth the different modes of battle, and thrusting and striking, until he became accomplished in horsemanship, acquired courage, attained the age of fourteen years, and gained the rank of an Emeer.

After this it happened that Aslán met one day with Ahmad Kamákim the arch thief, and they became companions. And Aslán followed him to the vintner's; and lo, Ahmad Kamákim took forth the lamp ornamented with jewels, which he had taken from the things belonging to the Khaleefeh, and, placing it before him, drank the cup by its light, and intoxicated himself; and Aslán said to him, O Mukaddam, give me this lamp. He replied, I cannot give it thee. — Why so? said Aslán. He answered, Because lives

have been lost on account of it. Aslán therefore said, What life hath been lost on account of it? And Ahmad Kamákim answered him, There was a person who came to us here and was made Raees es-Sitteen, named 'Alá-ed-Deen Abu-sh-Shámát, and he died on account of this lamp. — And what is his story? said Aslán, and what was the cause of his death? — Thou hadst a brother, answered Ahmad Kamákim, named Habazlam Bazázah, and when he attained a fit age for marriage, his father desired to purchase for him a slave-girl. — Then Ahmad Kamákim proceeded, and acquainted him with the story from beginning to end, informing him of the illness of Habazlam Bazázah, and of the unmerited fate of 'Alá-ed-Deen. So Aslán said within himself, Probably that damsel is Yásemeen, my mother, and none was my father but 'Alá-ed-Deen Abu-sh-Shámát.

And the youth Aslán went forth from him sorrowful, and he met the Mukaddam Ahmad Ed-Denef, who, when he saw him, exclaimed, Extolled be the perfection of Him unto whom none is like! Upon this, Hasan Shoomán (being with him) said to him, O my chief, at what dost thou wonder? He answered, At the form of this youth Aslán; for he is the nearest of mankind in resemblance to 'Alá-ed-Deen Abu-sh-Shámát. And he called him, saying, O Aslán! And Aslán having answered him, he said, What is the name of thy mother? He answered, She is named the slave-girl Yásemeen. So Ahmad Ed-Denef said to him, O Aslán, be of good heart and cheerful eye; for none was thy father but 'Alá-ed-Deen Abu-sh-Shámát: but, O my son, go in to thy mother and ask her respecting thy father. And he replied, I hear and obey. Accordingly he went in to his mother and asked her, and she answered him, Thy father is the Emeer Khálid. But he replied, None was my father but 'Alá-ed-Deen Abu-sh-Shámát. And his mother wept, and said to him, Who acquainted thee with this, O my son? He answered, The Mukaddam Ahmad Ed-Denef. She therefore related to him all that had happened, and said to him, O my son, the truth hath appeared, and falsity is withdrawn; and know that thy father was 'Alá-ed-Deen Abu-sh-Shámát. None, however, reared thee but the Emeer Khálid, and he adopted thee. And now, O my son, when thou meetest with the Mukaddam Ahmad Ed-Denef, say to him, O my chief, I conjure thee by Allah that thou take my revenge for me upon him who killed my father 'Alá-ed-Deen Abu-sh-Shámát.

So he went forth from her to the Mukaddam Ahmad Ed-Denef, and kissed his hand; and Ahmad Ed-Denef said, What dost thou want, O Aslán? He answered, I have known of a certainty that my father was 'Alá-ed-Deen Abu-sh-Shámát, and I request of thee that thou take my revenge for me upon him who killed him. Ahmad Ed-Denef said, Who killed thy father? And Aslán answered him, Ahmad Kamákim the arch thief. — And who, said Ahmad Ed-Denef, acquainted thee with this? The youth answered, I saw in his possession the lamp ornamented with jewels that was lost with the other things belonging to the Khaleefeh, and I said to him, Give me this lamp: — but he would not; and he replied, Lives have been lost on account of this. He told me also that he was the person who descended into the

chamber of the Khaleefeh and stole the things, and that he deposited them in the house of my father. — Upon this, Ahmad Ed-Denef said to him, When thou seest the Emeer Khálid attiring himself in the apparel of war, say to him, Clothe me like thyself. And when thou goest up with him, and performest some feat of valour before the Prince of the Faithful, the Khaleefeh will say to thee, Request of me what thou desirest, O Aslán. Thou shalt then reply, I request of thee that thou avenge my father for me upon him who killed him. The Khaleefeh thereupon will say to thee, Thy father is living, and he is the Emeer Khálid, the Wálee. And thou shalt reply, Verily my father was 'Alá-ed-Deen Abu-sh-Shámát; and Khálid, the Wálee, hath a claim upon me only for his having reared me. Acquaint him also with all that hath happened between thee and Ahmad Kamákim the arch thief; and say to him, O Prince of the Faithful, give orders to search him, and I will produce the lamp from his pocket. — So Aslán replied, I hear and obey.

He then went forth, and found the Emeer Khálid preparing himself to go up to the court of the Khaleefeh, and he said to him, I would that thou clothe me with the apparel of war like thyself, and take me with thee to the Khaleefeh's court. And he clad him, and took him to the court. The Khaleefeh then went down with the troops, without the city, and they pitched the pavilions and tents, and the ranks were formed, and they proceeded to play with the ball and the goff-stick, one of the horsemen striking the ball with the goff-stick, and another striking it back to him. Now there was among the troops a spy, who had been incited to kill the Khaleefeh; and he took the ball and struck it with the goff-stick, aiming it at the face of the Khaleefeh. But, lo, Aslán warded it off from the Khaleefeh, and smote with it him who had impelled it, and it struck him between the shoulders, whereupon he fell on the ground; and the Khaleefeh exclaimed, God bless thee, O Aslán! They then alighted from the backs of their horses, and seated themselves upon the chairs, and the Khaleefeh gave orders to bring the man who had struck the ball at him. And when he was brought before him, he said to him, Who incited thee to do this deed; and art thou an enemy or a friend? He answered, I am an enemy, and I was purposing to kill thee. — For what reason? said the Khaleefeh. Art thou not a Muslim? — No, he answered; but I am a Ráfadee.⁹² So the Khaleefeh gave the order to put him to death.

And he said to Aslán, Request of me what thou desirest. He therefore replied, I request of thee that thou avenge my father for me upon him who killed him. The Khaleefeh said to him, Thy father is living, and he is standing upon his feet. — Who is my father? said Aslán. The Khaleefeh answered him, The Emeer Khálid, the Wálee. — O Prince of the Faithful, replied Aslán, he is not my father save in having reared me; and none was my father but 'Alá-ed-Deen Abu-sh-Shámát. The Khaleefeh said, Thy father was a traitor. But Aslán replied, O Prince of the Faithful, God forbid it should be said that the Faithful was a traitor! And in what, said he, did he act treacherously towards thee? The Khaleefeh answered, He stole my suit of apparel, and the things that were with it. — O Prince of the Faithful,

replied Aslán, God forbid it should be said that my father was a traitor! But, O my lord, he added, when thy suit of apparel was lost and returned to thee, didst thou see the lamp brought back to thee also? The Khaleefeh answered, We found it not. Then said Aslán, I saw it in the possession of Ahmad Kamákim, and begged it of him; but he would not give it me; and he said, Lives have been lost on account of this. And he told me of the illness of Habazlam Bazázah, the son of the Emeer Khálid, and his passion for the damsel Yásemeen, and his own release from the chains, and informed me that he was the person who stole the suit of apparel, and the lamp. Do thou, therefore, O Prince of the Faithful, avenge my father for me upon him who killed him.

So the Khaleefeh said, Seize Ahmad Kamákim. And they did so. And he said, Where is the Mukaddam Ahmad Ed-Denef? He therefore came before him; and the Khaleefeh said to him, Search Kamákim. And he put his hands into his pocket, and took forth from it the lamp ornamented with jewels: whereupon the Khaleefeh said, Come hither, O traitor. Whence came to thee this lamp? — He answered, I bought it, O Prince of the Faithful. But the Khaleefeh said to him, Whence didst thou buy it; and who could possess himself of such a thing, that he should sell it to thee? They then beat him; and he confessed that he was the person who stole the suit of apparel, and the lamp. And the Khaleefeh said to him, Wherefore didst thou these deeds, to destroy 'Alá-ed-Deen Abu-sh-Shámát, who was the Trusty and Faithful? And he commanded to seize him, and the Wálee also. But the Wálee said, O Prince of the Faithful, I am injured. Thou gavest me the order to hang him, and I had no knowledge of this plot; for the thing was contrived by the old woman and Ahmad Kamákim and my wife, and I had no information of it. I implore thy protection, O Aslán! — So Aslán interceded for him with the Khaleefeh. The Prince of the Faithful then said, What hath God done with the mother of this youth? The Wálee answered, She is in my house. And the Khaleefeh said, I command that thou order thy wife to attire her in her apparel and ornaments, and to restore her to her rank of a lady, and that thou take off the seals that are upon the house of 'Alá-ed-Deen, and give to his son his possessions and wealth. The Wálee replied, I hear and obey. And he descended, and gave the orders to his wife, who attired Yásemeen in her apparel; and he took off the seals from the house of 'Alá-ed-Deen, and gave Aslán the keys.

The Khaleefeh then said, Request of me what thou desirest, O Aslán. Aslán replied, I request that thou unite me with my father. And the Khaleefeh wept and said, It is most probable that thy father was the person who was hanged, and died; but, by my ancestors, whosoever bringeth me the good news of his being alive, I will give him all that he shall require. So upon this, Ahmad Ed-Denef advanced, and, having kissed the ground before him, said to him, Grant me indemnity, O Prince of the Faithful. The Khaleefeh replied, Thou hast indemnity. And Ahmad Ed-Denef said, I give thee the good news that 'Alá-ed-Deen Abu-sh-Shámát, the Trusty and Faith-

ful, is well, and still living. The Khaleefeh said to him, What is it thou assertest? He answered, By thy head, my words are true; for I ransomed him by substituting another, from among such as deserved to be put to death, and conducted him to Alexandria, where I opened for him a shop of a dealer in second-hand goods. So the Khaleefeh said, I require thee to bring him. He replied, I hear and obey. And the Khaleefeh commanded to give him ten thousand pieces of gold, and he departed on his way to Alexandria.

But as to 'Alá-ed-Deen Abu-sh-Shámát, he sold all that he had in the shop, except a few articles, and a leathern bag. And he shook this bag, and there dropped from it a bead, large enough to fill the hand, attached to a chain of gold, and having five faces, whereon were names and talismans like the tracks made by the creeping of ants. And he rubbed the five faces; but no one answered him.⁹³ So he said within himself, Probably it is a bead of onyx.⁹⁴ He then hung it up in the shop. And lo, a Consul⁹⁵ passed along the street, and, raising his eyes, saw the bead hung up; whereupon he seated himself at 'Alá-ed-Deen's shop, and said to him, O my master, is this bead for sale? 'Alá-ed-Deen answered him, All that I have is for sale. And the Consul said to him, Wilt thou sell it to me for eighty thousand pieces of gold? 'Alá-ed-Deen answered, May God open a better way to dispose of it.⁹⁶ The Consul then said, Wilt thou sell it for a hundred thousand pieces of gold? And he answered, I sell it thee for a hundred thousand pieces of gold: so pay me the coin. But the Consul replied, I cannot carry the sum; and in Alexandria are robbers and sharpers: do thou therefore come with me to my ship, and I will give thee the price, together with a bale of Angora wool, and a bale of satin, and a bale of velvet, and a bale of broadcloth. So 'Alá-ed-Deen arose, and closed the shop, after he had delivered to him the bead; and he gave the keys to his neighbour,⁹⁷ saying to him, Keep these keys in thy charge while I go to the ship with this Consul and bring the price of my bead: but if I remain long away from thee, and the Mukaddam Ahmad Ed-Denef who established me in this place come to thee, give him the keys, and acquaint him with this circumstance.

He then repaired with the Consul to the ship; and when he went on board with him, the Consul put him a chair, and seated him upon it, and said, Bring the money. And having paid him the price, and given him the four bales which he had promised him, he said to him, O my master, I desire that thou refresh my heart by taking a mouthful of food, or a draught of water. 'Alá-ed-Deen replied, If thou have water, give me to drink. And the Consul gave orders to bring sherbet; and there was benj in it. So when he had drunk he fell down on his back. And they took away the chairs, and put by the poles,⁹⁸ and loosed the sails, and the wind favoured them until they advanced into the midst of the sea. The Captain then gave orders to bring up 'Alá-ed-Deen from the cabin; and they brought him up, and made him smell the antidote of benj: so he opened his eyes, and said, Where am I? The Captain answered, Thou art here with me, bound and in custody; and hadst thou said again, May God open a better way to dispose of it, — I had

increased my offer to thee. — And what, said 'Alá-ed-Deen, is thy occupation? He answered, I am a Captain, and I desire to take thee to the beloved of my heart.

Now while they were talking, there appeared a ship, on board of which were forty Muslim merchants; and the Captain attacked them, fixed the grappling-irons in their ship, and, boarding her with his men, they plundered her and took her, and proceeded with her to the city of Genoa. The Captain with whom 'Alá-ed-Deen was a prisoner then went to a door of a palace, opening upon the sea; ⁹⁹ and lo, a damsel came down, drawing a lithám before her face, and said to him, Hast thou brought the bead and its owner? He answered her, I have brought both. And she said to him, Give me the bead. So he gave it to her. And after this, he returned to the port, and fired the guns ¹⁰⁰ to announce his safe return; and the King of the city, becoming acquainted with his arrival, came forth to welcome him, and said to him, How hath been thy voyage? He answered, It hath been very prosperous, and I have captured, in the course of it, a ship containing forty-one Muslim merchants. The King then said to him, Bring them forth into the port. And he brought them forth in irons, with 'Alá-ed-Deen among them; and the King and the Captain mounted and made the prisoners walk before them until they arrived at the council-chamber, when they seated themselves, and caused the first of the prisoners to be led forward; and the King said to him, Whence art thou, O Muslim? He answered, From Aléxandria. And the King said, O executioner, slay him. The executioner therefore struck him with the sword, and severed his head from his body. Thus was done to the second also, and the third, and to their companions successively until forty had been put to death. 'Alá-ed-Deen remained to the last: so he drank their sighs, and he said to himself, The mercy of God be on thee, O 'Alá-ed-Deen! Thy life hath expired! — Then the King said, And from what country art thou? He answered, from Alexandria. And the King said, O executioner, strike off his head!

The executioner accordingly raised his hand with the sword, and was about to strike off the head of 'Alá-ed-Deen; but lo, an old woman, of venerable appearance, advanced before the King; whereupon he rose to her, to shew her honour; and she said, O King, did I not say to thee, When the Captain cometh with the captives remember to supply the convent with a captive or two to serve in the church? — O my mother, he answered, would that thou hadst come a little earlier: but take this captive that remaineth. And the old woman, looking towards 'Alá-ed-Deen, said to him, Wilt thou serve in the church, or shall I suffer the King to slay thee? He answered her, I will serve in the church. So she took him, and, going forth with him from the council-chamber, repaired to the church; and 'Alá-ed-Deen said to her, What service am I to perform? She answered, Thou shalt arise early in the morning, and take five mules and repair with them to the forest, cut dry firewood, and break it up, and bring it to the kitchen of the convent. After that, thou shalt take up the carpets, and sweep and wipe the stone and marble

pavements, and spread the carpets again as they were. And thou shalt take half an ardebb¹⁰¹ of wheat, and sift it, and grind it, and knead it, and make it into mineenehs¹⁰² for the convent; and thou shalt take a weybeh¹⁰³ of lentils, and grind them with the hand-mill, and cook them. Then thou shalt fill the tanks of the four fountains with water, and convey it in barrels, and fill three hundred and sixty-six wooden bowls, and crumble the mineenehs into them, and pour into them some of the lentil-porridge, and take in to each monk or patriarch his bowl. — To this, 'Alá-ed-Deen replied, Return me to the King, and let him slay me; for death will be easier to me than this work. She said to him, If thou work, and perform the service that is required of thee, thou wilt escape slaughter; and if thou perform it not, I will cause the King to put thee to death.

So 'Alá-ed-Deen sat, full of trouble. And there were in the church ten blind and impotent men, who employed him in the most degraded of services. Then the old woman came, and said to him, Wherefore hast thou not done the work in the church? — How many hands have I, said he, that I should be able to accomplish this work? — Thou fool, she replied, I brought thee not but to work. She then said, Take, O my son, this rod (and it was of brass, with a cross at the top), and go forth into the great thoroughfare-street; and when the Wálee of the town approaches thee, say to him, I summon thee to the service of the church. And he will not disobey thee. So make him take the wheat, and sift it and grind it, and pass it through the second sieve, and knead it and bake mineenehs of it; and whoever shall disobey thee beat him, and fear not anyone. — So he replied, I hear and obey. He did as she had told him, and ceased not to compel great and small to work, gratuitously, for the space of seventeen years.

After this, as he was sitting in the church, lo, the old woman came in to him, and said to him, Go without the convent. — Whither shall I go? said he. She answered him, Pass this night in a tavern, or in the house of one of thy companions. He said, Wherefore dost thou send me away from the church? And she answered, Hosn-Maryam,¹⁰⁴ the daughter of the King Yoohannà,¹⁰⁵ the King of this city, desireth to pay a visit to the church, and it is not proper that any one should be in her way. So he professed his assent to her order, and rose, pretending to her that he was going out from the church; but he said within himself, I wonder whether the daughter of the King is like our women, or more beautiful than they. I will not go, therefore, until I have gratified myself by the sight of her. — Accordingly he concealed himself in a closet which had a window looking into the church.

And while he was looking thence into the church, lo, the daughter of the King approached, and he directed at her a glance which occasioned him a thousand sighs; for he found her to be like the full moon when it appeareth from behind the clouds; and with her was a damsel, to whom she was saying, Thou hast cheered me by thy society, O Zubeydeh. And 'Alá-ed-Deen, looking intently at that damsel, saw that she was his wife Zubeydeh El-'Oodeeyeh, who (as he supposed) had died. The King's daughter then said

to Zubeydeh, Perform for us now a piece of music on the lute. But Zubeydeh replied, I will not perform it for thee until thou accomplish for me my desire, and fulfil thy promise to me. — What have I promised thee? said the daughter of the King. Zubeydeh answered her, Thou promisedst me to reunite me with my husband 'Alá-ed-Deen Abu-sh-Shámát, the Trusty and the Faithful. And the King's daughter said to her, O Zubeydeh, be of good heart and cheerful eye, and perform for us a piece of music as a gratuity for our union with thy husband 'Alá-ed-Deen. So Zubeydeh said, And where is he? — Verily, answered the King's daughter, he is in this closet, hearing our words. And upon this Zubeydeh performed a piece of music upon the lute, such as would make a rock to dance; and when 'Alá-ed-Deen heard it, longing desires were excited in his heart, and he went forth from the closet, and, rushing upon them, took his wife Zubeydeh El-'Oodeeyeh in his bosom, and she recognised him.

They embraced each other, and fell down upon the floor senseless; and the Princess Hosn-Maryam came, and sprinkled some rose-water upon them, and recovered them, and said, God hath united you! 'Alá-ed-Deen replied, Through thy kindness, O my mistress. Then looking towards his wife, he said to her, Thou wast dead, O Zubeydeh, and we buried thee in the grave. How then didst thou return to life and come unto this palace? — O my master she answered, I died not; but one of the 'Óns¹⁰⁶ of the Jánn carried me off, and flew with me to this place; and as to her whom ye buried, she was a Jinneeyeh, who assumed my form and feigned herself dead, and after ye had buried her she clove open the grave and came forth from it, and betook herself to the service of her mistress Hosn-Maryam, the daughter of the King. But as to myself, I was possessed,¹⁰⁷ and, opening my eyes, I saw that I was with Hosn-Maryam, the King's daughter, who is this lady; and I said to her, Wherefore hast thou brought me hither? She answered me, I am predestined to marry thy husband, 'Alá-ed-Deen Abu-sh-Shámát. And she said, Wilt thou accept me, O Zubeydeh, as thy fellow-wife? I answered her, I hear and obey, O my mistress: but where, said I, is my husband? And she said, Upon his forehead is written what God hath decreed to happen unto him,¹⁰⁸ and when he hath experienced the accomplishment of events that are written upon his forehead, he cannot fail to come unto this place; but thou shalt console thyself for his separation by melodious sounds, and playing upon musical instruments, until God unite us with him. So I remained with her during this period, till God united me with thee in this church.¹⁰⁹

Then Hosn-Maryam looked towards him and said to him, O my master 'Alá-ed-Deen, wilt thou accept me as a wife, and be to me a husband? — O my mistress, said he, I am a Muslim, and thou art a Christian: how then should I marry thee?¹¹⁰ But she replied, God forbid that I should be an infidel! Nay, I am a Muslimeh, and for eighteen years I have held fast the religion of El-Islám, and I am guiltless of following any religion that is at variance with that of El-Islám. — He then said to her, O my mistress, I desire to return to my country. And she replied, Know that I have seen

written upon thy forehead events of which thou must experience the accomplishment, and thou shalt attain thy wish. Be rejoiced also, O 'Alá-ed-Deen, by the information that a son of thine hath made his appearance, whose name is Aslán, and he is now sitting in thy place in the court of the Khaleefeh, and hath attained the age of eighteen years. Know, too, that the truth hath appeared, and falsity is withdrawn, and our Lord hath removed the veil of his protection from him who stole the goods of the Khaleefeh: he is Ahmad Kamákim the arch thief and traitor; and he is now in prison, confined and chained. Know, moreover, that I am the person that sent to thee the bead, and caused it to be put for thee in the leathern bag in the shop; and I am the person who sent to thee the Captain who brought thee and the bead. And know that this Captain is enamoured of me, and desires to possess me; but I would not yield to him, and I said to him, I will not grant thy request unless thou bring to me the bead and its owner. And I gave him a hundred purses,¹¹¹ and sent him in the garb of a merchant, though he was a Captain. Then, when they had brought thee forward to slay thee, after the slaughter of the forty captives with whom thou wast, I sent unto thee the old woman. — So 'Alá-ed-Deen said to her, May God recompense thee for me with every blessing! — Then Hosn-Maryam renewed to him her profession of conversion to El-Islám; and when he was convinced of the truth of her avowal, he said to her, Acquaint me with the virtue of this bead, and tell me whence it came.

She replied, This bead is from a charmed treasure, and possesseth five virtues, which will profit us in the time when we need them. My grandmother, the mother of my father, was an enchantress, who solved mysteries, and carried off treasures, and from a treasure this bead came into her possession. And when I had grown up, and attained the age of fourteen years, I read the Gospels and other books, and saw the name of Mohammad (God bless and save him!) in the four books, the Pentateuch and the Gospels and the Psalms and the Furkán: ¹¹² so I believed in Mohammad, and became a Muslimeh, and was convinced in my mind that none is to be worshipped in truth but God (whose name be exalted!) and that the Lord of mankind approveth of no faith but that of El-Islám. My grandmother, when she fell sick, made me a present of this bead, and acquainted me with the five virtues that it possesseth. And before my grandmother died, my father said to her, Perform for me an operation of geomancy and see the end of my history, and what will happen to me. And she said to him, Verily the remote ¹¹³ will die slain by a captive who will come from Alexandria. So my father swore that he would put to death every captive that should come from that city, and acquainted the Captain with his vow, and said to him, Thou must attack the vessels of the Muslims, and whomsoever thou seest from Alexandria, thou must kill him, or bring him unto me. The Captain therefore complied with his command until he had slain a number as many as the hairs of his head. Then my grandmother perished; and I performed an operation of geomancy, considering in my mind and saying, I would know

who will marry me. And it was revealed to me that none would marry me but one named 'Alá-ed-Deen Abu-sh-Shámát, the Trusty and Faithful; whereat I wondered; and I waited until the time came, and I met with thee.

'Alá-ed-Deen then married her,¹¹⁴ and said to her, I desire to return to my country. She replied, if the case is so, come with me. And she took him and concealed him in a closet in her palace, and went in to her father, who said to her, O my daughter, I am to-day suffering from excessive oppression of spirits: sit therefore that I may intoxicate myself with thee. So she sat; and he called for the wine-table; and she proceeded to fill and to hand to him until he became insensible, when she put some benj into his cup, and he drank the cup, and fell down upon his back. She then came to 'Alá-ed-Deen, and, taking him forth from the closet, said to him, Thine adversary is laid prostrate upon his back; so do with him what thou wilt; for I have intoxicated him, and stupefied him with benj. 'Alá-ed-Deen therefore went in, and beheld him stupefied with benj; and he bound his hands tightly behind him, and chained him; after which he gave him the antidote of benj, and he recovered his senses, and found 'Alá-ed-Deen and his daughter sitting on his bosom. So he said, O my daughter, dost thou act thus towards me? She replied, If I am thy daughter, embrace El-Islám; for I have done so. The truth hath become manifest to me, and I have followed it, and falsity I have abandoned; and I have humbled my face unto God, the Lord of all creatures, and am guiltless of following any religion that is at variance with the religion of El-Islám in this world and in that which is to come. If then thou become a Muslim, we will treat thee with affection and honour; but if not, thy slaughter will be better than thy life. — Then 'Alá-ed-Deen also admonished him. But he refused and was obstinate: so 'Alá-ed-Deen drew forth a dagger, and cut his throat from one jugular vein to the other, and, having written a paper stating what had happened, put it upon his forehead.

After this, they took what was light to carry and great in value, and went forth from the palace, and repaired to the church. She then brought out the bead, and, putting her hand upon one of the faces of it, whereon was engraved a couch, she rubbed it: and lo, a couch was placed before her. And she mounted with 'Alá-ed-Deen and his wife Zubeydeh El-'Oodeeyeh upon this couch, and said, By virtue of the names and talismans and scientific characters that are inscribed upon this bead, rise with us, O couch! And the couch rose with them, and conveyed them to a valley wherein was no vegetation.¹¹⁵ Then she turned up the other four faces of the bead towards the sky, turning downwards the face whereon the couch was figured, and it descended with them to the earth. And she turned round a face upon which was figured the form of a pavilion, and rubbed it, saying, Let a pavilion be set up in this valley. Whereupon the pavilion was set up, and they seated themselves in it. Now that valley was a waste, destitute alike of vegetation and water: so she turned four faces of the bead towards the sky, and said, By virtue of the names of God, let trees spring up here, with a large river by their side! And the trees sprang up immediately, and by them ran a large

murmuring river, agitated with waves; and they performed the ablution with its water, and prayed and drank. The King's daughter then turned round the three faces yet undescribed, until she came to a face upon which was represented a table of viands, and said, By virtue of the names of God, let the table be spread! And lo, a table was spread, whereon were all kinds of rich viands; and they ate and drank, and were full of joy and merriment.

Meanwhile, the King's son went in to wake his father, and found him slain; and he found also the paper which 'Alá-ed-Deen had written: so he read it, and became acquainted with its contents. He then searched for his sister, and, not finding her, he repaired to the old woman in the church, and inquired of her respecting her; and she answered, Since yesterday I have not seen her. He therefore returned and betook himself to the troops, and said to them, To horse, O riders! And he acquainted them with that which had happened: whereupon they mounted their horses, and proceeded until they drew near to the pavilion, when Hosn-Maryam turned her eyes, and saw that the dust had obstructed the view of the adjacent tracts; and after it had risen high and spread, it dispersed, and there appeared beneath it her brother and the troops, who were calling out, Whither will ye go when we are behind you? So the damsel said to 'Alá-ed-Deen, How is thy stability in war and combat? And he answered her, As that of the stake in bran; for I am not acquainted with war and battle, nor with swords and spears. She therefore took forth the bead, and rubbed a face upon which were figured a horse and rider; and lo, a horseman appeared from the desert, and ceased not to smite with the sword among them until he had routed and repelled them.

The King's daughter then said to 'Alá-ed-Deen, Wilt thou journey to Cairo or to Alexandria? He answered, To Alexandria. So they mounted the couch, and after she had pronounced a spell upon it, it conveyed them to Alexandria in the twinkling of an eye; and 'Alá-ed-Deen, having taken them into a cavern, went to the city, and brought them thence apparel, with which he clad them. He then conducted them to the shop and the suite of rooms, and went forth to procure dinner for them; and, lo, the Mukaddam Ahmad Ed-Denef approached, arriving from Baghdád. 'Alá-ed-Deen saw him in the street, and he met him with open arms, saluting him and welcoming him; and Ahmad Ed-Denef gave him good news of his son Aslán, telling him that he had attained the age of twenty years; after which, 'Alá-ed-Deen related to the Mukaddam all that had happened to him from first to last, and took him to the shop and the suite of rooms; and Ahmad Ed-Denef wondered extremely at his story. They passed the next night, and when they arose in the morning, 'Alá-ed-Deen sold the shop, and put its price with the rest of his money. Then Ahmad Ed-Denef informed him that the Khaleefeh desired his presence. But 'Alá-ed-Deen replied, I am going to Cairo, to salute my father and mother and the other members of my family. So they mounted the couch, all together, and repaired to the fortunate city of Cairo, and alighted in the Darb el-Asfar; ¹¹⁶ for the house of

'Alá-ed-Deen's family was in that quarter; and he knocked at the door; whereupon his mother said, Who is at the door after the loss of the beloved? He answered her, I am 'Alá-ed-Deen. And on hearing this, the family came down and embraced him. He then sent his two wives, and the property that he had brought with him, into the house, and entered himself, accompanied by Ahmad Ed-Denef, and they rested three days; after which, he desired to depart to Baghdád. His father said to him, O my son, remain with me. But he replied, I cannot endure the separation from my son Aslán. And he took his father and his mother with him, and they journeyed to Baghdád.

Then Ahmad Ed-Denef went in to the Khaleefeh, and imparted to him the happy news of the arrival of 'Alá-ed-Deen; on hearing which, the Khaleefeh went forth to meet him, taking with him his son Aslán, and they met and embraced him. And the Khaleefeh gave orders to bring Ahmad Kamákim, the arch thief, and, when he came before him, said, O 'Alá-ed-Deen, avenge thyself upon thine adversary. So 'Alá-ed-Deen drew his sword, and, smiting Ahmad Kamákim, severed his head. The Khaleefeh then made a magnificent entertainment for 'Alá-ed-Deen, after he had summoned the Kádees and witnesses, and written 'Alá-ed-Deen's contract of marriage to Hosn-Maryam. He also appointed his son Aslán to the office of Raees es-Sitteen, and bestowed upon both of them sumptuous robes of honour; and they passed a most comfortable and agreeable life until they were visited by the terminator of delights, and the separator of companions.¹¹⁷

XII

ABU-L-HASAN THE WAG, OR THE SLEEPER AWAKENED ¹

THERE was a merchant in Baghdád, in the reign of the Khaleefeh Hároon Er-Rasheed, and he had a son named Abu-l-Hasan the Wag.² And this merchant died, leaving to his son vast wealth: whereupon Abu-l-Hasan divided his property into two equal portions, one of which he laid aside, and of the other he expended. He took as his familiar friends a number of the sons of the merchants, and others, and gave himself up to the delights of good drinking and good eating, until all the wealth that he had appropriated to this purpose was consumed. And upon this he repaired to his associates and relations and boon-companions, and exposed to them his case, shewing them how little property remained in his possession; but none of them paid any regard to him or uttered a word in reply. So he returned to his mother, with a broken heart, and told her of the treatment that he had experienced from his associates, that they would neither do him justice nor even reply to him. But she said, O Abu-l-Hasan, thus are the sons of this age: as long as thou hast any thing, they draw thee near to them; and when thou hast nothing, they cast thee off. She was grieved for him and he sighed and wept.

He then sprang up, and went to the place in which was deposited the other half of his wealth, and upon this he lived agreeably. He took an oath that he would not thenceforth associate with any one of those whom he knew, but only with the stranger, and that he would not associate with any person but for one night, and on the following morning would not recognise him. Accordingly, every night, he went forth and seated himself on the bridge, and when a stranger passed by him, he invited him to an entertainment, and took him to his house, where he caroused with him that night, until the morning: he then dismissed him; and after that, he would not salute him if he saw him.

Thus he continued to do for a whole year; after which, as he was sitting one day upon the bridge as usual, to see who might come towards him, Er-Rasheed and certain of his domestics passed by in disguise; for the Khaleefeh had experienced a contraction of the bosom, and come forth to amuse himself among the people. So Abu-l-Hasan laid hold upon him, and said to him, O my master, hast thou any desire for a repast and beverage? And Er-Rasheed complied with his request, saying to him, Conduct us. And Abu-l-Hasan knew not who was his guest. The Khaleefeh proceeded with him until they arrived at Abu-l-Hasan's house: and when Er-Rasheed entered,

he found in it a saloon, such that if thou beheldest it, and lookedst towards its walls, thou wouldst behold wonders; and if thou observedst its conduits of water, thou wouldst see a fountain encased with gold. And after he had seated himself there, Abu-l-Hasan called for a slave-girl, like a twig of the Oriental willow, who took a lute, and extemporized and sang these verses: —

O thou who ever dwellest in my heart, while thy person is distant from my sight!
Thou art my soul; though I see it not, it is nearer to me than anything beside.

And when Er-Rasheed heard these verses, he said, to her, Thou hast performed well. God bless thee! — Her eloquence pleased him, and he wondered at Abu-l-Hasan and his entertainment.

He then said to Abu-l-Hasan, O young man, who art thou? Acquaint me with thy history, that I may requite thee for thy kindness. — But Abu-l-Hasan smiled, and replied, O my master, far be it from me that what hath happened should recur, and that I should be in thy company again after this time! — And why so? said the Khaleefeh, and why wilt thou not acquaint me with thy case? — So Abu-l-Hasan told him his story, and when the Khaleefeh heard it, he laughed violently, and said, By Allah, O my brother, thou art excusable in this matter. Then a dish of roast goose was placed before him, and a cake of fine bread; ³ and Abu-l-Hasan sat, and cut off the meat, and put morsels into the mouth of the Khaleefeh, and they continued eating until they were satisfied; when the basin and ewer were brought, with the potash; ⁴ and they washed their hands. After this, Abu-l-Hasan lighted for his guest three candles and three lamps, spread the wine-cloth, and brought clear strained, old, perfumed wine, the odour of which was like fragrant musk, and, having filled the first cup, said, O my boon-companion, bashfulness is dismissed from us, with thy permission. Thy slave is by thee, may I never be afflicted by the loss of thee! — And he drank the cup, and filled the second, which he handed to the Khaleefeh, waiting upon him as a servant. And the Khaleefeh was pleased with his actions, and the politeness of his words, and said within himself, By Allah, I will certainly requite him for this! Abu-l-Hasan then, after he had kissed the cup, handed it to the Khaleefeh, who accepted it from his hand, kissed it and drank it, and handed it back to him. Abu-l-Hasan still continued serving him. He filled and drank, and filled again and handed the cup to the Khaleefeh, after he had kissed it three times, reciting these verses: —

Thy presence with us is an honour, and we confess it to be so;
And if thou absent thyself from us, we have none to fill thy place.

Drink, he added, and may it be attended with health and vigour. — And they drank and caroused until midnight.⁵

After this, the Khaleefeh said to his host, O Abu-l-Hasan, is there any service that thou wouldst have performed, or any desire that thou wouldst have accomplished? And Abu-l-Hasan answered, In our neighbourhood is

a mosque, to which belong an Imám and four sheykhs, and whenever they hear music or any sport, they incite the Wálee against me, and impose fines upon me, and trouble my life, so that I suffer torment from them. If I had them in my power, therefore, I would give each of them a thousand lashes, that I might be relieved from their excessive annoyance.

Er-Rasheed replied, May Allah grant thee the accomplishment of thy wish! And without his being aware of it, he put into a cup a lozenge of benj, and handed it to him; and as soon as it had settled in his stomach, he fell asleep immediately. Er-Rasheed then arose and went to the door, where he found his young men waiting for him, and he ordered them to convey Abu-l-Hasan upon a mule, and returned to the palace; Abu-l-Hasan being intoxicated and insensible. And when the Khaleefeh had rested himself in the palace, he called for his Wezeer Jaafar, and 'Abd-Allah the son of Táhir, the Wálee of Baghdád, and certain of his chief attendants, and said to them all, In the morning, when ye see this young man (pointing to Abu-l-Hasan) seated on the royal couch, pay obedience to him, and salute him as Khaleefeh, and whatsoever he commandeth you, do it. Then going in to his female slaves, he directed them to wait upon Abu-l-Hasan, and to address him as Prince of the Faithful; after which he entered a private-closet, and, having let down a curtain over the entrance, slept.

So when Abu-l-Hasan awoke, he found himself upon the royal couch, with the attendants standing around, and kissing the ground before him; and a maid said to him, O our lord, it is the time for morning-prayer: — upon which he laughed, and, looking round about him, he beheld a pavilion whose walls were adorned with gold and ultramarine, and the roof bespotted with red gold, surrounded by chambers with curtains of embroidered silk hanging before their doors; and he saw vessels of gold and China-ware and crystal, and furniture and carpets spread, and lighted lamps, and female slaves, and eunuchs and other attendants; whereat he was perplexed in his mind, and said, By Allah, either I am dreaming, or this is Paradise, and the Abode of Peace. And he closed his eyes. So a eunuch said to him, O my lord, this is not thy usual custom, O Prince of the Faithful. And he was perplexed at his case, and put his head into his bosom, and then began to open his eyes by little and little, laughing, and saying, What is this state in which I find myself? And he bit his finger; and when he found that the bite pained him, he cried, Ah! — and was angry. Then raising his head, he called one of the female slaves, who answered him, At thy service, O Prince of the Faithful! And he said to her, What is thy name? She answered, Shejeret-ed-Durr.⁶ And he said, Knowest thou in what place I am, and who I am? — Thou art the Prince of the Faithful, she answered, sitting in thy palace, upon the royal couch. He replied, I am perplexed at my case, my reason hath departed, and it seemeth that I am asleep; but what shall I say of my yesterday's guest? I imagine nothing but that he is a devil or an enchanter, who hath sported with my reason.

All this time, the Khaleefeh was observing him, from a place where Abu-

l-Hasan could not see him. — And Abu-l-Hasan looked towards the chief eunuch, and called to him. So he came, and kissed the ground before him, saying to him, Yes, O Prince of the Faithful. And Abu-l-Hasan said to him, Who is the Prince of the Faithful? — Thou, he answered. Abu-l-Hasan replied, Thou liest. And addressing another eunuch, he said to him, O my chief, as thou hopest for Allah's protection, tell me, am I the Prince of the Faithful? Yea, by Allah, answered the eunuch: thou art at this present time the Prince of the Faithful, and the Khaleefeh of the Lord of all creatures. And Abu-l-Hasan, perplexed at all that he beheld, said, In one night do I become Prince of the Faithful? Was I not yesterday Abu-l-Hasan; and to-day am I Prince of the Faithful? — He remained perplexed and confounded until the morning, when a eunuch advanced to him and said to him, May Allah grant a happy morning to the Prince of the Faithful! And he handed to him a pair of shoes of gold stuff, reticulated with precious stones and rubies; and Abu-l-Hasan took them, and, after examining them a long time, put them into his sleeve. So the eunuch said to him, These are shoes to walk in. And Abu-l-Hasan replied, Thou hast spoken truth. I put them not into my sleeve but in my fear lest they should be soiled. He therefore took them forth, and put them on his feet.

And shortly after, the female slaves brought him a basin of gold and a ewer of silver, and poured the water upon his hands; and when he had performed the ablution, they spread for him a prayer-carpet; and he prayed; but knew not how to do so. He continued his inclinations and prostrations until he had performed twenty rek'ahs; ⁷ meditating, and saying within himself, By Allah, I am none other than the Prince of the Faithful, in truth, or else this is a dream and all these things occur not in a dream. He therefore convinced himself, and determined in his mind, that he was the Prince of the Faithful; and he pronounced the salutations,⁸ and finished his prayers. They then brought him a magnificent dress; and looking at himself, as he sat upon the couch, he retracted, and said, All this is an illusion, and a machination of the Jánn.

And while he was in this state, lo, one of the memlooks came in, and said to him, O Prince of the Faithful, the chamberlain is at the door, requesting permission to enter. — Let him enter, replied Abu-l-Hasan. So he came in, and, having kissed the ground before him, said, Peace be on thee, O Prince of the Faithful! And Abu-l-Hasan rose, and descended from the couch to the floor; whereupon the chamberlain exclaimed, Allah! Allah! O Prince of the Faithful! Knowest thou not that all men are thy servants, and under thy authority, and that it is not proper for the Prince of the Faithful to rise to any one? — Abu-l-Hasan was then told that Jaafar El-Barmekee, and Abd-Allah the son of Táhir, and the chiefs of the memlooks, begged permission to enter. And he gave them permission. So they entered, and kissed the ground before him, each of them addressing him as Prince of the Faithful. And he was delighted at this, and returned their salutation; after which, he called the Wálee, who approached him, and said, At thy service, O Prince

of the Faithful! And Abu-l-Hasan said to him, Repair immediately to such a street, and give a hundred pieces of gold to the mother of Abu-l-Hasan the Wag, with my salutation: then take the Imám of the mosque, and the four sheykhs, and inflict upon each of them a thousand lashes; ⁹ and when thou hast done that, write a bond against them, confirmed by oath, that they shall not reside in the street, after thou shalt have paraded them through the city, mounted on beasts with their faces to the tails, and hast proclaimed before them, This is the recompense of those who annoy their neighbours! — And beware of neglecting that which I have commanded thee to do. — So the Wálee did as he was ordered. And when Abu-l-Hasan had exercised his authority until the close of the day, he looked towards the chamberlain and the rest of the attendants, and said to them, Depart.

He then called for a eunuch who was near at hand, and said to him, I am hungry, and desire something to eat. And he replied, I hear and obey: — and led him by the hand into the eating-chamber, where the attendants placed before him a table of rich viands; and ten slave-girls, high bosomed virgins, stood behind his head. Abu-l-Hasan, looking at one of these, said to her, What is thy name? She answered, Kadeeb-el-Bán.¹⁰ And he said to her, O Kadeeb-el-Bán, who am I? — Thou art the Prince of the Faithful, she answered. But he replied, Thou liest, by Allah, thou slut! Ye girls are laughing at me. — So she said, Fear Allah, O Prince of the Faithful: this is thy palace, and the female slaves are thine. And upon this he said within himself, It is no great matter to be effected by God, to whom be ascribed might and glory! Then the slave-girls led him by the hand to the drinking-chamber, where he saw what astonished the mind; and he continued to say within himself, No doubt these are of the Jánn, and this person who was my guest is one of the Kings of the Jánn, who saw no way of requiting and compensating me for my kindness to him but by ordering his 'Óns to address me as Prince of the Faithful. All these are of the Jánn. May Allah then deliver me from them happily! — And while he was thus talking to himself, lo, one of the slave-girls filled for him a cup of wine; and he took it from her hand and drank it; after which, the slave-girls plied him with wine in abundance; and one of them threw into his cup a lozenge of benj; and when it had settled in his stomach, he fell down senseless.

Er-Rasheed then gave orders to convey him to his house; and the servants did so, and laid him on his bed, still in a state of insensibility. So when he recovered from his intoxication, in the latter part of the night, he found himself in the dark; and he called out, Kadeeb-el-Bán! Shejeret-ed-Durr! — But no one answered him. His mother, however, heard him shouting these names, and arose and came, and said to him, What hath happened to thee, O my son, and what hath befallen thee? Art thou mad? — And when he heard the words of his mother, he said to her, Who art thou, O ill-omened old woman, that thou addressest the Prince of the Faithful with these expressions? She answered, I am thy mother, O my son. But he replied, Thou liest: I am the Prince of the Faithful, the lord of the countries

and the people. — Be silent, she said, or else thy life will be lost. And she began to pronounce spells and to recite charms over him, and said to him, It seemeth, O my son, that thou hast seen this in a dream, and all this is one of the ideas suggested by the Devil. She then said to him, I give thee good news, at which thou wilt be rejoiced. — And what is it? said he. She answered, The Khaleefeh gave orders yesterday to beat the Imám and the four sheykhs, and caused a bond to be written against them, confirmed by oath, that they shall not transgress henceforth against any one by their impertinent meddling; and he sent me a hundred pieces of gold, with his salutation. And when Abu-l-Hasan heard these words from his mother, he uttered a loud cry, with which his soul almost quitted the world; and he exclaimed, I am he who gave orders to beat the sheykhs, and who sent thee the hundred pieces of gold, with my salutation, and I am the Prince of the Faithful.

Having said this, he rose up against his mother, and beat her with an almond-stick, until she cried out, O Muslims! ¹¹ And he beat her with increased violence, until the neighbours heard her cries, and came to her relief. He was still beating her and saying to her, O ill-omened old woman, am I not the Prince of the Faithful? Thou hast enchanted me! — And when the people heard his words, they said, This man hath become mad. And not doubting his insanity, they came in and laid hold upon him, bound his hands behind him, and conveyed him to the madhouse.¹² There every day they punished him, dosing him with abominable medicines, and flogging him with whips, making him a madman in spite of himself. Thus he continued, stripped of his clothing, and chained by the neck to a high window, for the space of ten days; after which, his mother came to salute him. And he complained to her of his case. So she said to him, O my son, fear God in thy conduct: if thou wert Prince of the Faithful, thou wouldst not be in this predicament. And when he heard what his mother said, he replied, By Allah, thou hast spoken truth. It seemeth that I was only asleep, and dreamt that they made me Khaleefeh and assigned me servants and female slaves. — So his mother said to him, O my son, verily Satan doeth more than this. And he replied, Thou hast spoken truth, and I beg forgiveness of God for the actions committed by me.

They therefore took him forth from the madhouse, and conducted him into the bath; and when he recovered his health, he prepared food and drink, and began to eat. But eating by himself was not pleasant to him; and he said to his mother, O my mother, neither life nor eating, by myself, is pleasant to me. She replied, If thou desire to do according to thy will, thy return to the madhouse is most probable. Paying no attention, however, to her advice, he walked to the bridge, to see for himself a cup-companion. And while he was sitting there, lo, Er-Rasheed came to him, in the garb of a merchant; for, from the time of his parting with him, he came every day to the bridge, but found him not till now. As soon as Abu-l-Hasan saw him, he said to him, A friendly welcome to thee, O King of the Jánn! So Er-Rasheed said, What have I done to thee? — What more couldst thou do.

said Abu-l-Hasan, than thou hast done unto me, O filthiest of the Jánn? I have suffered beating, and entered the madhouse, and they pronounced me a madman. All this was occasioned by thee. I brought thee to my abode, and fed thee with the best of my food; and after that, thou gavest thy Devils and thy 'Ons entire power over me, to make sport with my reason from morning to evening. Depart from me, therefore, and go thy way.

The Khaleefeh smiled at this, and, seating himself by his side, addressed him in courteous language, and said to him, O my brother, when I went forth from thee, I inadvertently left the door open, and probably the Devil went in to thee.¹³ Abu-l-Hasan replied, Inquire not respecting that which happened to me. And what possessed thee, he added, that thou leftest the door open, so that the Devil came in to me, and that such and such things befell me? — And he related to the Khaleefeh all that had happened to him from first to last, while Er-Rasheed laughed, but concealed his laughter: after which, the Khaleefeh said to him, Praise be to God that He hath dispelled from thee that which thou hatest, and that I have seen thee again in prosperity! But Abu-l-Hasan replied, I will not again take thee as my boon-companion, nor as an associate to sit with me; for the proverb saith, He who stumbleth against a stone and returneth to it is to be blamed and reproached: — and with thee, O my brother, I will not carouse, nor will I keep company with thee; since I have not found thy visit to be followed by good fortune to me.¹⁴ — The Khaleefeh, however, said, I have been the means of the accomplishment of thy desire 'with regard to the Imám and the sheykh. — Yes, replied Abu-l-Hasan. And Er-Rasheed added, Perhaps something will happen to thee that will rejoice thy heart more than that. — Then what dost thou desire of me? said Abu-l-Hasan. — My desire, answered Er-Rasheed, is to be thy guest this night. And at length Abu-l-Hasan said, On the condition that thou swear to me by the inscription on the seal of Suleymán the son of Dáood (on both of whom be peace!) that thou wilt not suffer thy 'Efreet to make sport with me. And Er-Rasheed replied, I hear and obey.

So Abu-l-Hasan took him to his abode, and put the food before him and his attendants, and they ate as much as satisfied them; and when they had finished eating, the servants placed before them the wine and exhilarating beverages, and they continued drinking and carousing until the wine rose into their heads. Abu-l-Hasan then said to the Khaleefeh, O my boon-companion, in truth I am perplexed respecting my case. It seemeth that I was Prince of the Faithful, and that I exercised authority and gave and bestowed: and truly, O my brother, it was not a vision of sleep. — But the Khaleefeh replied, This was a result of confused dreams. And having said this, he put a piece of benj into the cup, and said, By my life, drink this cup. — Verily I will drink it from thy hand, replied Abu-l-Hasan. So he took the cup, and when he had drunk it, his head fell before his feet. The Khaleefeh then arose immediately, and ordered his young men to convey Abu-l-Hasan to the palace, and to lay him upon his couch, and commanded the female

slaves to stand around him; after which he concealed himself in a place where Abu-l-Hasan could not see him, and ordered a slave-girl to take her lute and strike its chords over Abu-l-Hasan's head, and desired the other slave-girls to play upon their instruments.

It was then the close of the night, and Abu-l-Hasan, awaking, and hearing the sounds of the lutes and tambourines and flutes, and the singing of the slave-girls, cried out, O my mother! Whereupon the slave-girls answered, At thy service, O Prince of the Faithful! And when he heard this, he exclaimed, There is no strength nor power, but in God, the High, the Great! Come to my help this night; for this night is more unlucky than the former! — He reflected upon all that had happened to him with his mother, and how he had beaten her, and how he had been taken into the madhouse, and he saw the marks of the beating that he had suffered there. Then looking at the scene that surrounded him, he said, These are all of them of the Jānn, in the shapes of human beings! I commit my affair unto Allah! — And looking towards a memlook by his side, he said to him, Bite my ear, that I may know if I be asleep or awake. The memlook said, How shall I bite thine ear, when thou art the Prince of the Faithful? But Abu-l-Hasan answered, Do as I have commanded thee, or I will strike off thy head. So he bit it until his teeth met together, and Abu-l-Hasan uttered a loud shriek. — Er-Rasheed (who was behind a curtain in a closet), and all who were present, fell down with laughter, and they said to the memlook, Art thou mad, that thou bitest the ear of the Khaleefeh? And Abu-l-Hasan said to them, Is it not enough that hath befallen me, O ye wretches of Jinn? But ye are not in fault: the fault is your chief's, who transformed you from the shapes of Jinn into the shapes of human beings. I implore help against you this night by the Verse of the Throne, and the Chapter of Sincerity, and the Two Preventives! ¹⁵ — Upon this Er-Rasheed exclaimed from behind the curtain, Thou hast killed us, O Abu-l-Hasan! And Abu-l-Hasan recognised him, and kissed the ground before him, greeting him with a prayer for the increase of his glory, and the prolongation of his life. Er-Rasheed then clad him in a rich dress, gave him a thousand pieces of gold, and made him one of his chief boon-companions.

Abu-l-Hasan, after this, became a greater favourite with the Khaleefeh than all the other boon-companions, so that he sat with the Khaleefeh and his wife the lady Zubeydeh, the daughter of El-Kásim, and he married her female Treasurer, whose name was Nuzhet-el-Fuád.¹⁶ With this wife he resided, eating and drinking, and enjoying a delightful life, until all the money that they possessed had gone; whereupon he said to her, O Nuzhet-el-Fuád! And she answered, At thy service. — I desire, said he, to practise a trick upon the Khaleefeh, and thou shalt practise a trick upon the lady Zubeydeh, and we will obtain from them immediately two hundred pieces of gold, and two pieces of silk. — Do what thou desirest, replied she: and what, she asked, is it? He answered, We will feign ourselves dead. I will die before thee, and lay myself out: then do thou spread over me a napkin of

silk, and unfold my turban over me, and tie my toes, and put upon my stomach a knife and a little salt: ¹⁷ after which, dishevel thy hair, and go to thy lady Zubeydeh, and tear thy vest and slap thy face, and shriek. So she will say to thee, What is the matter with thee? And do thou answer her, May thy head long survive Abu-l-Hasan the Wag; for he is dead! Whereupon she will mourn for me, and weep, and will order her female Treasurer ¹⁸ to give thee a hundred pieces of gold, and a piece of silk, ¹⁹ and will say to thee, Go, prepare his corpse for burial, and convey it forth to the grave. So thou shalt receive from her the hundred pieces of gold, and the piece of silk, and come hither. And when thou comest to me, I will rise, and thou shalt lay thyself down in my place, and I will go to the Khaleefeh, and say to him, May thy head long survive Nuzhet-el-Fuád! And I will tear my vest, and pluck my beard; upon which he will mourn for thee, and will say to his Treasurer, Give to Abu-l-Hasan a hundred pieces of gold, and a piece of silk: — and he will say to me, Go, prepare her corpse for burial, and convey it forth to the grave. So I will come to thee. — And Nuzhet-el-Fuád was delighted with this, and replied, Truly this is an excellent stratagem!

She forthwith closed his eyes, and tied his feet, covered him with the napkin, and did all that her master told her; after which, she tore her vest, uncovered her head, and dishevelled her hair, and went in to the lady Zubeydeh, shrieking and weeping. When the lady Zubeydeh, therefore, beheld her in this condition, she said to her, What is this state in which I see thee, and what hath happened unto thee, and what hath caused thee to weep? And Nuzhet-el-Fuád wept and shrieked, and said, O my mistress, may thy head long survive Abu-l-Hasan the Wag; for he is dead! And the lady Zubeydeh mourned for him, and said, Poor Abu-l-Hasan the Wag! Then, after weeping for him a while, she ordered the female Treasurer to give to Nuzhet-el-Fuád a hundred pieces of gold, and a piece of silk, and said, O Nuzhet-el-Fuád, go, prepare his body for burial, and convey it forth. So she took the hundred pieces of gold, and the piece of silk, and, returning to her abode, full of joy, went in to Abu-l-Hasan, and acquainted him with what had happened to her; upon which he arose and rejoiced, and girded his waist and danced, and took the hundred pieces of gold, with the piece of silk, and laid them up.

He then extended Nuzhet-el-Fuád, and did with her as she had done with him; after which, he tore his vest and plucked his beard and disordered his turban, and ran without stopping until he went in to the Khaleefeh, who was in his hall of judgment; and in the condition above described, he beat his bosom. So the Khaleefeh said to him, What hath befallen thee, O Abu-l-Hasan? And he wept, and said, Would that thy boon-companion had never been, nor his hour come to pass! ²⁰ The Khaleefeh therefore said to him, Tell me. He replied, May thy head long survive, O my lord, Nuzhet-el-Fuád! And the Khaleefeh exclaimed, There is no deity but God! — and struck his hands together. He then consoled Abu-l-Hasan, and said to him,

Mourn not: I will give thee a concubine in her stead. And he ordered his Treasurer to give him a hundred pieces of gold, and a piece of silk. The Treasurer therefore did as he was commanded, and the Khaleefeh said to Abu-l-Hasan, Go, prepare her corpse for burial, and convey it forth, and make a handsome funeral for her. And he took what the Khaleefeh gave him, and went to his abode joyful, and, going in to Nuzhet-el-Fuád, said to her, Arise; for our desire is accomplished. She therefore arose, and he put before her the hundred pieces of gold, and the piece of silk. So she rejoiced; and they put these pieces of gold on the other pieces, and the piece of silk on the former one, and sat conversing, and laughing at each other.

But as to the Khaleefeh, when Abu-l-Hasan departed from him, and went with the pretence of preparing the corpse of Nuzhet-el-Fuád for burial, he mourned for her, and having dismissed the council, arose and went in, leaning upon Mesroor his executioner, to console the lady Zubeydeh for the loss of her slave-girl. He found her, however, sitting weeping, and waiting for his arrival, that she might console him for the loss of Abu-l-Hasan the Wag. The Khaleefeh said, May thy head long survive thy slave-girl Nuzhet-el-Fuád! But she replied, O my lord, Allah preserve my slave-girl! Mayest thou long survive thy boon-companion Abu-l-Hasan the Wag; for he is dead! — And the Khaleefeh smiled, and said to his eunuch, O Mesroor, verily women are of little sense. By Allah, was not Abu-l-Hasan just now with me? — Upon this, the lady Zubeydeh said, after uttering a laugh from an angry bosom, Wilt thou not give over thy jesting? Is not the death of Abu-l-Hasan enough, but thou must make my slave-girl to be dead, as though we had lost them both, and thou must pronounce me of little sense?

The Khaleefeh replied, Verily Nuzhet-el-Fuád is the person who is dead. And the lady Zubeydeh rejoined, In truth he was not with thee, nor didst thou see him; and none was with me just now but Nuzhet-el-Fuád, who was mourning and weeping, with her clothes rent in pieces; and I exhorted her to have patience, and gave her a hundred pieces of gold, and a piece of silk; and I was waiting for thee, that I might console thee for the loss of thy boon-companion, Abu-l-Hasan the Wag; and I was going to send for thee. On hearing this, the Khaleefeh laughed, and said, None is dead but Nuzhet-el-Fuád. And the lady Zubeydeh said, No, no, O my lord: none is dead but Abu-l-Hasan. But the Khaleefeh now became enraged; the vein between his eyes, which was remarkable in members of the family of Háshim,²¹ throbbed, and he called out to Mesroor the Executioner, saying to him, Go forth and repair to the house of Abu-l-Hasan the Wag, and see which of the two is dead.

Mesroor, therefore, went forth running. And the Khaleefeh said to the lady Zubeydeh, Wilt thou lay me a wager? She answered, Yes, I will, and I say that Abu-l-Hasan is dead. — And I, replied the Khaleefeh, lay a wager, and say that none is dead but Nuzhet-el-Fuád; and our wager shall be, that I stake the Garden of Delight against thy pavilion, the Pavilion of the Picnics.²² And they sat waiting for Mesroor to return with the information.

— Now as to Mesroor, he ran without ceasing until he entered the by-street in which was the house of Abu-l-Hasan the Wag. Abu-l-Hasan was sitting reclining against the window, and turning his eyes, he saw Mesroor running along the street. So he said to Nuzhet-el-Fuád, It seemeth that the Khaleefeh, after I went forth from him, dismissed the court, and hath gone in to the lady Zubeydeh to console her, and that she, on his arrival, hath arisen and consoled him, and said to him, May God largely compensate thee for the loss of Abu-l-Hasan the Wag! — whereupon the Khaleefeh hath said to her, None is dead but Nuzhet-el-Fuád. May thy head long survive her! — And she hath replied, None is dead but Abu-l-Hasan the Wag, thy boon-companion. And he hath said again to her, None is dead but Nuzhet-el-Fuád. So they have become obstinate, and the Khaleefeh hath been enraged, and they have laid a wager, in consequence of which, Mesroor the Executioner hath been sent to see who is dead. It is therefore the more proper that *thou* lay thyself down, that he may see thee, and go and inform the Khaleefeh, who will thereupon believe my assertion.

Accordingly, Nuzhet-el-Fuád extended herself, and Abu-l-Hasan covered her with her *izár*, and seated himself at her head, weeping. And lo, Mesroor the eunuch came up into the house of Abu-l-Hasan, and saluted him, and saw Nuzhet-el-Fuád stretched out; upon which he uncovered her face, and exclaimed, There is no deity but God! Our sister Nuzhet-el-Fuád is dead! How speedy was the stroke of fate! May Allah have mercy upon her, and acquit thee of responsibility! — He then returned, and related what had happened before the Khaleefeh and the lady Zubeydeh, laughing as he spoke. So the Khaleefeh said to him, O thou accursed, this is not a time for laughing. Tell us which of them is dead. — He therefore replied, By Allah, O my Lord, Verily Abu-l-Hasan is well, and none is dead but Nuzhet-el-Fuád. And upon this the Khaleefeh said to Zubeydeh, Thou hast lost thy pavilion in thy play. And he laughed at her, and said, O Mesroor, relate to her what thou sawest. So Mesroor said to her, In truth, O my mistress, I ran incessantly until I went in to Abu-l-Hasan in his house; whereupon I found Nuzhet-el-Fuád lying dead, and Abu-l-Hasan sitting at her head, weeping; and I saluted him and consoled him, and seated myself by his side; and uncovering the face of Nuzhet-el-Fuád, I beheld her dead, with her face swollen. I therefore said to him, Convey her forth presently to the grave, that we may pray over her. And he replied, Yes. And I came, leaving him to prepare her corpse for burial, in order to inform you. — Upon this, the Khaleefeh laughed, and said, Tell it again and again to thy mistress, the person of little sense. But when the lady Zubeydeh heard the words of Mesroor, she was enraged, and said, None is deficient in sense but he who believeth a slave. And she abused Mesroor, while the Khaleefeh continued laughing; and Mesroor was displeased, and said to the Khaleefeh, He spoke truth who said, that women are deficient in sense and religion.²³

The lady Zubeydeh then said, O Prince of the Faithful, thou sportest and jesteth with me, and this slave deceiveth me for the purpose of pleasing thee;

but I will send, and see which of them is dead. The Khaleefeh replied, Do so. And she called to an old woman, a kahramáneh, and said to her, Repair quickly to the house of Nuzhet-el-Fuád, and see who is dead, and delay not thy return. And she threw money to her. So the old woman went forth running; the Khaleefeh and Mesroor laughing. The old woman ran without ceasing until she entered the street, when Abu-l-Hasan saw her and knew her; and he said to his wife, O Nuzhet-el-Fuád, it seemeth that the lady Zubeydeh hath sent to us to see who is dead, and hath not believed what Mesroor hath said respecting thy death: wherefore she hath sent the old woman the kahramáneh, to ascertain the truth of the matter. It is therefore more proper now for *me* to be dead, that the lady Zubeydeh may believe thee.

Then Abu-l-Hasan laid himself along, and Nuzhet-el-Fuád covered him, and bound his eyes and his feet, and seated herself at his head, weeping. And the old woman came in to Nuzhet-el-Fuád, and saw her sitting at the head of Abu-l-Hasan, weeping, and enumerating his merits; and when Nuzhet-el-Fuád saw the old woman, she shrieked, and said to her, See what hath befallen me! Abu-l-Hasan hath died, and left me single and solitary! — Then she shrieked again, and tore her clothes in pieces, and said to the old woman, O my mother, how good he was! The old woman replied, Truly thou art excusable; for thou hadst become habituated to him, and he had become habituated to thee. — And knowing how Mesroor had acted to the Khaleefeh and the lady Zubeydeh, she said to Nuzhet-el-Fuád, Mesroor is about to cause a quarrel between the Khaleefeh and the lady Zubeydeh. — And what is this cause of quarrel, O my mother? said Nuzhet-el-Fuád. The old woman answered, O my daughter, Mesroor hath come to them and told them that thou wast dead, and that Abu-l-Hasan was well. — O my aunt, replied Nuzhet-el-Fuád, I was just now with my lady, and she gave me a hundred pieces of gold, and a piece of silk: and see thou my condition, and what hath befallen me. I am perplexed; and what shall I do, single and solitary? Would that I had died, and that he had lived!

Then she wept, and the old woman wept with her, and advancing, and uncovering the face of Abu-l-Hasan, saw his eyes bound, and swollen from the bandage. And she covered him, and said, Truly, O Nuzhet-el-Fuád, thou hast been afflicted for Abu-l-Hasan. And she consoled her, and went forth from her running until she went in to the lady Zubeydeh, when she related to her the story; on hearing which, the lady Zubeydeh laughed, and said, Tell it to the Khaleefeh, who hath pronounced me of little sense, and caused this ill-omened, lying slave to behave arrogantly towards me. But Mesroor said, Verily this old woman lieth; for I saw Abu-l-Hasan in good health, and it was Nuzhet-el-Fuád who was lying dead. The old woman replied, It is thou who liest, and thou desirest to excite a quarrel between the Khaleefeh and the lady Zubeydeh. Mesroor rejoined, None lieth but thou, O ill-omened old woman, and thy lady believeth thee, for she is disordered

in mind. And upon this, the lady Zubeydeh cried out at him, enraged at him and at his words; and she wept.

At length the Khaleefeh said to her, I lie, and my eunuch lieth, and thou liest, and thy female slave lieth. The right course, in my opinion, is this, that we four go together to see who among us speaketh truth. So Mesroor said, Arise with us, that I may bring misfortunes upon this ill-omened old woman, and bastinate her for her lying. — O thou imbecile in mind! exclaimed the old woman: is thy sense like mine? Nay, thy sense is like that of the hen. — And Mesroor was enraged at her words, and would have laid violent hands upon her; but the lady Zubeydeh, having pushed him away from her, said to him, Immediately will her veracity be distinguished from thine, and her lying from thine.

They all four arose, laying wagers one with another, and went forth and walked from the gate of the palace until they entered the gate of the street in which dwelt Abu-l-Hasan the Wag; when Abu-l-Hasan saw them, and said to his wife Nuzhet-el-Fuád, In truth, every thing that is slippery is not a pancake, and not every time that the jar is struck doth it escape unbroken.²⁴ It seemeth that the old woman hath gone and related the story to her lady, and acquainted her with our case, and that she hath contended with Mesroor the eunuch, and they have laid wagers respecting our death: so the Khaleefeh and the eunuch and the lady Zubeydeh and the old woman have all four come to us. — And upon this, Nuzhet-el-Fuád rose from her extended position, and said, What is to be done? Abu-l-Hasan answered her, We will both feign ourselves dead, and lay ourselves out, and hold in our breath. And she assented to his proposal.

They both stretched themselves along, bound their feet, closed their eyes, and held in their breath, lying with their heads in the direction of the Kibleh,²⁵ and covered themselves with the izár. Then the Khaleefeh and Zubeydeh and Mesroor and the old woman entered the house of Abu-l-Hasan the Wag, and found him and his wife extended as if they were dead. And when the lady Zubeydeh saw them, she wept, and said, They continued to assert the death of my female slave²⁶ until she actually died; but I imagine that the death of Abu-l-Hasan so grieved her that she died after him in consequence of it. The Khaleefeh, however, said, Do not prevent me with thy talk and assertions; for she died before Abu-l-Hasan, because Abu-l-Hasan came to me with his clothes torn in pieces, and with his beard plucked, and striking his bosom with two clods;²⁷ and I gave him a hundred pieces of gold, with a piece of silk, and said to him, Go, prepare her body for burial, and I will give thee a concubine better than she, and she shall serve in her stead: — and it appears that her loss was insupportable to him; so he died after her. I have therefore overcome thee, and gained thy stake. — But the lady Zubeydeh replied in many words, and a long dispute ensued between them.

The Khaleefeh then seated himself at the heads of the two pretended corpses, and said, By the tomb of the Apostle of Allah (God bless and save

him!), and by the tombs of my ancestors, if any one would tell me which of them died before the other, I would give him a thousand pieces of gold. And when Abu-l-Hasan heard these words of the Khaleefeh, he quickly rose and sprang up, and said, It was I who died first, O Prince of the Faithful. Give me the thousand pieces of gold, and so acquit thyself of the oath that thou hast sworn. — Then Nuzhet-el-Fuád rose and sat up before the Khaleefeh and the lady Zubeydeh, who rejoiced at their safety. But Zubeydeh chid her female slave. The Khaleefeh and the lady Zubeydeh congratulated them both on their safety, and knew that this pretended death was a stratagem for the purpose of obtaining the gold: so the lady Zubeydeh said to Nuzhet-el-Fuád, Thou shouldst have asked of me what thou desiredst without this proceeding, and not have tortured my heart on thine account. — I was ashamed, O my mistress, replied Nuzhet-el-Fuád. — But as to the Khaleefeh, he was almost senseless from laughing, and said, O Abu-l-Hasan, thou hast not ceased to be a wag, and to do wonders and strange acts. Abu-l-Hasan replied, O Prince of the Faithful, this stratagem I practised in consequence of the dissipation of the wealth that I received from thy hand; for I was ashamed to ask of thee a second time. When I was alone, I was not tenacious of wealth; but since thou hast married me to this female slave who is with me, if I possessed all thy wealth I should make an end of it. And when all that was in my possession was exhausted, I practised this stratagem, by means of which I obtained from thee these hundred pieces of gold, and the piece of silk, all of which are an alms of our lord. And now make haste in giving me the thousand pieces of gold, and acquit thyself of thine oath.

At this, the Khaleefeh and the lady Zubeydeh both laughed; and after they had returned to the palace, the Khaleefeh gave to Abu-l-Hasan the thousand pieces of gold, saying to him, Receive them as a gratuity on account of thy safety from death. In like manner also the lady Zubeydeh gave to Nuzhet-el-Fuád a thousand pieces of gold, saying to her the same words. Then the Khaleefeh allotted to Abu-l-Hasan an ample salary and ample supplies, and he ceased not to live with his wife in joy and happiness, until they were visited by the terminator of delights, and the separator of companions, the devastator of palaces and houses, and the replenisher of the graves.

XIII

MOHAMMAD 'ALEE THE JEWELLER, OR THE FALSE SULTÁN¹

IT is related that the Khaleefeh Hároon Er-Rasheed was troubled one night with an exceeding restlessness, in consequence of which he summoned his Wezeer Jaafar El-Barmekee, and said to him, My bosom is contracted, and I desire this night to amuse myself in the streets of Baghdád, and to observe the employments of the people; but on the condition that we disguise ourselves in the garbs of merchants, so that no one may know us. And the Wezeer replied, I hear and obey. They arose immediately, and, having pulled off the magnificent apparel with which they were then clad, put on the attire of merchants. And they were three; the Khaleefeh, and Jaafar, and Mesroor the Executioner.

They walked from place to place until they arrived at the Tigris, when they saw an old man sitting in a boat; and approaching him, they saluted him and said to him, O sheykh, we desire of thy favour and kindness that thou wouldst amuse us in this thy boat, and take this piece of gold as thy hire. But the sheykh said, Who is he that can amuse himself here? For the Khaleefeh Hároon Er-Rasheed embarketh every night on the river Tigris on board a small vessel, attended by a crier who proclaimeth and saith, O all ye companies of men, great and small, noble and plebeian, young men and youths, whosoever embarketh in a vessel and traverseth the Tigris, I will strike off his head, or hang him upon the mast of his vessel! — Ye have now almost encountered him; for his bark is approaching. — So the Khaleefeh and Jaafar said, O sheykh, take these two pieces of gold, and convey us into one of those arches, that we may remain there until the bark of the Khaleefeh hath passed. And the sheykh replied, Give me the gold, and our reliance be upon God, whose name be exalted! He took the gold, set his boat afloat with them, and proceeded a little way; and, lo, the bark approached from the bosom of the Tigris, and in it were lighted candles and cressets.² The sheykh therefore said to them, Did I not tell you that the Khaleefeh passed along the river every night? Then he began to say, O excellent Protector, remove not the veils of thy protection! He conveyed them into an arch, and spread a black meezer³ over them; and they gratified their curiosity by gazing at the spectacle from beneath the meezer.

They beheld at the head of the bark a man having in his hand a cresset of red gold, in which he was burning aloes-wood: he wore a vest of red satin; upon one of his shoulders was a piece of yellow embroidered stuff;⁴ upon his head a muslin turban; and upon his other shoulder, a bag of

green silk full of aloes-wood, from which he supplied the cresset with fuel instead of using common firewood. They saw likewise another man, at the stern of the bark, clad as the former one, and having in his hand a similar cresset. And there were also in the bark two hundred memlooks, standing on the right and left; and in it was placed a throne of red gold, upon which was sitting a handsome young man, like the moon, clad in a dress of black,⁵ with embroidery of yellow gold. Before him was a man resembling the Wezeer Jaafar, and at his head stood a eunuch like Mesroor, with a drawn sword in his hand. And they saw moreover twenty boon-companions.

Now when the Khaleefeh beheld this, he said, O Jaafar. The Wezeer replied, At thy service, O Prince of the Faithful. And the Khaleefeh said, Probably this is one of my sons; either El-Mamoon, or El-Emeen. Then gazing at the young man as he sat on the throne, he beheld him to be of consummate beauty and loveliness, and justness of stature; and after attentively observing him, he looked towards the Wezeer, and said, O Wezeer. — At thy service, replied Jaafar. And the Khaleefeh said, By Allah, this person sitting on the throne hath not omitted anything appertaining to the distinctions of the Khaleefeh; and he who is before him is as though he were thyself, O Jaafar; and the eunuch who is standing at his head, as though he were Mesroor; and these boon-companions are as though they were my boon-companions. My reason is confounded at this affair! By Allah, I am full of wonder at this event, O Jaafar! — And I also, by Allah, O Prince of the Faithful, replied the Wezeer. — The bark then passed on until it disappeared from before their eyes; whereupon the sheykh put forth with his boat, and said, Praise be to God for our safety, and that no one hath fallen in with us! And the Khaleefeh said, O sheykh, doth the Khaleefeh every night embark on the Tigris? The sheykh answered, Yes, O my master; and for a whole year he hath continued to do so. And the Khaleefeh said, O sheykh, we desire of thy favour that thou wouldst wait for us here next night, and we will give thee five pieces of gold; for we are strangers, and wish to amuse ourselves, and we are lodging in [the quarter of] El-Khandak. The sheykh replied, I am entirely at your service.

Then the Khaleefeh and Jaafar and Mesroor departed from the sheykh and returned to the palace, and having taken off their merchants' attire, and put on the apparel of state, each seated himself in his place. The emeers and wezeers came in, and the chamberlains and lieutenants, and the council was fully attended. And when the day closed, and all ranks of the people had dispersed, each having gone his way, the Khaleefeh Hâroon Er-Rasheed said, O Jaafar, arise with us that we may amuse ourselves with the sight of the other Khaleefeh. Whereupon Jaafar and Mesroor laughed.

They clad themselves again in the attire of merchants, and went forth and pursued their way through the city, in a state of the utmost hilarity.

They went out from a private door; and when they arrived at the Tigris, they found the sheykh, the owner of the boat, sitting waiting for them. So they embarked with him in the boat; and they had not long sat with him when the bark of the False Khaleefeh⁶ approached them; and looking attentively at it, they saw in it two hundred memlooks, different from those of the preceding night, and the bearers of the cressets proclaiming as usual. And the Khaleefeh said, O Wezeer, this is such a thing that if I heard of it I could not believe it; but I have beheld it with my eyes. He then said to the owner of the boat in which they were sitting, Take, O sheykh, these ten pieces of gold, and convey us towards them; for they are in the light, and we are in the dark; so we shall see them, and amuse ourselves by observing them, and they will not see us. The sheykh therefore took the ten pieces of gold, and, steering his boat towards them, proceeded in the gloom that surrounded the bark of the False Khaleefeh, until they arrived at the gardens, where they beheld a walled enclosure. At this enclosure the bark of the False Khaleefeh anchored; and, lo, young men were standing there, with a mule saddled and bridled; and the False Khaleefeh, having landed, mounted the mule, and proceeded in the midst of the boon-companions; the cresset-bearers vociferating, and the household-attendants busy-ing themselves in performing their several services for the False Khaleefeh.

Hároon Er-Rasheed then landed, together with Jaafar and Mesroor, and made their way through the midst of the memlooks, and walked on before them. But the cresset-bearers, looking towards them, and beholding three persons whose dress was that of the merchants, and who appeared to be strangers, were displeased with them, and they made a sign, and caused them to be brought before the False Khaleefeh, who, when he saw them, said to them, How came ye to this place, and what brought you at this time? So they answered, O our lord, we are a party of foreign merchants: we arrived this day, and came forth to-night to walk, and, lo, ye approached, and these persons came and laid hold upon us, and placed us before thee. This is our story.—And the False Khaleefeh replied, No harm shall befall you, as ye are strangers; but had ye been of Baghdád, I had struck off your heads. Then looking towards his Wezeer, he said to him, Take these persons with thee; for they are our guests this night. And the Wezeer replied, I hear and obey, O our lord. After this, the False Khaleefeh proceeded, and they with him, until they arrived at a lofty and grand palace, strongly constructed, such as no Sultán hath possessed, rising from the dust and reaching to the skirts of the clouds. Its door was of sáj,⁷ adorned with brilliant gold; and through this door one passed into a saloon with a fountain and a slightly-elevated platform,⁸ and carpets, and cushions covered with brocade, and small pillows, and long mattresses;⁹ in it a curtain was hung; and there was furniture that astonished the minds of the spectators, and that one would fail to describe; and upon the door were inscribed these two verses:—

This palace — on which be blessing and peace! — fortune hath invested with its loveliness:

In it are varieties of wonders and rarities, so that the penmen are perplexed in describing it.

The False Khaleefeh, having entered, together with the company, proceeded and seated himself upon a throne of jewelled gold, upon which was a prayer-carpet of yellow silk; and when the boon-companions had taken their seats, and the executioner had stationed himself before his master, the servants spread the table, and the party ate. The dishes were then removed, and the hands were washed, and the attendants brought the wine-service. The bottles and the cups were arranged, and the wine circulated until it came to the Khaleefeh Hároon Er-Rasheed; but he refused to drink; whereupon the False Khaleefeh said to Jaafar, Wherefore doth not thy companion drink? — O my lord, answered the Wezeer, for a long time he hath not drunk of this beverage. The False Khaleefeh therefore said, I have another beverage, suitable to thy companion, and it is a kind of cider. And he gave orders to bring it. So they brought it immediately; and the False Khaleefeh advanced towards Hároon Er-Rasheed, and standing before him, said to him, Whenever the turn cometh round to thee, drink of this beverage. They then continued merrily taking the cups of wine, until it rose into their heads and overpowered their reason; when the Khaleefeh Hároon Er-Rasheed said to his Wezeer, O Jaafar, by Allah, we have not vessels like these. Would, then, that I knew the history of this young man! — But while they were talking together privately, the young man cast a glance towards them, and found the Wezeer whispering to the Khaleefeh: so he said, Whispering is an act of rudeness. The Wezeer therefore replied, No rudeness is committed here: but this my companion saith, Verily I have travelled into most countries, and caroused with the greatest of Kings, and associated with the warriors, yet I have not witnessed an entertainment better conducted than this, nor experienced a more joyous night than the present; save that the people of Baghdád say, Drink without music sometimes occasioneth the headache.

And when the False Khaleefeh heard these words, he smiled, and became cheerful. He had in his hand a rod, and he struck a round cushion¹⁰ with it; whereupon a door opened, and there came forth from it a eunuch bearing a throne of ivory inlaid with brilliant gold, and followed by a damsel of surpassing beauty and loveliness and elegance and consummate grace. The eunuch placed the throne, and the damsel seated herself upon it, resembling the sun shining forth in the clear sky. In her hand was a lute of Indian manufacture, and she placed it in her lap, and, leaning over it as the mother leaneth over her child, sang to it. But first, with emotion, she played over four and twenty airs, so that she astonished the minds of her hearers. Then returning to her first air, with exhilarating modulations she sang these verses: —

The tongue of love in my heart addresseth thee, informing thee that I am enamoured of thee;

And I have evidence in the burning of a tortured heart, and a wounded eye, and incessant tears.

I knew not love until I loved thee; but God's decree overtaketh his creatures.

And when the False Khaleefeh heard these verses sung by the damsel, he uttered a great cry, and rent the dress that was upon him to the skirt; whereupon a curtain was let down over him, and the attendant brought him another dress, more handsome than the former one, and he put it on.

He then sat as before; and when the cup came to him, he again struck the rod upon the round cushion; and, lo, a door opened, and there came forth from it a eunuch bearing a throne of gold, and behind him was a damsel more beautiful than the first damsel. And she seated herself upon the throne, having in her hand a lute that would sadden the heart of the envious; and she sang to it these two verses: —

How can I be patient, with the fire of love in my heart, and the tears ever pouring in a flood from my eye?

By Allah, life hath no sweetness to rejoice me. And how can a heart filled with grief be happy?

And the young man, on hearing these verses, again uttered a great cry, and tore the clothes that were upon him to the skirt; and the curtain was let down over him, and they brought him another suit, which he put on.

Then composing himself upon his seat, he resumed his former state, entering cheerfully into conversation; and when the cup came to him, he struck the round cushion, and there came forth a eunuch followed by a damsel handsomer than the one who had just preceded her. The eunuch had with him a throne, and the damsel seated herself upon it, with a lute in her hand, and sang to it these verses: —

Cease from your abandonment, and abate your cruelty; for my heart, by your existence, hath not relinquished you!

Have mercy on a disordered, sad, mourning, lover, full of desire, and enslaved by his passion for you!

Sickness hath wasted him, through the excess of his ecstasy, and he hath supplicated the Deity for thine approval.

O full moon,¹¹ whose place is in my heart! how can I prefer any mortal to you?

And again, when the young man heard these verses, he uttered a great cry, rending the clothes that were upon him, and they let down the curtain over him, and brought him other clothes.

After this, he resumed his former state with his boon-companions, and the cups circulated; and when the cup came to him, he struck the round cushion as before; whereupon the door opened, and a page came forth from it with a throne, and behind him was a damsel. He set the throne for her, and she seated herself upon it, and, taking the lute, tuned it, and thus sang to it: —

When will disjunction and hatred cease, and the pleasures that have passed return unto me?

Yesterday we were united in the same abode, in happy converse, and saw the enviers heedless;

But fortune hath betrayed us and disunited us, having left our residence like the desert. Wouldst thou have me relinquish the beloved, O my censurer? I find my heart would not comply with the censurer's wish.

Cease then to blame me, and leave me in my passion; for my mind hath not been void of cheering thoughts of the beloved.

O my lord,¹² who hast been faithless and changing, think not that my heart on account of thine estrangement hath relinquished thee.

And the False Khaleefeh, when he had heard the damsel's song, again uttered a great cry, tore the clothes that were upon him, and fell down in a fit; upon which the attendants would have let fall the curtain over him as usual; but its cords were immoveable; and Hároon Er-Rasheed, looking towards the young man, beheld upon his body the marks of beating with mikra'ahs. So after he had looked, and certified himself of the fact, he said to his Wezeer, O Jaafar, by Allah, he is a comely young man, but an abominable thief. — How, said Jaafar, hast thou discovered that, O Prince of the Faithful? The Khaleefeh rejoined, Didst thou not see upon his sides the scars occasioned by whips?

Then the attendants let down the curtain over their master, and brought him another suit of clothing; and after he had put it on, he composed himself on his seat as at first, with his boon-companions; but looking towards the Khaleefeh and Jaafar, he saw them conversing together privately; whereupon he said to them, What is the news, O ye two young men? So Jaafar answered, O our lord, good news; ¹³ save that it is a fact not concealed from thee that this my companion is of the merchants, and he hath journeyed to all the great cities and the regions of the earth, and hath associated with the Kings and with the best of men, and he saith to me, Verily that which hath been done by our lord the Khaleefeh this night is excessive extravagance, and I have not seen any one do as he hath done in all the countries of the earth; for he hath rent such and such suits of apparel; each suit, of the value of a thousand pieces of gold; and this is exceeding extravagance. — But the False Khaleefeh replied, What is this! Verily the wealth is mine, and the stuff is mine; and this is one of the means of bestowing presents upon the servants and other attendants; for every suit of apparel that I have rent is for one of the boon-companions who are present, and I have assigned to them, with each suit of apparel, five hundred pieces of gold. The Wezeer therefore said, Excellently hast thou done, O our lord. And he recited these two verses: —

The virtues have built a mansion in the midst of thy hand, and thou hast made thy wealth common to all men.

If the virtues should ever close their doors, thy hands would be a key that would open their lock.

And when the young man heard these verses from the mouth of the Wezeer Jaafar, he gave orders to present him with a thousand pieces of gold, and a suit of apparel.

The cups then circulated among them again, and the wine was pleasant to them, and Er-Rasheed, addressing his Wezeer, said, O Jaafar, inquire of him respecting the marks of the beating upon his sides, that we may see what he will say in his answer. Jaafar replied, Hasten not, O our lord, but soothe thy mind; for patience is more becoming. The Khaleefeh, however, said, By my head, and by the tomb of El-'Abbás,¹⁴ if thou ask him not, I will assuredly stop thy breath. And upon this, the young man looked towards the Wezeer and said, What is the matter with thee and thy companion, that ye are whispering together? Acquaint me with the subject of your conversation. — Jaafar answered, It is good. But the young man replied, I conjure thee by Allah that thou tell me your story, and conceal from me nothing of your affair. So the Wezeer said, O my lord, he saw upon thy sides the marks occasioned by whips and mikra'ahs, and he wondered thereat extremely, and said, How can the Khaleefeh be beaten? — and he desireth to know the cause. And when the young man heard this, he smiled, and said, Know that my story is extraordinary, and my case is wonderful: if it were engraven upon the understanding, it would be a lesson to him who would be admonished. Then he groaned, and recited these verses: —

My story is wonderful, surpassing all wonders. I swear by love that my ways have become strait to me.

If then ye desire to hear me, listen; and let every one in this assembly be silent.

Attend to my words; for they are significant, and my speech is true: it is not false.

I am a victim of desire, and of ardent passion, and my murderess surpasseth all the high-bosomed damsels.

She hath a deep black eye, like an Indian sword, and she shooteth arrows from the bows of her eyebrows.

Now my heart feeleth that among you is our Imám, the Khaleefeh of this age, and of excellent descent;

And that the second of you is he who is called Jaafar, his Wezeer, a Sáheb¹⁵ and the son of a Sáheb;

And that the third of you is Mesroor, his Executioner: then if this my assertion be not false,

I have attained the whole of what I wish by this occurrence; and in every respect my heart is rejoiced.

But when they heard these words from his mouth, Jaafar swore to him, making use of an ambiguous oath, that they were not the persons whom he had mentioned. And upon this, the young man laughed, and said, —

Know, O my lords, that I am not the Prince of the Faithful, but that I have only called myself by this title to obtain what I desire from the sons of the city. In truth, my name is Mohammad 'Alee, the son of 'Alee the Jeweller. My father was of the higher order of society, and he died, and left to me great wealth, in gold and silver, and pearls and coral, and

rubies and chrysolites and other jewels, as well as landed property, baths and fields and gardens, and shops and ovens, and male black slaves and female slaves, and pages. And it happened one day, that I was sitting in my shop, with my servants and dependants around me, and, lo, a damsel approached, mounted upon a mule, and attended by three other damsels, like moons; and when she came up to me, she alighted at my shop, and, seating herself with me, said to me, Art thou Mohammad the Jeweller? I answered her, Yes, I am he, thy memlook and thy slave. And she said, Hast thou a necklace of jewels suitable to me? — O my mistress, I answered, what I have I will exhibit to thee and place before thee; and if any of them please thee, it will be of the good fortune of the memlook; and if none of them please thee, of his ill luck. I had a hundred necklaces of jewels, and I exhibited to her all of them; but none of those pleased her, and she said, I desire better than I have seen.

Now I had a small necklace which my father had bought for a hundred thousand pieces of gold, and the like of it existed not in the possession of any one among the great Sultáns: so I said to her, I have yet a necklace of fine stones and jewels, the like of which no one of the great or of the small possesseth. And she replied, Shew it to me. And when she saw it, she said, This is the thing that I desire, and it is what I have wished for all my life. Then she said to me, What is its price? I answered her, Its price to my father was a hundred thousand pieces of gold. And she replied, And thou shalt have five thousand pieces of gold as profit. I said, O my mistress, the necklace and its owner are at thy service, and there is no opposition on my part. But she replied, Thou must receive a profit, and thou wilt still be entitled to abundant thanks. She then immediately arose, quickly mounted the mule, and said to me, O my master, in the name of Allah, do me the favour to accompany us that thou mayest receive the price; for this thy day is to us like milk.¹⁶

I therefore arose, and, having closed the shop, proceeded with her in security until we arrived at the house; and I found it to be a mansion displaying evident signs of prosperity: its door was adorned with gold and silver and ultramarine, and upon it were inscribed these two verses: —

O mansion, may mourning never enter thee, nor fortune act treacherously to thine owner!
An excellent mansion to every guest art thou when other places are strait unto him.

The damsel alighted, and entered the house, ordering me to seat myself upon the mastabah of the door until the money-changer should come.¹⁷ So I sat awhile at the door; and, lo, a damsel came forth to me and said to me, O my master, enter the vestibule; for thy sitting at the door is dishonourable. I rose, therefore, and entered the vestibule, where I seated myself upon the wooden sofa;¹⁸ and while I was sitting there, a damsel came forth and said to me, O my master, my mistress saith to thee, Enter, and seat thyself at the door of the saloon, to receive thy money. Accord-

ingly I rose, and entered the house, and when I had sat a moment, I beheld a throne of gold, with a silken curtain over it, and the curtain was raised, and there appeared beneath it the damsel who had purchased of me the necklace. She had displayed a face like the disk of the moon, and the necklace was upon her neck. My reason was disturbed, and my mind was confounded at the sight of that damsel, by reason of her excessive beauty and loveliness. And when she beheld me, she rose from the throne, and came towards me, saying to me, O light of my eye, is every one who is comely like thee, without sympathy for his beloved? — O my mistress, I replied, all beauty is centred in thee, and is one of thy charms. And she said, O Jeweller, know that I love thee, and I did not believe that I could bring thee into my abode.

Then she bent over me, and I kissed her, and she kissed me; after which she said to me, I am a virgin whom no man hath approached, and I am not unknown in the city. Knowest thou who I am? — I answered, No, by Allah, O my mistress. And she rejoined, I am the lady Dunyà, the daughter of Yahyà the son of Khálid El-Barmekée, and my brother is Jaafar, the Wezeer of the Khaleefeh. So when I heard these her words, I drew back from her, saying to her, O my mistress, I am not in fault in making advances towards thee. Thou excitedst my love. — But she replied, No harm shall befall thee; and thou must attain thy wish by the means that God approveth; for the disposal of myself is in my own power, and the Kádee shall officiate for me in performing the ceremony of my contract. I desire to be to thee a wife, and that thou be to me a husband.

She then summoned the Kádee and the witnesses, and busily occupied herself in preparing; and when they came, she said to them, Mohammad 'Alee the son of 'Alee the Jeweller hath demanded me in marriage, and given me this necklace as my dowry; and I have accepted his proposal, and consented. So they performed the contract of my marriage to her, and I took her as my wife. And after this, she caused the wine-vessels to be brought, and the cups circulated in the most agreeable and perfect order; and when the wine penetrated into our heads, she ordered a damsel, a lute-player, to sing. She therefore did so, and others sang after her, one after another, until ten damsels had sung. Then the lady Dunyà took the lute, and, with delightful modulations, sang these verses: —

I swear by the pliancy of thy gracefully-moving figure, that I am suffering the torture of thine estrangement.

Pity then a heart that is burning with thy love, O bright as the full moon in the darkness of night!

And when she had finished, I took the lute from her, and, playing in an extraordinary manner, sang thus: —

Extolled be the perfection of my Lord who hath given thee all beauty, so that I have become thy captive!

O thou who hast an eye by which thou captivatest mankind, pray that I may be safe from the arrows that thou shootest!

And on hearing my song, she rejoiced exceedingly.

I resided with her a whole month, abandoning my shop and family and home; and she said to me one day, O light of the eye, O my master Mohammad, I have determined to-day to visit the bath, and do thou remain upon this couch, and not move from thy place until I return to thee. She conjured me to do so, and I replied, I hear and obey. Then she made me swear that I would not move from my place, and, taking her female slaves with her, went to the bath. And by Allah, O my brothers, she had not arrived at the end of the street when the door was opened and there came in through it an old woman, who said, O my master Mohammad, the lady Zubeydeh summoneth thee; for she hath heard of thy polite accomplishments, and elegance, and of the excellence of thy singing. I replied, By Allah, I will not rise from my place until the lady Dunyà cometh. But the old woman rejoined, O my master, cause not the lady Zubeydeh to be incensed against thee, and to become thine enemy. Arise then, and answer her summons, and return to thy place. So I arose immediately and repaired to her, the old woman preceding me, until she conducted me to the lady Zubeydeh; and when I came to her, she said to me, O light of the eye, art thou the beloved of the lady Dunyà? I answered, I am thy memlook and thy slave. And she said, He hath spoken truth who hath described thee as distinguished by beauty and loveliness and good breeding and every charming quality; for thou surpassesest the description: but sing to me, that I may hear thee. So I replied, I hear and obey. And she gave me the lute, and I sang to it these verses: —

The heart of the lover is wearied in his suit, and his body becometh the spoil of diseases. Among the riders of these haltered camels is none other than a lover whose beloved is among the caravan.

I commit to God's care a moonlike beauty in your tents, whom my heart loveth, but who is veiled from my eye;

Now consenting, now angry: how sweet is her feigned coyness! for everything that the loved-one doth is loved.

And when I had finished the song, she said to me, Allah give health to thy body, and sweetness to thy voice! for thou art perfect in comeliness and polite accomplishments and in singing. And now arise and repair to thy place before the lady Dunyà cometh; lest she find thee not, and be incensed against thee.

So I kissed the ground before her, and went forth, and proceeded with the old woman before me until I arrived at the door from which I had come out. But when I entered, and came to the couch, I found that the lady Dunyà had returned from the bath, and she was sleeping upon the couch. I therefore seated myself at her feet, and pressed them with my hands; ¹⁹ whereupon she opened her eyes, and seeing me, drew up her feet,

and kicked me down from the couch, and said, O traitor, thou hast violated thine oath, and perjured thyself. Thou gavest me a promise that thou wouldst not move from thy place, and thou hast broken thy promise, and gone to the lady Zubeydeh. By Allah, were it not for my fear of disgracing myself, I would demolish her palace over her head! — She then said to her black slave, O Sawáb, arise, and strike off the head of this lying traitor; for we have no further need of him. So the slave advanced, and having torn a strip from his skirt, bound my eyes with it, and was about to strike off my head. But the female slaves, great and small, came to her, and said, O our mistress, this is not the first who hath been guilty of a fault, and he knoweth not thy temper, nor hath he committed an offence that requireth his slaughter. And upon this she said, By Allah, I must cause him to bear some mark of my resentment. Accordingly she gave orders to beat me, whereupon they beat me on my sides, and these scars which ye have beheld are the result. After that she commanded that I should be turned out; and they took me forth to a distance from the mansion, and threw me down.

I raised myself, and walked on by a few steps at a time until I arrived at my abode, when I caused a surgeon to be brought, and shewed him the wounds occasioned by the beating; and he treated me with kindness, and applied himself to my cure. And when I had recovered, and had entered the bath, and my pains and disorders had ceased, I went to the shop, and, taking all the goods that it contained, sold them, and with their united price I bought for myself four hundred memlooks, such as no King ever collected; and every day two hundred of them rode forth with me. I also made this bark, for the construction of which I expended five thousand pieces of gold; and I called myself the Khaleefeh, appointing each of my servants to the office of some one of the dependants of the Khaleefeh, and equipping him in his costume, and proclaimed, Whosoever amuseteth himself upon the Tigris, I will strike off his head without delay. Thus I have continued to do for a whole year; but I have heard no tidings of the damsel, nor seen any trace of her.

Then the young man lamented, and poured forth tears, and recited these verses: —

By Allah, I shall never forget her, nor draw near to any but such as may draw her to me.

She is like the full moon in her aspect. Extolled be the perfection of her Maker!
Extolled be her Creator!

She hath made me full of mourning, sleepless, love-sick; and my mind is confounded by her charms.

— And when Hároon Er-Rasheed heard his words, and knew his transport and ardour and desire, his mind was disturbed with sorrow for him, he was lost in wonder, and he said, Extolled be the perfection of God, who appointeth for every thing a cause! — Then they begged leave of the young

man to depart; and he gave them permission; Er-Rasheed determining to do him justice, and to treat him with the utmost munificence.

They departed from him, proceeding to the palace; and when they had remained sitting there a while, and changed their clothes, and put on the robes of state, Mesroor the Executioner stood before the Khaleefeh and Jaafar, and the Khaleefeh said to Jaafar, O Wezeer, bring hither to me the young man with whom we were last night. The Wezeer replied, I hear and obey. And he repaired to him, and saluted him, and said to him, Answer the summons of the Prince of the Faithful, the Khaleefeh Hároon Er-Rasheed. So the young man went with him to the palace, with a heart contracted in consequence of the summons; and when he went in to the Khaleefeh, he kissed the ground before him, greeted him with a prayer for the endurance of his glory and prosperity, and for the attainment of his desires, the continuance of his beneficence, and the cessation of evil and punishments, and, addressing him in the best manner he was able, said, Peace be on thee, O Prince of the Faithful, and Protector of the congregation of the believers! Then he recited these two verses: —

May thy gate never cease to be repaired to as a Kaabeh, and may its dust ever mark the foreheads of men!

That throughout all countries it may be proclaimed, This is the Makám, and thou art Ibráheem.²⁰

And the Khaleefeh smiled in his face, returned his salutation, and looking at him with the eye of respect, caused him to draw near and to seat himself before him, and said to him, O Mohammad 'Alee, I desire of thee that thou relate to me what happened to thee this last night; for it was of a wonderful and surprising kind. The young man replied, Pardon, O Prince of the Faithful! Give me the handkerchief of indemnity,²¹ that my terror may subside, and my heart be appeased. And the Khaleefeh said, Thou hast security from fear and sorrows.

So the young man began to relate to him the events which had happened to him from first to last. And the Khaleefeh, knowing that the young man was enamoured, and parted from the object of his passion, said to him, Dost thou desire me to restore her to thee? — This, answered the young man, will be an instance of the abundant beneficence of the Prince of the Faithful. And thereupon the Khaleefeh, looking towards the Wezeer, said to him, O Jaafar, bring to me thy sister, the lady Dunyà, the daughter of the Wezeer Yahyà the son of Khálid. So Jaafar replied, I hear and obey. He brought her immediately; and when she stood before him, the Khaleefeh said to her, Knowest thou who is this? — O Prince of the Faithful, she said, how should women have knowledge of men? And the Khaleefeh smiled, and said to her, O Dunyà, this is thy lover, Mohammad 'Alee the son of the Jeweller: we have become acquainted with the case, and heard the story from its beginning to its end, and understood what was public and what was private of it; and the thing is not concealed, though it was

veiled — O Prince of the Faithful, she replied, it was written in the Book [of God's decrees], and I beg forgiveness of God the Great for the actions committed by me, and request of thy goodness that thou wilt pardon me. And upon this the Khaleefeh laughed, and, having summoned the Kádee and the witnesses, renewed the contract of her marriage to her husband Mo-hammad 'Alee the son of the Jeweller; and there resulted to them the utmost felicity; and to the envious, mortification. The Khaleefeh also made the young man one of his boon-companions; and he and his wife continued in happiness and delight and cheerfulness until they were visited by the terminator of delights, and the separator of companions.²²

XIV

ABOO-MOHAMMAD THE LAZY AND THE ENCHANTED APE¹

HÁROON ER-RASHEED was sitting one day upon the imperial throne, when there came in to him a young man of the eunuchs, with a crown of red gold set with pearls and jewels, comprising all kinds of jacinths and jewels such as no money would suffice to procure. This young man kissed the ground before the Khaleefeh, and said to him, O Prince of the Faithful, the lady Zubeydeh kisseth the ground before thee, and saith to thee, Thou knowest that she hath made this crown, and it wanteth a large jewel to be affixed to its summit; and she hath searched among her treasures, but found not among them a large jewel such as she desireth. So the Khaleefeh said to the chamberlains and lieutenants, Search for a large jewel such as Zubeydeh desireth. They therefore searched, but found nothing that suited her; and they acquainted the Khaleefeh with this; in consequence of which his bosom became contracted, and he said, How is it that I am Khaleefeh, and King of the Kings of the earth, and am unable to procure a jewel? Wo unto you! Inquire of the merchants. — And they inquired of the merchants; but they answered them, Our lord the Khaleefeh will not find the jewel save with a man of El-Basrah, named Aboo-Mohammad the Lazy. So they informed the Khaleefeh of this; and he ordered his Wezeer Jaafar to send a note to the Emeer Mohammad Ez-Zubeydee, the Governor of El-Basrah, desiring him to fit out Aboo-Mohammad the Lazy, and to bring him before the Prince of the Faithful. The Wezeer, therefore, wrote a note to that effect, and sent it by Mesroor.

Mesroor immediately repaired with it to the city of El-Basrah, and went in to the Emeer Mohammad Ez-Zubeydee, who rejoiced at seeing him, and treated him with the utmost honour. He then read to him the note of the Prince of the Faithful Hároon Er-Rasheed, and he said, I hear and obey. He forthwith sent Mesroor with a number of his retinue to Aboo-Mohammad the Lazy, and they repaired to him, and knocked at his door; whereupon one of the pages came forth to them, and Mesroor said to him, Say to thy master, The Prince of the Faithful summoneth thee. So the page went in and acquainted him with this; and he came forth, and found Mesroor, the chamberlain of the Khaleefeh, attended by the retinue of the Emeer Mohammad Ez-Zubeydee; upon which he kissed the ground before him, and said, I hear and obey the command of the Prince of the Faithful: but enter ye our abode. They replied, We cannot do so, unless to pay a hasty visit, as the Prince of the Faithful hath commanded us; for he is expecting thine arrival.

But he said, Have patience with me a little, that I may arrange my business. And they entered the house with him, after excessive persuasion; and they beheld, in the passage, curtains of blue brocade embroidered with red gold. Then Aboo-Mohammad the Lazy ordered some of his pages to conduct Mesroor into the bath which was in the house; and they did so. And he saw its walls and its marble pavements to be of extraordinary construction: it was decorated with gold and silver, and its water was mixed with rose-water.

The pages paid all attention to Mesroor and those who were with him, and served them in the most perfect manner; and when they came forth from the bath, they clad them with honorary dresses of brocade interwoven with gold; after which, Mesroor and his companions entered, and found Aboo-Mohammad the Lazy sitting in his pavilion. Over his head were hung curtains of brocade interwoven with gold, and adorned with pearls and jewels; the pavilion was furnished with cushions embroidered with red gold; and he was sitting upon his mattress, which was upon a couch set with jewels. When Mesroor came in to him, he welcomed him and met him, and, having seated him by his side, gave orders to bring the table; and when Mesroor beheld that table, he said, By Allah, I have never seen the like of this in the palace of the Prince of the Faithful! It comprised varieties of viands, all placed in dishes of gilt China-ware.—We ate, says Mesroor, and drank, and enjoyed ourselves until the close of the day, when he gave to each of us five thousand pieces of gold. And on the following day, they clad us in green dresses of honour, embroidered with gold, and treated us with the utmost honour.—Mesroor then said to Aboo-Mohammad the Lazy, It is impossible for us to remain longer than this period, from our fear of the Khaleefeh. But Aboo-Mohammad the Lazy replied, O our lord, have patience with us until to-morrow, that we may prepare ourselves, and then we will proceed with you. So they remained that day, and passed the night until the morning; when the pages equipped a mule for Aboo-Mohammad the Lazy, with a saddle of gold adorned with varieties of pearls and jewels; whereupon Mesroor said within himself, When Aboo-Mohammad presenteth himself before the Khaleefeh with this equipage, I wonder whether he will ask him how he obtained such wealth.

After that, they took leave of Mohammad Ez-Zubeydee, and, going forth from El-Basrah, journeyed on until they arrived at the city of Baghdád; and when they went in to the Khaleefeh, and stood before him, he ordered Aboo-Mohammad to seat himself. So he sat, and, addressing the Khaleefeh with politeness, said, O Prince of the Faithful, I have brought with me a present in token of service: then may I produce it, with thy permission? Er-Rasheed answered, There will be no harm in that. Accordingly Aboo-Mohammad gave orders to bring a chest, which he opened, and he took forth from it some rarities, among which were trees of gold, the leaves whereof were formed of white² emeralds, and its fruits of red and yellow jacinths, and white pearls; whereat the Khaleefeh wondered. Then he caused a sec-

ond chest to be brought, and took forth from it a tent of brocade, adorned with pearls and jacinths, and emeralds and chrysolites, and varieties of other jewels: its poles were of new Indian aloes-wood; its skirts were adorned with emeralds; and upon it were represented the forms of all living creatures, as birds and wild beasts; all these designs being adorned with jewels, jacinths and emeralds, and chrysolites and balass rubies, and all kinds of minerals.

And when Er-Rasheed beheld it, he rejoiced exceedingly. Aboo-Mohammad the Lazy then said, O Prince of the Faithful, imagine not that I have brought to thee this, fearing any thing or coveting aught; for the truth is, that I saw myself to be a man of the common people, and saw that this was not suitable to any one but the Prince of the Faithful; and if thou give me permission, I will gratify thee with the sight of some of the feats that I am able to accomplish. To this Er-Rasheed replied, Do what thou wilt, that we may see. And Aboo-Mohammad said, I hear and obey. Then he moved his lips, and made a sign to the battlements ³ of the palace; whereupon they inclined towards him; and he made another sign to them, and they resumed their proper position. After this, he made a sign with his eye, and there appeared before him private chambers with closed doors; and he addressed some words towards them, whereat the voices of birds replied to him. And Er-Rasheed wondered at this extremely, and said to him, Whence obtainedst thou all this power, when thou art not known otherwise than by the appellation of Aboo-Mohammad the Lazy, and they have informed me that thy father was a cupper ⁴ serving in a public bath, and that he left thee nothing? — O Prince of the Faithful, he answered, hear my story; for it is wonderful and extraordinary: if it were engraven on the understanding, it would be a lesson to him who would be admonished. Er-Rasheed said, Relate what thou hast to tell, and acquaint me with it, O Aboo-Mohammad. So he said, —

Know, O Prince of the Faithful (may God continue thy glory and power!), that the account of the people, that I am known by the surname of the Lazy, and that my father left me not any property, is true; for my father was no other than thou hast said: he was a cupper in a public bath. In my youth I was the laziest of all beings existing upon the face of the earth. My laziness was so great that when I was sleeping in the hot season and the sun came upon me, I was too sluggish to rise and remove from the sun to the shade. Thus I remained fifteen years, at the expiration of which period my father was admitted to the mercy of God (whose name be exalted!), and left me nothing. But my mother used to act as a servant to some people, and feed me and give me drink, while I lay upon my side. And it happened that my mother came in to me one day, bringing five pieces of silver; and she said to me, O my son, I have been told that the sheykh Abu-l-Muzaffar hath determined to make a voyage to China. This sheykh loved the poor, and was one of the virtuous. And my mother said, O my son, take these five pieces of silver, and repair with us to him, and we will request

him to buy for thee with it something from the land of China: perhaps a profit may thence accrue to thee, of the bounty of God, whose name be exalted! But I was too lazy to rise and go with her. And upon this she swore by Allah, that if I did not rise and accompany her she would not feed me nor give me to drink nor come in to me, but would leave me to die of hunger and thirst.

So when I heard her words, O Prince of the Faithful, I knew that she would do so, on account of her knowledge of my laziness. I therefore said to her, Seat me. And she did so, while I wept. — Bring me my shoes, said I. And she brought them; and I said, Put them on my feet. And she put them on. I then said, Lift me up from the ground. And when she had done this, I said, Support me, that I may walk. So she supported me, and I continued walking, and stumbling upon my skirts, until we arrived at the bank of the river, when we saluted the sheykh, and I said to him, O uncle, art thou El-Muzaffar? He answered, At thy service. And I said, Take these pieces of silver, and buy with them for me something from the land of China: perhaps God may give me a profit from it. And the sheykh Abu-l-Muzaffar said to his companions, Do ye know this young man? They answered, Yes: this person is known by the name of Aboo-Mohammad the Lazy; and we have never seen him to have come forth from his house except on this occasion. The sheykh Abu-l-Muzaffar then said, O my son, give me the money, and may the blessing of God (whose name be exalted!) attend it. And he received the money from me, saying, In the name of God. After which, I returned with my mother to the house.

The sheykh Abu-l-Muzaffar set forth on the voyage, and with him a company of merchants, and they proceeded without interruption until they arrived at the land of China; when the sheykh sold and bought, and set forth to return, he and those who were with him, after they had accomplished their desires. But when they had continued out at sea for three days, the sheykh said to his companions, Stay the vessel! The merchants asked, What dost thou want? And he answered, Know that the deposit committed to me, belonging to Aboo-Mohammad the Lazy, I have forgotten: so return with us, that we may buy for him with it something by which he may profit. But they replied, We conjure thee by Allah (whose name be exalted!) that thou take us not back; for we have traversed a very long distance, and in doing so we have experienced great terrors, and exceeding trouble. Still he said, We must return. They therefore said, Receive from us several times as much as the profit of the five pieces of silver, and take us not back. So he assented to their proposal; and they collected for him a large sum of money.

Then they proceeded until they came in sight of an island containing a numerous population, where they cast anchor; and the merchants landed to purchase thence merchandise consisting of minerals and jewels and pearls and other things. And Abu-l-Muzaffar saw a man sitting, with a great number of apes before him; and among these was an ape whose hair was plucked off. The other apes, whenever their master was inadvertent, laid

hold upon this plucked ape, and beat him, and threw him upon their master; who arose thereat, and beat them, and chained and tormented them, for doing this; and all these apes became enraged in consequence against the other, and beat him again. Now when the sheykh Abu-l-Muzaffar saw this ape, he grieved for him, and shewed kindness to him, and said to his owner, Wilt thou sell me this ape? The man answered, Buy. And the sheykh said, I have with me, belonging to a lad who is an orphan, five pieces of silver. Wilt thou sell him to me for that sum? — He answered, I sell him to thee. May God bless thee in him! — Then the sheykh took possession of him, and paid the money to his owner; and the slaves of the sheykh took the ape, and tied him in the ship.

After this, they loosed the sails, and proceeded to another island, where they cast anchor. And the divers who dived for minerals and pearls and jewels and other things came down; and the merchants gave them money as their hire for diving. So they dived; and the ape, seeing them do this, loosed himself from his cord, leaped from the vessel, and dived with them; whereupon Abu-l-Muzaffar exclaimed, There is no strength nor power but in God, the High, the Great! We have lost the ape, with the luck of this poor youth for whom we bought him! — They despaired of the ape; but when the party of divers came up, lo, the ape came up with them, having in his hands precious jewels; and he threw them down before Abu-l-Muzaffar, who wondered at this, and said, Verily, there is a great mystery in this ape!

Then they loosed, and proceeded to an island called the Island of the Zunooj,⁵ who are a people of the blacks, that eat the flesh of the sons of Adam. And when the blacks beheld them, they came to them in boats, and, taking all that were in the ship, bound their hands behind them, and conducted them to the King, who ordered them to slaughter a number of the merchants. So they slaughtered them, and ate their flesh. The rest of the merchants passed the night imprisoned, in great misery; but in the night the ape arose and came to Abu-l-Muzaffar, and loosed his chains. And when the merchants beheld Abu-l-Muzaffar loosed, they said, God grant that our liberation may be effected by thy hands, O Abu-l-Muzaffar! But he replied, Know ye that none liberated me, by the will of God (whose name be exalted!), but this ape; and I have bought my liberty of him for a thousand pieces of gold. So the merchants said, And we in like manner: each of us buyeth his liberty of him for a thousand pieces of gold, if he release us. The ape therefore arose and went to them, and began to loose one after another, until he had loosed them all from their chains; and they repaired to the ship, and embarked in it, and found it safe; nothing being lost from it.

They loosed immediately, and continued their voyage, and Abu-l-Muzaffar said, O merchants, fulfil the promise that ye have given to the ape. They replied, We hear and obey. And each of them paid him a thousand pieces of gold. Abu-l-Muzaffar also took forth from his property a thousand pieces of gold; and a great sum of money was thus collected for the ape. They

then continued their voyage until they arrived at the city of El-Basrah; whereupon their companions came to meet them; and when they had landed, Abu-l-Muzaffar said, Where is Aboo-Mohammad the Lazy? The news therefore reached my mother, and while I was lying asleep, my mother came to me and said, O my son, the sheykh Abu-l-Muzaffar hath arrived, and come to the city: rise then, and repair to him and salute him, and ask him what he hath brought for thee: perhaps God (whose name be exalted!) hath blessed thee with something. So I replied, Lift me from the ground, and support me, that I may go forth and walk to the bank of the river. I walked on, stumbling upon my skirts, until I came to the sheykh Abu-l-Muzaffar; and when he beheld me, he said to me, Welcome to him whose money was the means of my liberation and the liberation of these merchants, by the will of God, whose name be exalted! He then said to me, Take this ape; for I bought him for thee; go with him to thy house, and wait until I come to thee.

I therefore took the ape before me, and went, saying within myself, By Allah, this is none other than magnificent merchandise! I entered my house, and said to my mother, Every time that I lie down to sleep, thou desirest me to arise to traffic: see then with thine eye this merchandise. Then I sat down; and while I was sitting, lo, the slaves of Abu-l-Muzaffar approached me, and said to me, Art thou Aboo-Mohammad the Lazy? I answered them, Yes. And behold, Abu-l-Muzaffar approached, following them. I rose to him, and kissed his hands, and he said to me, Come with me to my house. So I replied, I hear and obey. I proceeded with him until I entered the house, when he ordered his slaves to bring the money; and they brought it, and he said, O my son, God hath blessed thee this wealth as the profit of the five pieces of silver. They then carried it in the chests upon their heads, and he gave me the keys of those chests, saying to me, Walk before the slaves to thy house; for all this wealth is thine.

I therefore went to my mother, and she rejoiced at this, and said, O my son, God hath blessed thee with this abundant wealth; so give over this laziness, and go down into the market-street, and sell and buy. Accordingly, I relinquished my lazy habits, and opened a shop in the market-street, and the ape sat with me upon my mattress: when I ate, he ate with me; and when I drank, he drank with me; and every day he absented himself from me from morning until noon, when he came, bringing with him a purse containing a thousand pieces of gold, and he put it by my side, and sat down. Thus he ceased not to do for a long time, until abundant wealth had accrued to me; whereupon I bought, O Prince of the Faithful, possessions and rabas,⁶ and planted gardens, and purchased memlooks and male black slaves and female slaves.

And it happened one day that I was sitting, and the ape was sitting with me upon the mattress, and, lo, he looked to the right and left; whereat I said within myself, What is the matter with this ape? And God caused the ape to speak, with an eloquent tongue, and he said, O Aboo-Mohammad! On hearing this, I was violently terrified; but he said, Fear not. I will acquaint

thee with my condition. I am a Márid of the Jinn; but I came to thee on account of thy poverty, and now thou knowest not the amount of thy wealth; and I have a want for thee to perform, the accomplishment of which will be productive of good to thee. — What is it? I asked. He answered, I desire to marry thee to a damsel like the full moon. — And how so? said I. — To-morrow, he answered, attire thyself in thy rich clothing, mount thy mule with the saddle of gold, and repair with me to the market of the sellers of fodder: there inquire for the shop of the Shereef,⁷ and seat thyself by him, and say to him, I have come to thee as a suitor, desiring thy daughter. And if he say to thee, Thou hast not wealth nor rank nor descent, — give him a thousand pieces of gold: and if he say to thee, Give me more, — do so, and excite his cupidity for money. — So I replied, I hear and obey: to-morrow I will do this, if it be the will of God, whose name be exalted!

Accordingly, when I arose in the morning, I put on the richest of my apparel, mounted the mule with the saddle of gold, and, having gone to the market of the sellers of fodder, inquired for the shop of the Shereef, and found him sitting in his shop. I therefore alighted and saluted him, and seated myself with him. I had with me ten of my black slaves, and memlooks; and the Shereef said, Perhaps thou hast some business with us which we may have the pleasure of performing. So I replied, Yes: I have some business with thee. — And what is it? He asked. I answered, I have come unto thee as a suitor, desiring thy daughter. He replied, Thou hast not wealth nor rank nor descent. And upon this I took forth and presented to him a purse containing a thousand pieces of red gold, saying to him, This is my rank and descent; and he whom may God bless and save hath said, An excellent rank is [that conferred by] wealth. How good also is the saying of the poet! —

Whoso possesseth two dirhems, his lips have learned varieties of speech, which he uttereth:

His brethren draw near and listen to him, and thou seest him haughty among mankind. Were it not for his money, in which he glorieth, thou wouldst find him in a most ignominious state.

When the rich man erreth in speech, they reply, Thou hast spoken truly, and not uttered vanity:

But when the poor man speaketh truly, they reply, Thou hast lied, — and make void what he hath asserted.⁸

Verily money, in every habitation, investeth men with dignity and with comeliness:

It is the tongue for him who would be eloquent, it is the weapon for him who would fight.

And when the Shereef heard these words, and understood the verses, he hung down his head for a while towards the ground; after which, he raised his head, and said to me, If it must be, I desire of thee three thousand pieces of gold besides. So I replied, I hear and obey. I immediately sent one of the memlooks to my house, and he brought me the money that the Shereef had demanded; and when the Shereef saw this come to him, he arose from the shop, and said to his young men, Close it. Then he invited his com-

panions from the market to his house, and, having performed the contract of my marriage to his daughter, said to me, After ten days I will introduce thee to her.

I returned to my house, full of joy, and in privacy informed the ape of that which had happened to me; whereupon he said, Excellently hast thou done. And when the time appointed by the Shereef approached, the ape said to me, I have a want for thee to perform: if thou accomplish it for me, thou shalt obtain of me what thou wilt. — And what is thy want? said I. He answered, At the upper end of the saloon in which thou wilt pay thy first visit to the daughter of the Shereef is a closet, upon the door of which is a ring of brass, and the keys are beneath the ring. Take them, and open the door. Thou wilt find a chest of iron, at the corners of which are four talismanic flags; in the midst is a basin filled with money, and by its side are eleven serpents, and in the basin is tied a white cock with a cleft comb; and there is also a knife by the side of the chest. Take the knife, and kill with it the cock, tear in pieces the flags, and empty the chest; and after that, go forth to the bride. This is what I require of thee. — And I replied, I hear and obey.

I then went to the house of the Shereef, and, entering the saloon, I looked towards the closet which the ape had described to me. And when I was left alone with the bride, I wondered at her beauty and loveliness, and her justness of stature and form; for she was such that the tongue cannot describe her beauty and loveliness. I was exceedingly delighted with her; and when midnight came, and the bride slept, I arose, took the keys, and opened the closet, and, taking the knife, I killed the cock, threw down the flags, and overturned the chest; whereupon the damsel awoke, and saw that the closet was opened, and the cock killed; and she exclaimed, There is no strength nor power but in God, the High, the Great! The Márid hath taken me! — And her words were not ended when the Márid encompassed the house, and snatched away the bride. Upon this, a clamour ensued; and, lo, the Shereef approached, slapping his face, and said, O Aboo-Mohammad, what is this deed that thou hast done unto us? Is this the recompense we receive from thee? I made this talisman in this closet through my fear for my daughter from this accursed wretch; for he was desirous of taking this damsel during a period of six years, and could not do so. But thou shalt no longer remain with us: so go thy way.

I therefore went forth from the house of the Shereef, and, having returned to my own abode, searched for the ape; but I found him not, nor saw any trace of him: so I knew that he was the Márid who had taken my wife, and that he had practised a stratagem against me so that I had acted thus with the talisman and the cock which prevented his taking her. I repented, and tore my clothes in pieces, and slapped my face. No region was wide enough for me; so I went forth immediately, seeking the desert, and stopped not until the evening overtook me; and I knew not whither to go. But while I was absorbed in meditation, lo, two serpents approached me; one, tawny

coloured; and the other, white; and they were contending together. I therefore took up a stone from the ground, and struck with it the tawny serpent, and killed it; for it was oppressing the white one. Then the white serpent departed, and was absent for a while; after which it returned, accompanied by ten other white serpents; and they came to the dead serpent, and tore it in pieces, so that there remained only his head; which having done, they went their way.

Thereupon I laid myself prostrate on my bosom in that place, through weariness; and while I was so lying, meditating upon my case, a being whose voice I heard, but whose form I saw not, uttered these two verses: —

Let destiny run with slackened reins, and pass not the night but with careless mind;
For between the closing of an eye and its opening, God effecteth a change in the state of affairs.

On hearing this, O Prince of the Faithful, I was vehemently affected, and inspired with the utmost trouble of mind; and I heard a voice behind me reciting this couplet: —

O Muslim, whose guide is the Kur-án, rejoice in it; for safety hath come to thee;
And fear not what Satan hath suggested; for we are people whose religion is the true one.

So I said to the person who addressed me, By the Object of thy worship, inform me who thou art! Whereupon the invisible speaker assumed the form of a man, and replied, Fear not; for thy kind conduct hath become known to us, and we are a tribe of the believing Jinn; if then thou hast any want, acquaint us with it, that we may have the pleasure of performing it. I therefore said to him, Verily I have a great want; for I have been afflicted with a heavy calamity. And unto whom hath happened the like of my calamity? — And he said, Perhaps thou art Aboo-Mohammad the Lazy. I replied, Yes. And he said, O Aboo-Mohammad, I am a brother of the white serpent, whose enemy thou killedst. We are four brothers by the same father and mother, and we are all thankful for your kindness. And know that he who was in the form of an ape, and who practised this artifice with thee, is one of the Márids of the Jinn; and had he not employed this stratagem, he had never been able to take the damsel; for of a long time he hath been desirous of taking her, and this talisman prevented him; and had the talisman remained, he could not have obtained access to her. But fear not on account of this affair: we will convey thee to her, and we will slay the Márid; for thy kindness is not lost upon us. —

He then uttered a great cry, with a terrible voice; and, lo, a troop approached him, and he inquired of them respecting the ape; upon which one of them answered, I know his abode. He said, Where is his abode? And he answered, In the City of Brass, upon which the sun riseth not. And he said, O Aboo-Mohammad, take one of our slaves, and he will carry thee on his back, and will instruct thee how thou shalt take the damsel. But

know that the slave is one of the Márids; and when he carrieth thee, mention not the name of God while he beareth thee; for if thou mention it, he will fly from thee, and thou wilt fall and perish. — So I replied, I hear and obey.

I took one of their slaves, and he stooped, and said, Mount. And I mounted. He then soared with me into the sky until he had ascended out of sight of the world; and I saw the stars resembling the firm mountains, and heard the Angels extolling the perfection of God in Heaven. All this while the Márid was conversing with me and amusing me, and diverting me from mentioning God, whose name be exalted! But while I was in this state, lo, a person clad in green garments,⁹ and having long locks of hair, and a resplendent countenance, and in his hand a spear from which sparks flew forth, approached and said to me, O Aboo-Mohammad, say, There is no deity but God: Mohammad is God's Apostle — or I will smite thee with this spear. My heart was already rent in pieces by my abstaining from mentioning God (whose name be exalted!): so I said, There is no deity but God: Mohammad is God's Apostle. And immediately that person smote the Márid with the spear; whereupon he dissolved, and became ashes; and I fell from his back, and continued descending to the earth until I dropped into a roaring sea, agitated with waves.

But, lo, there was a ship, containing five sailors; and when they saw me, they came to me, and took me up into the vessel, and began to speak to me in a language which I knew not. I therefore made a sign to them that I knew not their language. And they proceeded on their voyage until the close of the day, when they cast a net, and caught a large fish, which they broiled; and they gave me to eat. They continued their voyage until they had conveyed me to their city; upon which they took me in to their King, and placed me before him; and I kissed the ground, and he bestowed upon me a dress of honour. Now this King was acquainted with Arabic, and he said, I appoint thee to be one of my guards. And I said to him, What is the name of this city? He answered, Its name is Henád,¹⁰ and it is in the land of China. Then the King delivered me to the Wezeer of the city, commanding him to shew me the city. The inhabitants of this city were originally infidels; in consequence of which, God (whose name be exalted!) had turned them into stones. I amused myself by taking a view of it; and have beheld nowhere a greater abundance of trees and fruits than it possessed.

I resided there for the space of a month, after which I went to a river, and seated myself upon its banks; and while I was sitting, lo, a horseman came and said, Art thou Aboo-Mohammad the Lazy? I answered him, Yes. And he said, Fear not; for thy kind conduct hath become known unto us. So I asked him, Who art thou? And he answered, I am a brother of the serpent, and thou art near unto the place of the damsel to whom thou desirest to obtain access. Then he took off his clothes, and, having clad me with them, said to me, Fear not; for the slave who perished beneath thee was one of our slaves. And after this, the horseman took me up behind him, and

conveyed me to a desert, where he said to me, Alight from behind me, and proceed between these two mountains until thou seest the City of Brass: then stop at a distance from it, and enter it not till I return to thee, and instruct thee how to act. So I replied, I hear and obey. I alighted from behind him, and walked on until I arrived at the city, when I saw that its wall was of brass; and I went round about, hoping to find a gate to it: but I found none. And while I was going round it, lo, the brother of the serpent approached me, and gave me a talismanic sword that would prevent any one from seeing me. He then went his way; and he had been but a short time absent from me when cries rose, and I beheld a number of persons whose eyes were in their breasts; and when they saw me, they said, Who art thou, and what cast thee into this place? So I acquainted them with the occurrence; and they replied, The damsel whom thou hast mentioned is with the Márid in this city, and we know not what he hath done with her; and we are brothers of the serpent. Then they added, Go to that spring, see by what channel the water entereth, and enter thou with it; for it will convey thee into the city.

I therefore did so. I entered with the water into a grotto beneath the earth, and, rising thence, beheld myself in the midst of the city, and found the damsel sitting upon a couch of gold, with a canopy of brocade over her, and round the canopy was a garden containing trees of gold, the fruits of which were of precious jewels, such as rubies and chrysolites, and pearls and coral. And when the damsel saw me, she knew me; and, having saluted me first, she said to me, O my master, who brought thee to this place? So I informed her of the events that had happened; and she replied, Know that this accursed wretch, from the excess of his affection for me, hath acquainted me with that which will injure him and that which will benefit him, and hath informed me that there is in this city a talisman with which, if he desired to destroy all who are in the city, he could destroy them; and whatsoever he should order his 'Efreet to do, they would comply with his command; and that talisman is upon a pillar. — And where, said I, is the pillar? She answered, in such a place. — And what is that talisman? I asked. She answered, It is the figure of an eagle, and upon it is an inscription which I know not. Take it, and place it before thee, and take a censer with fire, and throw into it a little musk, whereupon there will rise from it a smoke which will attract the 'Efreet. If thou do so, they will all present themselves before thee; not one of them will remain absent and they will obey thy command, and do whatsoever thou shalt order them. Arise, therefore, and do that, and may the blessing of God (whose name be exalted!) attend the act. — So I replied, I hear and obey.

I arose, and went to that pillar, and did all that she desired me to do, and the 'Efreet came and presented themselves before me, each of them saying, At thy service, O my master! Whatsoever thou commandest us to do, we will do it. — I therefore said to them, Chain the Márid who brought this damsel from her abode. And they replied, We hear and obey.

They repaired immediately to that Márid, and chained him, making his bonds tight; and returned to me, saying, We have done what thou hast commanded us. And I ordered them to return. I then went back to the damsel, and, having acquainted her with what had happened, said, O my wife, wilt thou go with me? She answered, Yes. And I went forth with her by the subterranean grotto by which I had entered; and we proceeded until we came to the party who had directed me to her; when I said to them, Direct me to a route that shall lead me to my country.

Accordingly they guided me and walked with me to the shore of the sea, and placed us on board a ship; and the wind was favourable, and the ship conveyed us on until we arrived at the city of El-Basrah. And when the damsel entered the house of her father, her family saw her, and rejoiced exceedingly at her return. I then fumigated the eagle with musk, and, lo, the 'Efreet approached me from every quarter, saying, At thy service, and what dost thou desire us to do? And I commanded them to transport all that was in the City of Brass, of money and minerals and jewels, to my house which was in El-Basrah; and they did so. After that, I commanded them to bring the ape; and they brought him in an abject and despicable state; whereupon I said to him, O accursed, why didst thou act perfidiously to me? And I ordered them to put him into a bottle of brass. So they put him into a narrow bottle of brass, and stopped it over him with lead. And I resided with my wife in joy and happiness. I have now, O Prince of the Faithful, of precious treasures, and extraordinary jewels, and abundant wealth, what cannot be expressed by numbers, nor confined by limits; and if thou desire any thing, of wealth or aught else, I will command the Jinn to bring it to thee immediately. All this I have received from the bounty of God, whose name be exalted!

And the Prince of the Faithful wondered at this story extremely. He gave him imperial presents in return for his gift, and treated him with the favour that was suitable to him.¹¹

'ALEE SHÉR AND THE DAMSEL ZUMURRUD: THEIR STRANGE
SEPARATION AND STRANGER REUNION

THERE was, in ancient times, a certain merchant in the land of Khurá-sán,¹ whose name was Mejd-ed-Deen,² and he had great wealth, and black slaves, and memlooks and pages; but he had attained to the age of sixty years, and had not been blessed with a son. After this, however, God (whose name be exalted!) blessed him with a son, and he named him 'Alee Shér.³

When this boy grew up, he became like the full moon; and when he had attained to manhood, and was endowed with every charm, his father fell sick of a fatal disease. So he called his son, and said to him, O my son, the period of death hath drawn near, and I desire to give thee a charge. — And what is it, O my father? said the young man. He answered, I charge thee that thou be not familiar with any one among mankind, and that thou shun what may bring injury and misfortune. Beware of the evil associate; for he is like the blacksmith: if his fire burn thee not, his smoke will annoy thee. How excellent is the saying of the poet! —

There is none in thy time whose friendship thou shouldst covet; nor any intimate who, when fortune is treacherous, will be faithful.

Live then apart, and rely upon no man: I have given thee, in these words, good advice, and sufficient.⁴

And the saying of another: —

Men are as a latent disease: rely not therefore upon them.
Thou wilt find guile and artifice in them if thou examine them.

And that of another: —

Intercourse with men profiteth nothing, unless to pass time in idle conversation.
Then converse with them little, except for the purpose of acquiring knowledge or rectifying an affair.

And the saying of another: —

If a person of sagacity hath tried mankind, I have eaten them, when he hath but tasted;⁵
And I have seen their affection to be nought but deceit, and their religion I have seen to be nought but hypocrisy.

The young man replied, O my father, I hear and obey. Then what next dost thou counsel me to do? — His father answered, Do good when thou art able; persevere in comely conduct towards men, and avail thyself of opportunities to dispense kind actions; for a wish is not always of easy accomplishment; and how good is the saying of the poet! —

It is not at every time and season that acts of beneficence are easily performed.
When thou art able, then, hasten to do them, lest they should become difficult to execute.

And the son replied, I hear and obey. Then what more? — O my son, answered the father, Be mindful of God: He will then be mindful of thee. Guard also thy wealth, and be not prodigal of it; for if thou be prodigal of it, thou wilt become in need of the assistance of the least of mankind: and know that the estimation in which a man is held is according to that which his right hand possesseth. How excellent is the saying of the poet! —

When my wealth becometh little, no friend consorteth with me; but when it increaseth, all men are my friends.
How many enemies for the sake of wealth have borne me company! And how many friends for its loss have become my enemies.

— And what besides? said the young man. His father answered, O my son, consult him who is older than thyself, and hasten not to perform a thing that thou desirest to do: have compassion also upon him who is thine inferior; then he who is thy superior will have compassion upon thee; and oppress not any, lest God give power over thee to one who will oppress thee. How excellent is the saying of the poet! —

Add to thy judgment another's, and ask counsel; for the truth is not concealed from the minds of two.

A man's mind is a mirror, which sheweth him his face; but by means of two mirrors he will see his back.

And that of another: —

Deliberate, and haste not to accomplish thy desire; and be merciful, so shalt thou meet with one merciful:

For there is no hand but God's hand is above it; nor oppressor that shall not meet with an oppressor.

Beware of drinking wine; for it is the chief of every evil: it dispelleth the reason, and bringeth contempt upon the drinker: and how good is the saying of the poet! —

By Allah, wine shall not disturb me while my soul is united with my body, and while words explain my thoughts;

Nor ever will I childishly attach myself to it, nor choose any one as my associate but the sober.

This is my charge to thee, and do thou keep it before thine eyes; and may God supply my place to thee! — Then he fainted, and remained a while silent; after which he recovered his senses, and begged forgiveness of God, pronounced the professions of the faith, and was admitted to the mercy of God, whose name be exalted!

His son wept for him and lamented. He made becoming preparations for his burial; great and small walked in his funeral-procession, the reciters of the Kur-án recited around his bier, and his son omitted not the performance of any honour that was due to the deceased. They then prayed over him and interred him, and inscribed upon his tomb these two verses: —

Thou wast formed of dust, and camest to life, and learnedst eloquence of discourse;
And to dust thou returnedst, and becamest a corpse, as though from the dust thou hadst never issued.

His son 'Alee Shér grieved for him violently, and observed the ceremonies of mourning for him in the manner usual at the death of persons of distinction. He remained mourning for his father until his mother died a short time after him; when he did with the corpse of his mother as he had done with that of his father. And after this, he sat in the shop to sell and buy, and associated with no one of the creatures of God (whose name be exalted!), conforming to the charge of his father.

Thus he continued to do for the space of a year; but after the expiration of the year, the sons of the licentious women obtained access to him by stratagems, and became his companions, so that he inclined with them unto wickedness, and declined from the path of rectitude; he drank wine by cupfuls, and to the beauties morning and evening he repaired; and he said within himself, My father hath amassed for me this wealth, and if I dispose not of it, to whom shall I leave it? By Allah, I will not do but as the poet hath said: —

If during the whole of thy life thou collectest and amassest property,
When wilt thou enjoy the wealth which thou hast thus acquired?

He ceased not to squander his wealth night and day until he had expended the whole of it and was reduced to poverty. Evil was his condition, and disturbed was his mind, and he sold the shop and the dwellings and other possessions; and after that, he sold his clothes, not leaving for himself more than one suit.

Now when intoxication had quitted him and reflection had come, he fell into grief; and he sat one day from dawn until the time of afternoon-prayers without breaking fast; whereupon he said within himself, I will go round to those upon whom I spent my wealth: perhaps one of them will feed me this day. He therefore went round to all of them; but on each occasion of his knocking at the door of one of them, the man denied himself, and hid himself from him; so hunger tortured him. And he went to the market of the mer-

chants, and found there a ring of persons crowding together, and the people flocking thither; upon which he said within himself, What can be the reason of the assembling of these people? By Allah, I will not remove from this place until I have gratified myself with a sight of this ring.— Then advancing to it, he found there a damsel of quinary⁶ stature, of just figure, rosy-cheeked, high-bosomed; she surpassed the people of her age in beauty and loveliness, and in elegance and every charm. The name of this damsel was Zumurrud; ⁷ and when 'Alee Shér beheld her, he wondered at her beauty and loveliness, and said, By Allah, I will not depart until I see to what sum the price of this damsel will amount, and know who will purchase her. So he stood among the merchants, and they imagined that he would buy, as they knew the abundance of wealth that he had inherited from his parents.

The broker, having stationed himself at the head of the damsel, then said, O merchants! O possessors of wealth! who will open the bidding for this damsel, the mistress of moon-like beauties, the precious pearl, Zumurrud the curtain-maker, the object of the seeker's wishes, and the delight of the desirer? Open the bidding; for the opener is not obnoxious to blame or reproach! — And one of the merchants said, Let her be mine for five hundred pieces of gold. Another said, And ten. And a sheykh, named Rasheed-ed-Deen,⁸ who had blue eyes,⁹ and a foul aspect, said, And a hundred. Another then said, And ten. And the sheykh said, For a thousand pieces of gold. And upon this, the tongues of the merchants were tied, and they were silent. The broker therefore consulted the damsel's owner; but he said, I am under an oath that I will not sell her save unto whom she will choose: so consult her. The broker accordingly came to her and said, O mistress of moon-light beauties, this merchant desireth to purchase thee. And she looked at him, and, seeing him to be as we have described, she said to the broker, I will not be sold to a sheykh whom old age hath reduced to a most evil condition. Divinely gifted was he who said,—

I asked her for a kiss, one day; and she beheld my hoariness (but I was possessed of wealth and affluence),

And she turned away from me, saying, Nay: by Him who created mankind out of nothing,

I have no desire for hoary hairs. Shall my mouth while I am living be stuffed with cotton?¹⁰

And when the broker heard her words, he said to her, By Allah, thou art excused, and thy value is ten thousand pieces of gold. Then he informed her owner that she approved not of that sheykh; and he replied, Consult her respecting another. And another man advanced and said, Let her be mine for the sum that the sheykh of whom she approved not offered for her. But the damsel, looking at that man, found that he had a dyed beard; whereupon she said, What is this disgrace, and this dubious conduct, and blackening of hoary hairs! And after expressing great wonder, she recited these verses: —

A spectacle indeed did such-a-one present to me,—a neck, by Allah, to be beaten with shoes!¹¹

O thou who art fascinated by my cheek and my figure, dost thou thus disguise thyself, and care not;

Dyeing disgracefully thy hoary hairs, and concealing them for fraudulent purposes?¹²
Thou goest with one beard and returnest with another, as though thou wert one of the puppetmen.¹³

And the broker, when he heard her verses, said to her, By Allah, thou hast spoken truth. The merchant who had bidden for her asked, What was it that she said? So the broker repeated the verses to him; and he knew that he was in fault, and gave up the idea of purchasing her. Then another merchant advanced and said, Ask her if she will consent to be mine for the sum that thou hast heard. He therefore consulted her for him; and she looked at him, and saw that he was one-eyed, and replied, This man is one-eyed, and the poet hath said of such a person, —

Keep not company with the one-eyed for a single day; but beware of his malignity and falsehood;

For had there been any good in him, God had not caused the blindness in his eye.¹⁴

The broker then [pointing to another] said to her, Wilt thou be sold to that merchant? And she looked at him, and, seeing that he was a short man, with a beard descending to his girdle, she answered, This is he of whom the poet hath said, —

I have a friend with a beard which God hath made to grow to a useless length.
It is like unto one of the nights of winter, long and dark and cold.

The broker therefore said to her, O my mistress, see who among the persons present pleaseth thee, and say which he is, that I may sell thee to him. So she looked at the ring of merchants, and as she examined their physiognomies, one after another, her eye fell upon 'Alee Shér. The sight of him occasioned her a thousand sighs, and her heart became enamoured of him; for he was of surprising loveliness, and more bland than the northern zephyr; and she said, O broker, I will not be sold to any but to this my master, with the comely face and surpassing figure, of whom one of his describers hath thus said: —

They displayed thy lovely face; and then blamed the person who was tempted.
If they had desired to protect me, they had veiled thy beautiful countenance.

None then shall possess me but he; for his cheek is smooth, and the moisture of his mouth is like Selsebeel,¹⁵ a cure for the sick, and his charms perplex the poet and the prose-writer. He is as the poet hath said of him, —

His saliva is like wine; and his breath, like musk; and those his fore-teeth resemble camphor.

Ridwân hath sent him forth from his abode in his fear that the Hooreeyehs might be tempted.¹⁰
Mankind reproach him for his pride; but for pride the full moon is to be excused.

The person with the curling hair, and the rosy cheek, and the enchanting glance, of whom the poet hath said, —

Oft a fawn-like person hath promised me a meeting, and my heart hath been restless and mine eye expectant.
His eyelids assured me of the truth of his promise; but how can they, languishing as they are, fulfil it?

— And when the broker heard the verses that she recited on the charms of 'Alee Shér, he wondered at her eloquence, as well as at the splendour of her beauty. But her owner said to him, Wonder not at her beauty, that putteth to shame the sun of day, nor at her having her memory stored with the elegant effusions of the poets; for she also reciteth the glorious Kur-án according to the seven readings,¹⁷ and relateth the noble traditions as authentically transmitted, and writeth the seven different hands,¹⁸ and knoweth of the sciences what the very learned sage knoweth not, and her hands are better than gold and silver; for she maketh curtains of silk, and selleth them, gaining, by every one, fifty pieces of gold; and she worketh a curtain in eight days.¹⁹ So the broker said, O the good fortune of him in whose house this damsel shall be, and who includeth her among his choice treasures! Her owner then said to him, Sell her to whomsoever she chooseth.

Accordingly the broker returned to 'Alee Shér, and, having kissed his hands, said, O my master, purchase this damsel; for she hath made choice of thee. And he described her to him, telling him what she knew, and said to him, Happy will be thy lot if thou purchase her; for He who is not sparing of his gifts hath bestowed her upon thee. So 'Alee Shér hung down his head for a while towards the ground, laughing at his case, and saying within himself, I am to the present hour without breakfast; but I am ashamed before the merchants to say that I have no money wherewith to purchase her. And the damsel, seeing him hanging down his head, said to the broker, Take me by the hand and lead me to him, that I may display myself to him, and excite his desire to possess me; for I will not be sold to any but him. The broker therefore took her and stationed her before 'Alee Shér, saying to him, What is thy good pleasure, O my master? But he returned him no answer. So the damsel said, O my master, and beloved of my heart, wherefore wilt thou not purchase me? Purchase me for what thou wilt, and I will be a means of good fortune to thee. — And he raised his head towards her, and said, Is a person to be made by force to purchase? Thou art dear at the price of a thousand pieces of gold. — She replied, O my master, purchase me for nine hundred. He said, No. — For eight hundred, she rejoined. He said, No. And she ceased not to abate the price until she said to him, For one hundred pieces of gold. But he said, I have not a hundred complete.

And she laughed, and said to him, How much dost thou want of a hundred? He answered, I have not a hundred nor less than a hundred. By Allah, I possess not either white or red, either a piece of silver or a piece of gold. So see for thyself some other desirous customer. — And when she knew that he had nothing, she said to him, Take my hand, as though thou wouldst examine me in a by-lane. He therefore did so; and she took forth from her pocket a purse containing a thousand pieces of gold, and said to him, Weigh out from it nine hundred as my price, and retain the remaining hundred in thy possession, as it will be of use to us.

So he did as she desired him. He purchased her for nine hundred pieces of gold, and, having paid her price from that purse, repaired with her to the house. And when she arrived there, she found that the house presented plain, clear floors; having neither furniture nor utensils in it. She therefore gave him a thousand pieces of gold, saying to him, Go to the market, and buy for us, with three hundred pieces of gold, furniture and utensils for the house. And he did so. Then she said to him, Buy for us food and beverage with three pieces of gold. And he did this. Next she said to him, Buy for us a piece of silk, as much as will suffice for a curtain, and buy gold and silver thread, and silk thread of seven different colours. And this also he did. She then spread the furniture in the house, and lighted the candles, and sat eating and drinking with him; after which, they embraced each other, and presented the spectacle thus described by the poet: —

Eyes have not beheld a more beautiful sight than that of two lovers side by side,
Embracing each other, in the garments of content, pillowing themselves with wrist
and arm.

When hearts have become united together, the censurers beat upon cold iron.

O thou who reproachest the lovers for their passion, canst thou reform a heart that
is spoiled?

If in thy life one person delight thee, thou hast thy desire; then live with that one.

The love of each became fixed in the heart of the other; and on the following morning the damsel took the curtain, and embroidered it with the coloured silks, and ornamented it with the gold and silver thread. She worked a border to it, with the figures of birds, and represented around it the figures of wild beasts, and there was not a wild beast in the world that she omitted to portray upon it. She continued working upon it for eight days; and when it was finished, she cut it and glazed it, and then gave it to her master, saying to him, Repair with it to the market, and sell it for fifty pieces of gold to a merchant, and beware of selling it to any one passing along the street, because that would be the cause of separation between me and thee; for we have enemies who are not unmindful of us. And he replied, I hear and obey. He repaired with it to the market, and sold it to a merchant as she had desired him; after which he bought another piece of silk, together with the silk thread, and the gold and silver thread, as before, and what they required of food, and having brought these things to her,

gave her the rest of the money. And every eight days she gave him a curtain to sell for fifty pieces of gold.

Thus she continued to do for the space of a whole year. And after the expiration of the year, he went to the market with the curtain as usual, and gave it to the broker; and there met him a Christian, who offered him sixty pieces of gold. He refused to sell it to him; but the Christian ceased not to increase the sum until he offered him a hundred pieces of gold, and he bribed the broker with ten pieces of gold. So the broker returned to 'Alee Shér, informed him of the price that had been offered, and made use of artifice to induce him to sell the curtain to the Christian for that sum, saying to him, O my master, fear not this Christian; for no harm shall befall thee from him. The merchants also arose and urged him. So he sold it to the Christian, though his heart was full of fear, and, having taken the price, returned to the house. But he found the Christian walking behind him; and he said, O Christian, wherefore art thou walking behind me? — O my master, he answered, I have a want to accomplish at the upper end of the street: may God never cause *thee* to have any want! And 'Alee Shér arrived not at his abode without the Christian's overtaking him: so he said to him, O accursed, wherefore dost thou follow me whithersoever I go? The Christian replied, O my master, give me a draught of water, for I am thirsty, and thou wilt receive thy recompense from God, whose name be exalted! 'Alee Shér therefore said within himself, This is a tributary,²⁰ and he hath demanded of me a draught of water: so by Allah I will not disappoint him.

Then he entered the house, and took a mug of water; and his slave-girl Zumurrud, seeing him, said to him, O my beloved, hast thou sold the curtain? He answered, Yes. And she said, To a merchant or a passenger? For my heart is impressed with a presentiment of separation. — He answered, I sold it not but to a merchant. But she said, Acquaint me with the truth of the matter, that I may provide against my case. And wherefore, she added, tookest thou the mug of water? — To give drink to the broker, he answered. And she exclaimed, There is no strength nor power but in God, the High, the Great! — and recited these two verses: —

O thou who seekest separation, act leisurely, and let not the embrace of the beloved deceive thee!

Act leisurely; for the nature of fortune is treacherous, and the end of every union is disjunction.

— He then went forth with the mug, and found the Christian within the passage of the house. So he said, Hast thou come in hither, O dog? How is it that thou enterest my abode without my permission? — O my master, he answered, there is no difference between the door and the passage; and I shall not move from this my place but to go forth; yet thanks are due to thee for bounty and kindness, and liberality and obliging conduct. Then he took the mug of water, and drank what it contained; after which he handed it to 'Alee Shér, who took it, and expected that he would rise: but he rose

not. So 'Alee Shér said to him, Wherefore dost thou not rise and go thy way? The Christian answered, O my lord, be not of those who confer favour and then make it a subject of reproach, nor of those of whom the poet hath said,—

They are gone who, if thou stoodest at the door, would give the most generous aid at thy petition;
And if thou stoodest at the door of any after them, they would reproach thee for a draught of water bestowed on thee.

O my lord, he added, I have drunk; but I desire of thee that thou give me to eat of any thing that is in the house: it will be equal to me if it be a morsel of bread or a biscuit and an onion. — 'Alee Shér replied, Rise, without contention. There is nothing in the house. — But the Christian rejoined, O my lord, if there be nothing in the house, take these hundred pieces of gold, and bring us something from the market, though it be but a single cake of bread, that the bond of bread and salt may be established between me and thee.²¹ So 'Alee Shér said within himself, Verily this Christian is mad: I will therefore take of him the hundred pieces of gold, and bring him something worth two pieces of silver, and laugh at him. And the Christian said to him, O my master, I only desire something that will banish hunger, though it be but a stale cake of bread and an onion; for the best of provision is that which dispelleth hunger; not rich food; and how excellent is the saying of the poet! —

Hunger is banished by a stale cake of bread. Why then are my grief and troubles so great?

Death is most just, since it acteth impartially both to the Khaleefeh and the miserable pauper.

'Alee Shér therefore said to him, Wait here while I lock the saloon and bring thee something from the market. And the Christian replied. I hear and obey. Then 'Alee Shér went away from him, and locked the saloon, putting a padlock upon it; and, taking the key with him, he repaired to the market, bought some dried cheese, and honey and bananas and bread, and brought them to him. And when the Christian saw this, he said, O my lord, this is a great quantity, sufficient for ten men, and I am alone: perhaps then thou wilt eat with me. 'Alee Shér replied, Eat thou alone; for I am satiated. But the Christian rejoined, O my lord, the sages have said, He who eateth not with his guest is baseborn. So when 'Alee Shér heard these words, he sat and ate with him a little; and was about to withdraw his hand, when the Christian took a banana, peeled it, and divided it in two, and put into one half of it some refined benj, mixed with opium, a dram of which would make an elephant to fall down. Then he dipped this half of the banana into the honey, and said to 'Alee Shér, O my lord, by thy religion thou shalt take this. And 'Alee Shér was ashamed to make him

swear falsely: he therefore took it from him, and swallowed it, and scarcely had it settled in his stomach when his head fell before his feet, and he became as though he had been a year asleep.

So when the Christian beheld this, he rose upon his feet, as though he were a bald wolf, or empowered fate; he took with him the key of the saloon, and, leaving 'Alee Shér prostrate, went running to his brother, and acquainted him with what he had done. And the cause of his conduct was this: — The brother of this Christian was the decrepit old man who had desired to purchase Zumurrud for a thousand pieces of gold, and she accepted him not, but lampooned him with verses. He was an infidel in his heart, but a Muslim externally, and he named himself Rasheed-ed-Deen. And when Zumurrud lampooned him, and accepted him not as her master, he complained to his brother, the Christian who employed this stratagem to take her from her master 'Alee Shér, and whose name was Barsoom; and he replied, Grieve not on account of this affair; for I will employ a stratagem to take her without a piece of silver or of gold: — because he was a skilful, crafty, wicked magician. Then he ceased not to devise plots and stratagems until he practised the stratagem which we have described; and having taken the key, he repaired to his brother and acquainted him with what had happened.

Upon this, Rasheed-ed-Deen mounted his mule, took his young men, and repaired with his brother to the house of 'Alee Shér, taking with him also a purse containing a thousand pieces of gold, that, if the Wálee met him, he might give it to him. He opened the saloon, and the men who were with him rushed upon Zumurrud, and took her by force, threatening her with slaughter if she should speak; but the house they left as they found it, taking nothing from it, and they left 'Alee Shér lying in the passage. Then they closed the door upon him, having put the key of the saloon by his side; and the Christian Rasheed-ed-Deen took the damsel to his pavilion, where he put her among his female slaves and concubines, and said to her, O impudent wench, I am the sheykh whom thou wouldst not accept as thy master, and whom thou lampoonedst, and I have taken thee without expending a piece of silver or of gold. She replied, with her eyes filled with tears, God will sufficiently requite thee, O wicked old man, for thy separating me from my master. — O impudent wench! he rejoined, O thou inflamed with love! thou shalt see what torture I will inflict upon thee. By my faith, if thou do not comply with my command, and adopt my religion, I will inflict upon thee varieties of torture! — But she said, If thou cut my flesh in pieces I will not abandon the faith of El-Islám; and perhaps God (whose name be exalted!) will send me speedy relief; for He is able to do whatsoever He willeth; and the wise have said, An evil in the body rather than an evil in religion.

And upon this he called out to the eunuchs and female slaves, saying to them, Throw her down! So they threw her down. And he ceased not to inflict upon her cruel blows, while she called for aid; but she was not aided. Then she abstained from imploring aid, and began to say, God is my suffi-

ciency, and He is indeed sufficient! — until her voice failed, and her groaning became inaudible. And when his heart was satisfied with punishing her, he said to the eunuchs, Drag her by her feet, and throw her into the kitchen, and give her nothing to eat. The accursed wretch then passed that night, and on the following morning he desired that she should be brought, and he repeated the beating; after which he ordered the eunuchs to throw her in her place; and they did so. And when the pain occasioned by the beating became alleviated, she said, There is no deity but God: Mohammad is God's Apostle! God is my sufficiency, and excellent is the Guardian! — Then she implored 'aid of our lord Mohammad,²² may God bless and save him! — Such was her case.

Now as to 'Alee Shér, he continued lying asleep until the following day, when the intoxication occasioned by the benj quitted his head, and he opened his eyes, and called out, saying, O Zumurrud! But no one answered him. He therefore entered the saloon, and found the interior desolate, and the place of visitation distant: so he knew that this event had not happened unto him but through the Christian; and he yearned and wept, and sighed and complained, and recited verses. He repented when repentance was of no avail, weeping, and tearing his clothes; and he took two stones, and went round about the city, beating his bosom with them, and crying, O Zumurrud! The children therefore surrounded him, and said, A madman! A madman! — And every one who knew him wept for him, and said, This is such-a-one. What hath befallen him? — Thus he continued to do until the close of the day: and when the darkness of night came over him, he slept in one of the by-streets until the morning. And he went round about the city again with the stones till evening, when he returned to his saloon to pass the night there.

Then a female neighbour of his, who was an old woman, one of the virtuous, said to him, O my son, may God preserve thee! When becamest thou mad? — And he answered her with these two verses: —

They said, Thou ravest upon the person thou lovest. And I replied, The sweets of life are only for the mad.

Drop the subject of my madness, and bring her upon whom I rave. If she cure my madness, do not blame me.²³

So his neighbour, the old woman, knew that he was a lover separated from his beloved; and she said, There is no strength nor power but in God, the High, the Great! O my son, I desire of thee that thou relate to me the story of thy calamity. Perhaps God may enable me to assist thee to overcome it, with his good pleasure. — He therefore told her all that had befallen him with Barsoom the Christian, the brother of the magician who called himself Rasheed-ed-Deen; and when she knew that, she said to him, O my son, verily thou art excused. Then she poured forth tears, and recited these two verses: —

Sufficient is the torment of lovers in this world. By Allah, Hell shall not torment them after it!

For they have perished of their passion, and chastely concealed it: and the truth of this the tradition attesteth.²⁴

And after she had finished these verses, she said to him, O my son, arise now, and buy a crate, like the crates used by the goldsmiths, and buy bracelets and seal-rings and ear-rings, and other ornaments suited to women; and be not sparing of money. Put all those things into the crate; then bring the crate, and I will put it on my head, as a female broker, and I will go about and search for her in the houses until I obtain tidings of her, if it be the will of God, whose name be exalted!

'Alee Shér rejoiced at her words, and kissed her hands. He then went quickly, and brought her what she desired; and when the things were made ready for her, she arose and attired herself in a patched gown, put over her head a honey-coloured izár, and, taking in her hand a walking-staff, bore the crate about through the by-lanes and to the houses, and ceased not to go about from place to place, and from quarter to quarter, and from by-street to by-street, until God (whose name be exalted!) guided her to the pavilion of the accursed Rasheed-ed-Deen the Christian, within which she heard a groaning. So she knocked at the door; whereupon a slave-girl came down and opened to her the door, and saluted her. And the old woman said to her, I have with me these trifles for sale. Is there among you any one who will buy aught of them? — The girl answered her, Yes: — and she took her into the house, and seated her. The female slaves then seated themselves around her, and each of them took something from her; and the old woman began to address them with courtesy, and to make the prices of the goods easy to them; so that they were delighted with her, on account of her kindness, and the gentleness of her speech. Meanwhile, she looked around narrowly at the different quarters of the place, to discover the female whose groaning she had heard, and her eye fell upon her; so she treated the female slaves with additional favour and kindness; and, looking at the damsel whom she had heard groaning, she found her to be Zumurrud, laid prostrate. She recognised her, and wept, and said to the female slaves, O my children, wherefore is this damsel in this condition?

And they related to her the whole story, adding, This affair is not of our choice; but our master commanded us to do thus; and he is now on a journey. And she said, O my children, I desire of you a favour, which is, that ye loose this poor damsel from her bonds, and leave her so until ye know of the return of your master, when ye shall bind her again as she was; and ye will gain a recompense from the Lord of all creatures, They replied, We hear and obey. And they loosed her and fed her and gave her to drink. The old woman then said, Would that my leg had broken and that I had not entered your abode! And after that, she went to Zumurrud, and said to her, O my daughter, God preserve thee! God will dispel from thee thine affliction. — And she told her that she had come from her master 'Alee Shér,

and made an agreement with her, that she (Zumurrud) should, in the following night, listen for a sound; saying, Thy master will come to thee and stand by the mastabah of the pavilion, and will whistle to thee; and when thou hearest him, do thou whistle to him, and let thyself down to him by a rope, and he will take thee and go. So the damsel thanked her for this.

The old woman then went forth, and, returning to 'Alee Shér, informed him of what she had done, and said to him, Repair this next night, at midnight, to such a quarter; for the house of the accursed is there, and its appearance is of such and such a description. Station thyself beneath his pavilion, and whistle: she will thereupon let herself down to thee, and do thou take her and depart whither thou wilt. He therefore thanked her for this; and having waited till the night became dark, and the appointed time arrived, he went to that quarter which she had described to him, where he saw the pavilion, and he knew it. And he seated himself upon a mastabah beneath it; but sleep overcame him, and he slept. — Glory be to Him who sleepeth not! — For a long time he had not slept, from the ecstasy of his passion: so he became like one intoxicated.

And while he was asleep, lo, a certain robber came forth that night, and went about the skirts of the city, to steal something; and destiny cast him beneath the pavilion of that Christian. So he went around it; but found no way of ascending and entering it; and he continued walking round it until he came to the mastabah, when he beheld 'Alee Shér asleep. And he took his turban; and when he had done so, immediately Zumurrud looked forth, and, seeing him standing in the dark, imagined him to be her master. She therefore whistled to him, and the robber whistled to her; and she let herself down to him by the rope, having with her a pair of saddle-bags full of gold. So when the robber saw this, he said within himself, This is no other than a wonderful thing, occasioned by an extraordinary cause. He then took up the saddle-bags, and took Zumurrud upon his shoulders, and went away with both like the blinding lightning; whereupon the damsel said to him, The old woman told me that thou wast infirm on my account; but lo, thou art stronger than the horse. And he returned her no answer.

So she felt his face, and found that his beard was like the broom of the public bath; ²⁵ as though he were a hog that had swallowed feathers, and their down had come forth from his throat. And she was terrified at him, and said to him, What art thou? ²⁶ He answered her, O wench, I am the sharper Jawán the Kurdee, ²⁷ of the gang of Ahmad Ed-Denef: we are forty sharpeners, all of whom will this night receive thee as their slave. And when she heard his words, she wept, and slapped her face, knowing that fate had overcome her, and that she had no resource but that of resignation to the will of God, whose name be exalted! She therefore endured with patience, and committed herself to the disposal of God (whose name be exalted!), and said There is no deity but God! Each time that we are delivered from anxiety we fall into greater anxiety!

Now the cause of Jawán's coming to the place above mentioned was

this: — He had said to Ahmad Ed-Denef, O sharper, I entered this place before the present time, and know a cavern without the town, affording room for forty persons; and I desire to go before you to it, and to place my mother in that cavern. Then I will return to the city, and steal from it something for your luck, and keep it for you until ye come; so your entertainment on that day shall be of my supplying. — And Ahmad Ed-Denef replied, Do what thou desirest. Accordingly he went before them to that place, and put his mother in the cavern; and when he went forth from it, he found a trooper lying asleep, with a horse tethered by him: so he slaughtered him, and took his clothes, and his horse and arms, and hid them in the cavern with his mother, tethering the horse there. He then returned to the city, and walked on till he came to the pavilion of the Christian, where he did what we have described.

He ran on with the damsel without stopping until he deposited her with his mother, to whom he said, Take care of her till I return to thee in the morning. And having said this, he departed. So Zumurrud said within herself, Why am I thus careless about liberating myself by some stratagem? Wherefore should I wait until these forty men arrive? — Then she looked toward the old woman, the mother of Jawán the Kurdee, and said to her, O my aunt, wilt thou not arise and go with me without the cavern, that I may dress thy hair in the sun? — Yea, by Allah, O my daughter, answered the old woman; for of a long time I have been far from the public bath; these hogs incessantly taking me about from place to place. So Zumurrud went forth with her, and continued the operation until the old woman fell asleep; whereupon Zumurrud arose, and clad herself in the clothes of the trooper whom Jawán the Kurdee had killed, and, having bound his sword at her waist, and put on his turban, so that she appeared like a man, mounted the horse, and took the saddle-bags full of gold with her, saying, O kind Protector, protect me, I conjure Thee by the dignity of Mohammad; God bless and save him! Then she said within herself, If I go to the city, perhaps some one of the family of the trooper may see me; and no good will happen unto me. So she refrained from entering the city, and proceeded over the bare desert, with the saddle-bags and the horse, eating of the herbs of the earth, and feeding the horse of the same, and drinking and giving him to drink of the waters of the rivers, for the space of ten days.

And on the eleventh day, she approached a pleasant and secure city, established in prosperity: the winter had departed from it with its cold, and the spring had come with its flowers and its roses; its flowers were gay and charming to the sight, its rivers were flowing, and its birds were warbling. Now when she came to this city, and approached its gate, she found there the troops and the emeers and the chiefs of its inhabitants; and she wondered when she saw them thus collected, and said within herself, The people of this city are all assembled at its gate, and there must be some cause for this. She then proceeded towards them; and when she drew near to them, the troops hastened forward to meet her and, having alighted, kissed the

ground before her, and said, God aid thee, O our lord the Sultán! The great officers arranged themselves in ranks before her, and the troops ranged the people in order, and exclaimed, God aid thee, and make thine arrival a blessing to the Muslims, O Sultán of all creatures! God establish thee, O King of the age, and incomparable one of the age and time! — So Zumurrud said to them, What is your story, O ye people of this city? The chamberlain answered, Verily He who is not sparing of his benefits hath bestowed favour upon thee, and made thee Sultán over this city, and ruler over the necks of all whom it containeth. Know that it is the custom of the inhabitants of this city, when their King dieth, and hath left no son, for the troops to go forth without the city, and to remain three days; and whatsoever man arriveth by the way by which thou hast come, they make him Sultán over them. And praise be to God who hath directed unto us a man of the sons of the Turks, of comely countenance; for had one of less consideration than thyself come unto us, he had been Sultán.

Now Zumurrud was a person of judgment in all her actions; so she said, Think me not one of the common people among the Turks: nay, I am of the sons of the great; but I was incensed against my family, and went forth from them and left them; and look ye at this pair of saddle-bags full of gold that I have brought beneath me, to give alms out of it to the poor and needy all the way. And on hearing this, they prayed for her, and were extremely rejoiced at her arrival; and she was also pleased with them. She then said within herself, Since I have attained to this, perhaps God will unite me with my master in this place; for He is able to do whatsoever He willeth. And she proceeded, accompanied by the troops, until they entered the city, when the troops alighted and walked before her till they had conducted her into the palace. She there alighted, and the emeers and grandees conveyed her with their hands beneath her arm-pits, and seated her upon the throne. Then all of them kissed the ground before her. And when she was seated on the throne, she gave orders to open the treasuries; and they were opened; and she bestowed presents upon all the troops; whereupon they offered up prayers for the continuance of her reign; and the people, and all the inhabitants of the provinces, acknowledged her authority.

She remained thus for some time, commanding and forbidding, and the hearts of the people were impressed with exceeding respect for her, on account of her generosity, and her abstinence from what is forbidden. She remitted the custom-taxes, liberated the persons confined in the prisons, and redressed the grievances of her subjects; so that all the people loved her. But whenever she thought upon her master, she wept, and supplicated God to effect her union with him. And thinking upon him one night, and upon her days that had passed, she poured forth tears, and recited these two verses: —

My desire for thee, though protracted, is fresh; and the tears have wounded my eye,
and increase.
When I weep, I weep from the pain of ardent love; for separation, to the lover, is a
fierce affliction.

And when she had ended these verses, she wiped away her tears, and went up into the pavilion. Then she entered the Hareem, and assigned separate apartments for the female slaves and concubines, appointing them allowances and supplies, and asserted that she desired to remain in a place alone, for the purpose of assiduously employing herself in devotion; and she betook herself to fasting and praying, so that the emeers said, Verily this Sultán is of exceeding piety. She retained of the eunuchs only two lads to serve her.

For a year she sat upon the throne of her kingdom, and heard no tidings of her master, nor discovered any trace of him. And upon this she was disquieted, and, her disquietude becoming excessive, she summoned the wezeers and chamberlains, and commanded them to bring to her the geometricians and builders, and gave orders that they should make for her, beneath the palace, a horse-course a league in length and a league in breadth. So they did as she commanded them in the shortest time, and the horse-course was agreeable to her desire. And when it was finished, she descended into it. A great pavilion was pitched for her in it, chairs were arranged for the emeers, and she gave orders to spread in that horse-course a long table covered with all kinds of rich viands; and they did as she commanded. Then she ordered the lords of the empire to eat; and they ate; after which she said to the emeers, I desire, when the new month commenceth, that ye do thus, and proclaim in the city, that no one shall open his shop, but that all the people shall come and eat of the King's banquet; and that whosoever of them acteth contrary to this order shall be hanged at the door of his house.²⁸

So when the new month commenced, they did as she commanded them; and they continued to observe this custom until the commencement of the first month of the second year; when Zumurrud descended into the horse-course, and the crier proclaimed, O all ye companies of men, whosoever openeth his shop or his magazine or his house shall be hanged immediately at the door of his abode: for it is incumbent on you that ye all come to eat of the King's banquet! And when the proclamation was ended, the table having been prepared, the people came in companies, and she ordered them to seat themselves at the table, to eat until they were satisfied, of all the dishes. Accordingly, they sat and ate as she had commanded them, while she sat upon the throne of her kingdom looking at them; and every one at the table said within himself, The King is looking at none but me. They continued eating, and the emeers said to the people, Eat ye, and be not ashamed; for the King liketh your doing so. They therefore ate until they were satisfied, and departed praying for the King; and some of them said to others, In our lives we have not seen a Sultán that loveth the poor like this Sultán. They prayed for length of life for her; and she returned to her palace, full of joy at the plan which she had devised, and said within herself, If it be the will of God (whose name be exalted!), by this means I shall obtain tidings of my master, 'Alee Shér.

And when the second month commenced, she did the same, as usual.

They prepared the table, and Zumurrud descended, and seated herself upon her throne, and ordered the people to sit and eat. And while she was sitting at the head of the table, and the people were seating themselves at it, company after company, and person after person, her eye fell upon Barsoom the Christian, who had bought the curtain of her master; and she knew him, and said, This is the commencement of the dispelling of my affliction, and the attainment of my desire. Then Barsoom advanced, and seated himself among the people to eat; and he looked at a dish of rice sweetened with sugar sprinkled over it; but it was far from him; so he pressed towards it, and, stretching forth his hand to it, reached it and put it before him. Upon this, a man by his side said to him, Why dost thou not eat of that which is before thee? Is not this a disgrace to thee? How is it that thou stretchest forth thy hand to a thing that is distant from thee? Art thou not ashamed? — But Barsoom replied, I will eat of none but it. So the man rejoined, Eat: may God not give thee enjoyment in it! And a man who was a hashshásh²⁹ said, Let him eat of it, that I too may eat with him. The man before mentioned, however, said to him, O most ill-omened of hashsháshes, this is not your food, but it is the food of the emeers; therefore leave it that it may return to those to whom it belongeth, that they may eat it.

But Barsoom disobeyed him: he took from it a mouthful, and put it into his mouth, and was about to take the second, when Zumurrud, observing him, called out to certain of the soldiers, and said to them, Bring this man before whom is the dish of sweet rice, and let him not eat the mouthful that is in his hand; but throw it down from his hand. So four of the soldiers came to him and dragged him along upon his face, after they had thrown down the mouthful from his hand; and they stationed him before Zumurrud. Upon this, the people refrained from eating; one of them saying to another, By Allah, he was unjust; for he would not eat of the food suited to persons of his own class. Another said, I was content with this kishk³⁰ that is before me. And the hashshásh said, Praise be to God, who prevented my eating aught of this dish of sweet rice; for I was waiting for it to stop before him and for him to enjoy it, when I would have eaten with him; but what we have witnessed befell him. And the people said, one to another, Wait that we may see what will happen to him.

Now when they brought him before the Queen Zumurrud, she said to him, Wo to thee, O blue-eyed! What is thy name, and what is the reason of thy coming to our country? — And the accursed refused to give his true name, and, having a white turban,³¹ he answered, O King, my name is 'Alee, and my business is that of a weaver, and I have come to this city for the sake of traffic. Zumurrud said, Bring ye to me a geomantic tablet, and a pen of brass. And they brought her what she demanded immediately; and she took the geomantic tablet and the pen, and performed an operation of geomancy, designing with the pen a figure like that of an ape; after which she raised her head, and looked attentively at Barsoom for a long time, and said to him, O dog, how is it that thou liest unto Kings? Art thou not a

Christian, and is not thy name Barsoom, and hast thou not come to search for something? Tell me then the truth, or, by the Glory of the Deity, I will strike off thy head! — And the Christian was agitated; and the emeers and others who were present said, This King is acquainted with geomancy. Extolled be the perfection of Him who hath endowed him with this knowledge! — Then she called out to the Christian, saying to him, Tell me the truth, or I destroy thee! And the Christian replied, Pardon, O King of the age! Thou art right in thy geomantic divination; for the most remote ³² is a Christian. So the emeers and others who were present wondered at the King's exactness in discovering the truth by geomancy, saying, Verily this King is an astrologer of whom there is not the like in the world!

The Queen then ordered that the Christian should be flayed, that his skin should be stuffed with straw, and hung over the gate of the horse-course, and that a pit should be dug without the city, and his flesh and his bones should be burnt in it, and dirt and filth thrown upon his ashes. They replied, We hear and obey: and did all that she had commanded them. And when the people saw what had befallen the Christian, they said, His recompense was that which hath befallen him; and what an unlucky mouthful was that unto him! One of them said, Divorcement shall be incumbent on the remote [if I break this vow]: in my life henceforth I will never eat of sweet rice! ³³ And the hashshásh said, Praise be to God who hath saved me from that which hath befallen this man, by his preserving me from eating that rice! Then all the people went forth; and they had become prohibited from sitting opposite to the sweet rice, in the place of that Christian.

Again, when the third month commenced, they spread the table as usual, and covered it with the dishes, and the Queen Zumurrud sat upon the throne, the troops standing in the customary manner, but fearing her awful power. The people of the city then entered as they were wont, and went around the table, looking for the place of the dish of rice; and one of them said to another, O hájj ³⁴ Khalaf! The other replied, At thy service, O hájj Khálid! And the former said, Avoid the dish of sweet rice, and beware of eating of it; for if thou eat of it thou wilt be hanged. Then they seated themselves around the table to eat; and while they were eating, and the Queen Zumurrud was sitting on the throne, a glance of her eye fell upon a man entering with a hurried pace from the gate of the horse-course, and, looking attentively at him, she found that he was Jawán the Kurdee, the robber who murdered the trooper: and the cause of his coming was this: — He had left his mother, and gone to his companions, and said to them, I obtained yesterday excellent booty: I murdered a trooper, and took his horse; and there fell to my lot the same night a pair of saddle-bags full of gold, and a damsel whose value is greater than the gold in the saddle-bags; and I have put all this booty in the cavern, with my mother. So they rejoiced at this, and repaired to the cavern at the close of the day.

Jawán the Kurdee entered before them, and they followed him; and he desired to bring to them the things of which he had told them; but he found

the place desolate. He therefore inquired of his mother the truth of the matter, and she acquainted him with all that had happened; on hearing which, he bit his hands in repentance,³⁵ and said, By Allah, I will search about for this impudent wench, and take her from the place in which she is, though she be within the shell of a pistachio-nut, and I will satisfy my malice upon her! Accordingly, he went forth to search for her, and ceased not to go about the surrounding districts until he came to the city of the Queen Zumurrud. And when he entered the city, he found no man in it: he therefore inquired of some of the women who were looking out from the windows,³⁶ and they informed him that on the first day of every month the Sultán made a banquet, and the people went and ate of it; and they directed him to the horse-course in which the table was spread.

So he came hurrying on, and, not finding a vacant place in which to seat himself except one opposite the dish above mentioned, he seated himself there, and, as the dish was before him, stretched forth his hand to it. Upon this, the people called to him, saying, O our brother, what dost thou desire to do? He answered, I desire to eat of this dish until I am satiated. And one of them said to him, If thou eat of it thou wilt be hanged. But he replied, Be silent, and utter not these words. Then he stretched forth his hand to the dish, and drew it before him. The hashshásh before mentioned was sitting by his side, and when he saw Jawán draw the dish before him, he fled from his place; the effect of the hasheesheh³⁷ instantly passed away from his head, and he seated himself afar off, saying, I have nothing to do with this dish. Jawán the Kurdee stretched forth his hand to the dish, and it resembled the foot of a raven; and he ladled the rice with it, and took it forth resembling the foot of a camel.³⁸ Then he compressed the handful into the form of a ball, so that it was like a great orange; he threw it rapidly into his mouth, and it descended into his throat, making a noise like thunder; and the bottom of the dish appeared in the place from which it was taken.

So a man by his side said to him, Praise be to God, who hath not made me to be a dish of meat before thee; for thou hast exhausted the dish by a single mouthful! And the hashshásh said, Let him eat; for I imagine that I behold in him the figure of the hanged. Then looking towards him, he said to him, Eat; may God not give thee enjoyment! And Jawán stretched forth his hand to take the second mouthful, and was about to press it into the form of a ball like the first mouthful, when the Queen called to some of the soldiers, saying to them, Bring that man quickly, and suffer him not to eat the mouthful that is in his hand.

The soldiers therefore ran to him, while he was bending his head over the dish, and they seized him and took him and placed him before the Queen Zumurrud. Upon this, the people exulted over him, saying, one to another, Verily he deserveth it; for we gave him good advice, and he would not follow it. This place is predestined to occasion the slaughter of him who sitteth in it, and that rice is unfortunate to every one who eateth of it. —

Then the Queen Zumurrud said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming to our city? — O our lord the Sultán, he answered, my name is 'Osmán, and my occupation is that of a gardener, and the reason of my coming to this city is, that I am going about searching for a thing that I have lost. And the Queen said, Bring me the geomantic tablet. So they placed it before her; and she took the pen, and, having performed an operation of geomancy, meditated upon it a while; after which she raised her head, and said to him, Wo to thee, O wicked wretch! How is it that thou liest unto Kings? This geomantic experiment informeth me that thy name is Jawán the Kurdee, and thine occupation is that of a robber, that thou takest the property of men by iniquitous means, and slayest the soul that God hath forbidden to be slain unless for a just cause. — Then she called out to him and said, O hog, tell me thy true story, or I will cut off thy head! And when he heard her words, his complexion became sallow, and his teeth appeared, and, imagining that if he spoke the truth he would save himself, he replied, Thou hast spoken truth, O King; but I vow repentance unto thee from this time, and return unto God whose name be exalted! The Queen, however, said to him, It is not lawful unto me to leave a viper in the path of the Muslims. And she said to some of her attendants, Take him and flay him, and do unto him as ye did unto the like of him last month. So they did as she commanded them. And when the hashshásh saw the soldiers seize that man, he turned his back to the dish of rice, and said, Verily, to present my face unto thee is unlawful! And as soon as they had finished eating, they dispersed, and went to their abodes: the Queen also went up into her palace, and gave permission to the mem-looks to disperse.

And when the fourth month commenced, they descended into the horse-course as usual, and made ready the banquet, and the people sat waiting for permission. The Queen then approached, and sat upon the throne, looking at them; and she observed that the place opposite the dish of rice, affording room for four persons, was vacant; whereat she wondered. And while she was looking about, she beheld a man entering from the gate of the horse-course, with a quick pace, and he ceased not to hurry on until he stopped over the table, where he found no place vacant but that opposite the dish of rice. So he seated himself there; and she looked at him attentively, and found that he was the Christian who had named himself Rasheed-Deen; whereupon she said within herself, How fortunate is this repast, by which this infidel hath been ensnared! — Now the cause of his coming was wonderful; and it was this. When he returned from his journey, the people of his house informed him that Zumurrud was lost, together with a pair of saddle-bags full of money; on hearing which, he rent his clothes, and slapped his face, and plucked his beard. Then he sent his brother Barsoom to search for her through the surrounding districts; and when he was tired of waiting for news of him, he went forth himself to search through the provinces for his brother and Zumurrud, and destiny impelled him to Zumurrud's city.

He entered that city on the first day of the month, and when he walked along its great thoroughfare-streets, he found them desolate, and saw the shops closed, and the women at the windows; so he inquired of some of them respecting this circumstance, and they told him that the King made a banquet for all the people on the first of every month, and all ate of it; none being able to sit in his house or in his shop; and they directed him to the horse-course.

On his entering the horse-course, he found the people crowding around the food, and found no place vacant except that opposite the well-known dish of rice. So he seated himself in it, and stretched forth his hand to eat of that dish; whereupon the Queen called to some of the soldiers, saying, Bring ye him who hath seated himself opposite the dish of rice. And they knew him from the former occurrences of the same kind, and seized him, and stationed him before the Queen Zumurrud, who said to him, Wo to thee! What is thy name, and what is thine occupation, and what is the reason of thy coming into our city? — He answered, O King of the age, my name is Rustum,³⁹ and I have no occupation, for I am a poor darweesh. And she said to her attendants, Bring me the geomantic tablet, and the pen of brass.

So they brought her what she demanded as usual: and she took the pen, and made some marks with it upon the tablet, and remained a while contemplating it: then raising her head and looking towards him, she said, O dog, how is it that thou liest unto the Kings? Thy name is Rasheed-ed-Deen the Christian, and thine occupation is, to practise stratagems against the female slaves of the Muslims, and to take them; and thou art a Muslim externally, but in heart a Christian. Declare then the truth; for if thou do not, I will strike off thy head. — And he hesitated to reply; but afterwards said, Thou hast spoken truth, O King of the age. So she gave orders that he should be stretched upon the ground, and receive upon each foot a hundred lashes, and upon his body a thousand lashes; and after that, that he should be flayed, and his skin stuffed with hards of flax; then, that a pit should be dug without the city, and his body be burnt in it, and dirt and filth thrown upon his ashes. And they did as she commanded them.

After this, she gave leave to the people to eat, and when they had finished, and gone their ways, the Queen Zumurrud went up into her palace, and said, Praise be to God who hath appeased my heart by the punishment of those who wronged me! And she thanked the Creator of the earth and the heavens. Then her master 'Alee Shér occurred to her mind, and she shed copious tears; after which, returning to her reason, she said within herself, Perhaps God, who hath given me power over mine enemies, may grant me the return of my beloved. She begged forgiveness of God (to whom be ascribed might and glory!), and said, Perhaps God will soon reunite me with my beloved 'Alee Shér; for He is able to do whatsoever He'willeth, and is gracious unto his servants, and acquainted with their states. She praised God again, continued her prayers for forgiveness, and resigned herself to

the course of destiny, assured that everything which hath a beginning must come to an end; and recited the saying of the poet: —

Endure thy state with an easy mind; for in the hand of God are the destinies of things;
And what is forbidden will not happen unto thee, nor will that which is appointed fail
to befall thee.

She continued for the whole of that month occupying herself by day in judging the people, and commanding and forbidding, and by night weeping and lamenting for the separation of her beloved 'Alee Shér; and when the next month commenced, she gave orders to spread the table in the horse-course as usual, and sat at the head of the people. They were waiting for her permission to eat, and the place before the dish of 'rice was vacant; and as she sat at the head of the table, she kept her eye fixed upon the gate of the horse-course, to see every one who entered it. And she said within herself, O Thou who restoredst Yoosuf to Yaakoob, and removedst the affliction from Eiyooob, favour me by the restoration of my master, 'Alee Shér, by thy power and greatness; for Thou art able to accomplish every thing! O Lord of all creatures! O Guide of those who go astray! O Hearer of cries! O Answerer of prayers! Hear my prayer, O Lord of all creatures!

And her supplication was not ended when there entered from the gate of the horse-course a person whose figure was like a branch of the Oriental willow; but he was of emaciated frame, and sallowness appeared in his countenance: he was the handsomest of young men, perfect in judgment and in polite accomplishments. When he entered, he found no place vacant but that which was before the dish of rice: he therefore sat in that place; and when Zumurrud beheld him, her heart palpitated. She looked at him with a scrutinizing glance, and it was evident to her that he was her master 'Alee Shér, and she was inclined to cry aloud for joy; but she stilled her mind, fearing to disgrace herself among the people: her bowels were moved with compassion, and her heart throbbed; yet she concealed what she felt. — And the cause of 'Alee Shér's coming was this: —

When he lay asleep upon the mastabah, and Zumurrud descended, and Jawán the Kurdee took her, he awoke afterwards, and found himself with uncovered head; so he knew that some man had come upon him wrongfully, and taken his turban while he was asleep. He uttered the sentence which preserveth the person who pronounceth it from being confounded; that is, Verily to God we belong, and verily unto Him we return! Then he went back to the old woman who had acquainted him with the situation of Zumurrud, and knocked at her door; whereupon she came forth to him; and he wept before her until he fell down in a fit. And when he recovered he informed her of all that had befallen him; on hearing which, she blamed him, and severely reproved him for that which he had done, and said to him, Verily thy calamity and misfortune have arisen from thyself. She ceased not to blame him until blood ran from his nostrils, and he fell down again

in a fit; and on his recovering from his fit he beheld the old woman weeping on his account, pouring forth tears, and in a state of anguish; and he recited these two verses: —

How bitter unto lovers is separation, and how sweet unto them is union!
May God unite every separated lover, and preserve me, for I am of their number! ⁴⁰

The old woman mourned for him, and said to him, Sit here while I ascertain the news for thee, and I will return quickly. And he replied, I hear and obey. Then she left him and went away, and was absent from him until midday, when she returned to him, and said, O 'Alee, I imagine nothing but that thou wilt die in thy grief; for thou wilt not again see thy beloved save on the Sirát; ⁴¹ for the people of the pavilion, when they arose in the morning, found the window that overlooketh the garden displaced, and Zumurrud lost, and with her a pair of saddle-bags full of money belonging to the Christian; and when I arrived there, I found the Wálee standing at the door of the pavilion, together with his officers; and there is no strength nor power but in God, the High, the Great! — Now when 'Alee Shér heard these words from her, the light before his face became converted into darkness; he despaired of life, and made sure of death, and ceased not to weep until again he fell down in a fit; and after he recovered from his fit, love and separation so afflicted him that he was attacked by a severe sickness, and was confined to his house. The old woman, however, continued to bring the physicians to him, and to give him beverages, and make pottages for him, during the space of a whole year, until his soul returned to him. And when the second year commenced, the old woman said to him, O my son, this sadness and grief that thou sufferest will not restore to thee thy beloved: arise then, brace up thy nerves, and search for her through the surrounding districts; perhaps thou mayest meet with tidings of her. And she ceased not to encourage him and to strengthen his mind until she cheered him; and she conducted him into the bath, gave him wine to drink, and fed him with fowls. Thus she did every day for the space of a month, till he gained strength, and set forth on his journey, and he ceased not to travel until he arrived at the city of Zumurrud.

Having entered the horse-course, he seated himself at the table, and stretched forth his hand to eat; and upon this, the people grieved for him, and said to him, O young man, eat not of this dish; for affliction will befall him who eateth of it. But he replied, Suffer me to eat of it, and let them do unto me what they desire: perhaps I may be relieved from this wearying life. Then he ate the first morsel; and Zumurrud desired to have him brought before her; but it occurred to her mind that he might be hungry: so she said within herself, It is proper that I suffer him to eat until he satisfy himself. He therefore continued eating; and the people were confounded at his case, looking to see what would happen unto him. And when he had eaten and satisfied himself, she said to certain of the eunuchs, Go to that young man who eateth of the rice, and bring him courteously, and say

to him, Answer the summons of the King, to reply to a little question. So they said, We hear and obey: — and they went to him, and, standing over his head, said to him, O our master, have the goodness to answer the summons of the King, and let thy heart be dilated. He replied, I hear and obey: — and he went with the eunuchs; while the people said, one to another, There is no strength nor power but in God, the High, the Great! What will the King do with him? — But some of them said, He will do nought but good with him; for if he meant to do him harm, he had not suffered him to eat until he was satisfied.

And when he stood before Zumurrud, he saluted, and kissed the ground before her; and she returned his salutation, receiving him with honour, and said to him, What is thy name, and what is thine occupation, and what is the reason of thy coming unto this city? So he answered her, O King, my name is 'Alee Shér, I am of the sons of the merchants, and my country is Khurásán, and the reason of my coming unto this city is to search for a slave-girl whom I have lost: she was dearer to me than my hearing and my sight, and my soul hath been devoted to her ever since I lost her. This is my story. — Then he wept until he fainted; whereupon she gave orders to sprinkle some rose-water upon his face; and they did so until he recovered, when the Queen said, Bring to me the geomantic tablet, and the pen of brass. They therefore brought them; and she took the pen, and, having performed an operation of geomancy, considered it a while, after which she said to him, Thou hast spoken truly. God will unite thee with her soon: so be not uneasy. — She then ordered the chamberlain to take him to the bath, and to attire him in a handsome suit of the apparel of Kings, to mount him upon one of the most excellent of her horses, and after that, to bring him to the palace at the close of the day. The chamberlain replied, I hear and obey: — and led him away from before her, and departed. And the people said, one to another, Wherefore hath the King treated the young man with this courtesy? One said, Did I not tell you that he would do him no harm? for his appearance is comely; and from the King's waiting until he had satisfied himself, I knew that. — And every one of them said something. Then the people dispersed, and went their ways.

Zumurrud scarcely believed that the night was approaching when she should be alone with the beloved of her heart; and as soon as the night came, she entered her chamber, and sent to her beloved 'Alee Shér. And when they brought him, he kissed the ground before her, and prayed for her; and she said within herself, I must jest with him a while, without making myself known to him. So she said, O 'Alee, hast thou gone to the bath? He answered, Yes, O my lord. And she said, Arise, eat of this fowl and meat, and drink of this sherbet of sugar, and wine; for thou art tired; and after that, come hither. He replied, I hear and obey: — and he did as she commanded him; and when he had finished eating and drinking, she said to him, Come up unto me, and rub my feet.⁴² He therefore began to rub her feet and her legs, and found them softer than silk. And after she had continued

a while jesting with him, she said, O my master, hath all this happened, and dost thou not know me? He asked, And who art thou, O King? And she answered, I am thy slave-girl Zumurrud. So when he knew this, he kissed her, and embraced her, throwing himself upon her like the lion upon the sheep.

And on the following morning Zumurrud sent to all the troops, and the lords of the empire, and summoned them, and said to them, I desire to journey to the city of this man. Choose for you therefore a viceroy to exercise authority among you until I return to you. — And they replied, We hear and obey. She then betook herself to preparing the necessaries for the journey, as food and money and other supplies, and rarities, and camels, and mules, and set forth from the city; and she continued her journey with him until she arrived at the city of 'Alee Shér, when he entered his abode, and gave gifts and alms and presents. He was blessed with children by her, and they both lived in the utmost happiness until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of the Eternal; and praise be to God in every case!

XVI

IBN-MANSOOR AND THE LADY BUDOOR

IT is related that the Prince of the Faithful, Hároon Er-Rasheed, was restless one night, and sleep was difficult unto him: he ceased not to turn over from side to side, through the excess of his restlessness; and when this state wearied him, he summoned Mesroor, and said to him, O Mesroor, seek for me some one who will divert me from this restlessness.¹ Mesroor said, O my lord, wilt thou enter the garden in the palace, and amuse thyself with the sight of the flowers it containeth, and look at the planets, and the beauty of their disposition, and the moon among them shining upon the water? He answered, O Mesroor, verily my soul inclineth not to any thing of that kind. — O my lord, rejoined Mesroor, there are in thy palace three hundred concubines, each of whom hath a separate apartment. Order, then, every one of them to retire into her apartment, and, go thou about and amuse thyself by the sight of them while they know not. — The Khaleefeh replied, O Mesroor, the palace is mine, and the female slaves are my property; yet my soul inclineth not to any thing of that kind. Mesroor then said, O my lord, order the learned men and the sages and the poets to come before thee, and to enter into discussions, and recite verses to thee, and relate to thee tales and histories. — My soul, replied the Khaleefeh, inclineth not to any thing of that kind. Mesroor said, O my lord, order the pages and the boon-companions and the men of politeness to come before thee, and to entertain thee with strange witticisms. But the Khaleefeh replied, O Mesroor, my soul inclineth not to aught of that kind.

Then, said Mesroor, O my lord, strike off my head: perhaps that will put an end to thy restlessness, and dispel the uneasiness which thou sufferest. And Er-Rasheed laughed at his words, and said to him, O Mesroor, see who of the boon-companions is at the door. So Mesroor went forth, and returned, saying, O my lord, he who is at the door is 'Alee the son of Mansoor, the Wag, of Damascus. The Khaleefeh said, Bring him unto me. Mesroor therefore went and brought him; and when Ibn ²-Mansoor entered, he said, Peace be on thee, O Prince of the Faithful! And the Khaleefeh returned his salutation, and said, O Ibn-Mansoor, relate to us somewhat of thy stories. — O Prince of the Faithful, said he, shall I relate to thee a thing that I have actually witnessed, or a thing of which I have heard? The Prince of the Faithful answered, If thou have witnessed any thing extraordinary, relate it to us; for hearing a thing as reported by others is not like witnessing. So Ibn-Mansoor said, O Prince of the Faithful, give

up to me exclusively thy hearing and thy mind. Er-Rasheed replied, O Ibn-Mansoor, see, I hear with mine ear, and look at thee with mine eye, and attend to thee with my mind. And Ibn-Mansoor said, —

O Prince of the Faithful, know that I have an appointment every year from Mohammad the son of Suleymán El-Háshimee, the Sultán of El-Basrah; and I went to him as I was wont, and when I came to him, I found him prepared to mount for the chase. I saluted him, and he saluted me, and said to me, O Ibn-Mansoor, mount, and accompany us to the chase. But I replied, O my lord, I have not power to ride: seat me therefore in the mansion of entertainment, and give a charge respecting me to the chamberlains and lieutenants. And he did so; and then went to hunt. And they paid me the utmost honour, and entertained me in the best manner. And I said within myself, Allah! it is wonderful that for a long time I have been in the habit of coming from Baghdád to El-Basrah, and know not in this place aught but the way from the palace to the garden, and from the garden to the palace; and when shall I find such an opportunity to amuse myself with a sight of the quarters of El-Basrah as on this occasion? I will therefore arise immediately, and walk out alone to amuse myself, and let the food that I have eaten digest.

Accordingly I attired myself in the richest of my apparel, and walked through a part of El-Basrah. Now thou knowest, O Prince of the Faithful, that there are in it seventy streets, the length of each of which is seventy leagues by the measure of El-'Erák.³ So I lost my way in its by-streets, and thirst overcame me; and while I was walking, O Prince of the Faithful, lo, a great door, with two rings of yellow brass, and with curtains of red brocade hung over it, and by the two sides of it were two masta-bahs, and above it was a trellis for grape-vines, which overshadowed that door. I stopped to divert myself with a sight of this mansion; and while I stood, I heard a voice of lamentation, proceeding from a sorrowful heart, warbling melodious sounds, and singing these verses: —

My body hath become the dwelling-place of diseases and afflictions,
On account of a fawn whose abode and home are distant.
O two zephyrs of the desert that have stirred up my anguish!
By Allah, your Lord, turn to my [heart's] abode,
And reproach him; perhaps reproach will change his conduct.

Five more stanzas like the above followed, and I said within myself, The person from whom these melodious sounds have proceeded, if comely, possesseth the united charms of comeliness and eloquence and sweetness of voice. I then approached the door, and began to raise the curtain by little and little; and, lo, I beheld a fair damsel like the moon when it appeareth in its fourteenth night, with joined eyebrows, and languishing eyelids, and a bosom like two pomegranates; she had thin lips, like two pieces of carnelian,⁴ a mouth like the seal of Suleymán,⁵ and a set of teeth that would sport with the reason of the poet and the prose-writer. Altogether she

comprised all the charms of loveliness, and was a source of disturbance unto women and men. The beholder could not satisfy himself with gazing at her beauty; and she was as the poet hath said,—

When she approacheth, she killeth; and when she turneth her back, she maketh all men to be enamoured of her.

She is like the sun, and like the full moon; but oppression and aversion are not in her nature.

Paradise is opened when she exhibiteth herself, and the full moon⁵ is seen above her neck-rings.

Now while I was looking at her through the interstice of the curtains, lo, she cast a glance, and beheld me standing at the door; whereupon she said to her slave-girl, See who is at the door. The slave-girl therefore arose and came to me, and said, O sheykh, hast thou no modesty; and do hoariness and disgraceful conduct exist together? I answered her, O my mistress, as to hoariness, we have experienced it; but as to disgraceful conduct, I do not think that I have been guilty of it. But her mistress said, And what conduct can be more disgraceful than thine intrusion upon a house that is not thine own, and thy looking at a hareem that is not thine? So I answered her, O my mistress, I have an excuse for doing so.—And what is thine excuse? she asked. I answered her, Verily I am a stranger, and thirsty; and thirst hath almost killed me. And upon this she said, We accept thine excuse. Then calling one of her female slaves, she said, O Lutf,⁶ give him a draught in the mug of gold. Whereupon she brought me a mug of red gold set with pearls and jewels, full of water perfumed with strong-scented musk, and covered with a napkin of green silk; and I began to drink, and prolonged my drinking, stealing glances at her in the meanwhile, until I had stood a length of time. I then returned the mug to the slave-girl, and remained standing.

So she [the lady] said, O sheykh, go thy way. But I replied, O my mistress, I am troubled in mind.—Respecting what? said she. And I answered, Respecting the changes of fortune, and the vicissitudes of events. She replied, It becometh thee; for fortune giveth rise to wonders. But what (she added) hast thou witnessed of its wonders, that thou reflectest upon it?—I am reflecting, I answered, upon the owner of this house; for he was my sincere friend in his life-time. And she said to me, What was his name? I answered, Mohammad the son of 'Alee the Jeweller; and he was possessed of great wealth.⁷ But hath he, I asked, left children?—Yes, said she; he hath left a daughter who is named Budoor,⁸ and she hath inherited all his riches. So I said to her, It seemeth that thou art his daughter. She replied, Yes:—and laughed. Then she said, O sheykh, thou hast prolonged the discourse; therefore go thy way. I replied, I must go; but I see that thy charms are changed: acquaint me then with thy case: perhaps God may grant thee relief by means of me. And she said to me, O sheykh, if thou be of the number of those who are

worthy of being intrusted with secrets, we will reveal to thee our secret. Inform me therefore who thou art, that I may know whether thou art a fit depositary for a secret, or not; for the poet hath said, —

None keepeth a secret but a faithful person: with the best of mankind it remaineth concealed.

I have kept my secret in a house with a lock, whose key is lost, and whose door is sealed.⁹

So I said to her, O my mistress, if thou desirest to know who I am, I am 'Alee the son of Mansoor, the Wag, of Damascus, the boon-companion of the Prince of the Faithful, Hároon Er-Rasheed.

And when she heard my name, she descended from her chair, and saluted me, and said to me, Thou art welcome, O Ibn-Mansoor. Now I will acquaint thee with my state, and intrust thee with my secret. I am a separated lover. — O my mistress, said I, thou art comely, and lovest none but whomsoever is comely. Who then is he that thou lovest? — She answered, I love Jubeyr the son of 'Omeyr Esh-Sheybánee, the Emeer of the Benee-Sheybán.¹⁰ And she described to me a young man than whom there was none more handsome in El-Basrah. I said to her, O my mistress, hath any interview or correspondence taken place between you? — Yes, she answered; but we have loved with the tongue; not with the heart and soul; since he hath not fulfilled a promise, nor performed a covenant. So I said to her, O my mistress, and what hath been the cause of the separation that hath occurred between you? She answered, The cause was this: I was sitting one day, and this my slave-girl was combing my hair; and when she had finished combing it, she plaited my tresses, and my beauty and loveliness charmed her; so she bent over me, and kissed my cheek; and just at that time he came in suddenly, and, seeing the slave-girl kiss my cheek, he drew back instantly in anger, determining upon a lasting separation, and recited these two verses: —

If another have a share in the object of my love, I abandon my beloved, and live alone. My beloved is worthless if she desire aught of which her lover doth not approve.

And from the time of his withdrawing in aversion from me to the present day, neither letter nor reply hath come to us from him, O Ibn-Mansoor. — And what, said I, dost thou desire? She answered, I desire to send to him a letter by thee; and if thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive, as a compensation for thy walk, one hundred pieces of gold. So I replied, Do what seemeth fit unto thee. And she said, I hear and obey. Then she called one of her female slaves, and said, Bring to me an ink-horn, and a piece of paper. And she brought them to her: and she wrote these verses: —

My beloved, wherefore this estrangement and hatred? And when shall forgiveness and indulgence be granted?

Why dost thou abandon me in aversion? Thy face is not the face that I was wont to know.

Yes: the slanderers have falsified my words, and thou hast leaned to their report; so they have increased in their excesses.

If thou hast believed their tale, God forbid thou shouldst continue to do so; for thou knowest better.

By thy life inform me what is it thou hast heard; for thou knowest what hath been said, and wilt act justly.

If it be true that I have uttered the words, words admit of interpretation, and they admit of change.

Suppose that the words were revealed by God: people have changed and corrupted the Pentateuch.¹¹

What falsehoods have been told of persons before us! Even Yoosuf was blamed in the presence of Yaakoob!

For myself and the slanderer and thee together there shall be an awful day of judgment.

She then sealed the letter, and handed it to me; and I took it and went to the house of Jubeyr the son of 'Omeyr Esh-Sheybānee. I found that he was hunting; so I seated myself to wait for him; and while I sat, lo, he approached, returning from the chase; and when I beheld him, O Prince of the Faithful, upon his horse my reason was confounded by his beauty and loveliness. Looking aside, he beheld me sitting at the door of his house; and as soon as he saw me, he alighted from his horse, and came to me and embraced and saluted me; and it seemed to me as though I held in my embrace the world and all that it containeth. Then he conducted me into his house, and seated me upon his couch, and gave orders to bring the table; whereupon they brought forward a table of khoolenj¹² of Khurásán, the feet of which were of gold; and upon it were all kinds of viands, varieties of meats, fried and roasted, and such like; and when I seated myself at the table, I looked at it, and found inscribed upon it these verses:—

Stay by the cranes that are lodged in the porringers, and alight among the tribe of fried meats and sikkājes;

And mourn over the daughters of the katā—I have done so continually—and over the browned meat amid the chickens.¹³

Then Jubeyr the son of 'Omeyr said, Stretch forth thy hand to our food, and comfort our heart by eating of our provision. But I replied, By Allah I will not eat of thy food a single mouthful until thou perform my want. He said, And what is thy want? And I handed forth to him a letter; and when he had read it and understood its contents, he tore it in pieces and threw it upon the floor, saying to me, O Ibn-Mansoor, whatsoever want thou hast, we will perform it, except this thing which concerneth the writer of this letter; for to her letter I have no reply to give. So I rose from his side in anger; but he laid hold upon my skirts, and said to me, O Ibn-Mansoor, I will tell thee what she said to thee, though I was not

present with you two. I asked him, What was it that she said to me? And he replied, Did not the writer of this letter say to thee, If thou bring me his answer, thou shalt receive from me five hundred pieces of gold; and if thou bring me not his answer, thou shalt receive from me, as a compensation for thy walk, one hundred pieces of gold? — I answered, Yes. And he said, Sit with me this day, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold.

So I sat with him, and ate and drank, and enjoyed myself and was merry, and entertained him in the night by conversation; and afterwards I said, O my master, there is no music in thy house. He replied, Verily for a long time we have drunk without music. Then calling one of his female slaves, he said, O Shejeret-ed-Durr! — Whereupon a slave-girl answered him from her private chamber, bringing a lute of Indian manufacture enclosed in a bag of silk; and she came, and seated herself, and, having placed the lute in her lap, played upon it one and twenty airs; after which she returned to the first air, and, with exciting modulations, sang these verses: —

Whoso hath not tasted love's sweetness and its bitterness doth not distinguish between the company and the absence of the beloved:

And he who hath declined from love's right road doth not distinguish between the smoothness and the ruggedness of his path.

I ceased not to oppose the votaries of love until I experienced both its sweetness and its bitterness;

And I have drunk up the cup of its bitterness until I have abased myself both to the slave and the free.

How many a night hath the beloved caroused with me, and I have sipped the sweet draught that issued from her lips!

How short was each night when we were together! The nightfall and daybreak were simultaneous!

Fortune made a vow that she would disunite us; and now hath Fortune accomplished her vow.

Fate decreed, and the sentence cannot be reversed. Who is he that can oppose his Lord's command?

And when the slave-girl had finished her song, her master uttered a great cry, and fell down in a fit; upon which the slave-girl said, May God not punish thee, O sheykh; for of a long time we have drunk without music, fearing for our master, lest he should experience the like of this fit. But go to yon private chamber, and sleep there. — So I went to the private chamber, to which she directed me, and slept there until the morning; when, lo, a page came to me, bringing a purse in which were five hundred pieces of gold; and he said, This is what my master promised thee; but return thou not to the damsel who sent thee, and let it be as though thou hadst not heard of this affair, and as though we had not heard. So I replied, I hear and obey.

I then took the purse, and went my way; but I said within myself, Verily the damsel hath been expecting me since yesterday. By Allah I

must return to her, and acquaint her with that which hath taken place between me and him; for, if I return not to her, probably she will revile me, and will revile every one who cometh from my country.¹⁴ — Accordingly, I went to her, and found her standing behind the door; and when she beheld me, she said, O Ibn-Mansoor, thou hast not accomplished for me any thing. — Who, said I, informed thee of this? She answered, O Ibn-Mansoor, I have a further intuition; that, when thou handedst him the paper, he tore it in pieces and threw it down, and said to thee, O Ibn-Mansoor, whatsoever want thou hast, we will perform it for thee, except the affair of her who wrote this letter; for to her I have no reply to give. Whereupon thou rosest from his side in anger; but he laid hold upon thy skirts, and said to thee, O Ibn-Mansoor, sit with me this day; for thou art my guest, and eat and drink, and enjoy thyself and be merry, and receive five hundred pieces of gold. So thou satest with him, and atest and drankest, and enjoyedst thyself and wast merry, and entertainedst him by night with conversation; and the slave-girl sang such an air and such verses; upon which he fell down in a fit. — So, O Prince of the Faithful, I said to her, Wast thou with us? She replied, O Ibn-Mansoor, hast thou not heard the saying of the poet? —

The hearts of lovers have eyes, which see what spectators see not.

But, O Ibn-Mansoor, she added, night and day succeed not one another during the course of an event without changing it. — Then she raised her eyes towards heaven, and said, O Object of my worship, and my Master, and my Lord, as Thou hast afflicted me by the love of Jubeyr the son of 'Omeyr, so do Thou afflict him by the love of me, and transfer the affection from my heart to his! — After this, she gave me a hundred pieces of gold, as a compensation for my walk, and I took it, and repaired to the Sultán of El-Basrah, whom I found returned from the chase; and I received from him my appointment and returned to Baghdád.

And when the next year arrived, I went to the city of El-Basrah, to demand my appointment as usual, and the Sultan paid it to me; and when I was about to return to Baghdád, I reflected in my mind upon the case of the damsel Budoor, and said, By Allah I must repair to her, and see what hath taken place between her and her beloved. So I went to her house; and I found the ground before her door swept and sprinkled, and servants and dependants and pages there; whereupon I said, Probably anxiety hath overwhelmed the damsel's heart, and she hath died, and some one of the emeers hath taken up his abode in her house. I therefore left her house, and repaired to that of Jubeyr the son of 'Omeyr Esh-Sheybánee; and I found its mastabahs demolished, and found not pages at its door as usual; so I said within myself, Probably he hath died. Then I stood before the door of his house, and, pouring forth tears, bewailed its condition in these verses: —

O my lord, who hast departed, and whom my heart followeth, return, and so my festive days shall be renewed to me!
 I pause at your house, bewailing your abode, with pouring tears, and with convulsed eyelids.
 I ask the house with its mourning remains, Where is the dispenser of beneficence and favours?
 Go thy way [it answereth]; for the friends have departed from the dwelling, and beneath the dust are buried.
 May God not deprive us of the view of their merits in all their extent, and be their virtues never hidden!

And while I was bewailing the people of the house in these verses, O Prince of the Faithful, lo, a black slave came forth to me from the house, and said, O sheykh, be silent! May thy mother be bereft of thee! Wherefore do I behold thee bewailing this house in these verses?—So I answered him, I used to know it as the abode of one of my sincere friends. He said, And what was his name? I answered, Jubeyr the son of 'Omeyr Esh-Sheybānee. And he said, And what hath happened unto him? Praise be to God, he is still blest with his riches and prosperity and property; but God hath afflicted him with the love of a damsel named the lady Budoor, and he is overwhelmed by his love of her, and by the violence of his transport and torment, so that he is like a great rock overthrown: for when he is hungry, he saith not to his servants, Give me food;—and when he is thirsty, he saith not, Give me drink.—And I said, Ask permission for me to go in to him.—O my master, he asked, wouldst thou go in to him who understandeth, or to him who understandeth not? I answered, I must go in to him whatever be the case. So he entered the house and asked permission, and then returned giving it to me.

I therefore went in to him, and I found him like a mass of stone thrown down, understanding neither sign nor open speech. I spoke to him; but he answered me not; and one of his attendants said to me, O my master, if thou knowest any poetry, recite it to him, and raise thy voice in doing so; for thereupon he will be aroused. Accordingly, I recited these two verses:—

Hast thou relinquished the love of Budoor, or art thou stubborn? And dost thou pass the night wakeful, or do thine eyelids sleep?
 If thy tears continue to flow in torrents, then know that thou wilt pass eternity in Paradise.¹⁵

And when he heard these verses he opened his eye, and said to me, Welcome, O Ibn-Mansoor. My emaciation hath become excessive.—And I asked him, saying, O my master, is there any thing that thou wouldst have me do for thee? He answered, Yes: I desire to write a letter to her, and send it to her by thee; and if thou bring me her answer thou shalt receive from me a thousand pieces of gold; and if thou bring me not her answer, thou shalt receive from me, as a compensation for thy walk, two hundred pieces of gold. So I replied, Do what seemeth fit to thee. And he called

one of his female slaves, and said, Bring me an inkhorn and a paper. She therefore brought him what he demanded; and he wrote these verses:—

I conjure you by Allah, O my mistress, act gently towards me; for love hath deprived me of my reason!
My passion for you hath enslaved me, and clad me with the garment of sickness, and rendered me abject.
I was wont, before this, to think lightly of love, and regard it, O my mistress, as an easy matter;
But when it had shewn me the waves of its sea, I submitted to God's judgment, and excused the afflicted,
If you will, have mercy, and grant me a meeting; and if you will kill me, still forget not to shew favour.¹⁶

He then sealed the letter, and handed it to me, and I took it and repaired with it to the house of Budoor. I began to raise the curtain by little and little as before; and, lo, ten slave-girls, high-bosomed virgins, resembling moons; and the lady Budoor was sitting in the midst of them, like the full moon in the midst of the stars, or like the sun unobscured by clouds; and she was free from grief and pain. And while I was looking at her, and wondering at her being in this state, she cast a glance towards me, and saw me standing at the door; whereupon she said to me, A friendly and free and an ample welcome to thee, O Ibn-Mansoor! Enter.—So I entered, and, having saluted her, handed to her the paper; and when she had read it, and understood its contents, she laughed, and said to me, O Ibn-Mansoor, the poet lied not when he said,—

I will brook my love for thee resolutely till a messenger from thee come unto me.

O Ibn-Mansoor, she added, I will now write for thee an answer, that he may give thee what he hath promised thee. And I replied, May God compensate thee well! Then she called one of her female slaves, and said, Bring me an inkhorn and a paper. And when she had brought her what she demanded, she wrote to him some harsh verses. I therefore said to her, By Allah, O my mistress, there remaineth not unto him before his death any more than the period that will expire on his reading this paper. I then tore it, and said to her, Write to him something different from these verses. And she replied, I hear and obey:—but she wrote to him some verses more severe than the former ones. So I said to her, By Allah, O my mistress, he will not read these verses without his soul's quitting his body. She replied, O Ibn-Mansoor, my transport hath attained to such a pitch that I have said what I have said. I rejoined, Hadst thou said more than that, it had been just in thee; but a disposition to pardon is one of the qualities of the generous. And when she heard my words, her eyes filled with tears, and she wrote to him a note—by Allah, O Prince of the Faithful, there is not in thine assembly any one who can write the like of it. She wrote in it these verses:—

How long shall this coyness and aversion continue? Thou hast satisfied the malice which the enviers bore me.

Perhaps I did wrong, and was not aware of it: then inform me what thou hast been told concerning me.

I desire to welcome thee, O my beloved, as I welcome sleep to my eye and my eyelid: And since *thou* hast drunk the pure cup of love, if thou see *me* intoxicated, do not blame me.

And when she had finished writing the letter, and sealed it, she handed it to me; and I said to her, O my mistress, verily this note will cure the sick, and satisfy the thirsty.

I took the letter, and went forth; and she called me after I had gone forth from her, and said to me, O Ibn-Mansoor, say to him, She will be this night thy guest. So I rejoiced at this exceedingly. I repaired with the letter to Jubeyr the son of 'Omeyr; and when I went in to him, I found him with his eye fixed upon the door, waiting for the answer; and as soon as I handed to him the paper, he opened it and read it, and understood its meaning, and, uttering a great cry, fell down in a fit. And when he recovered, he said, O Ibn-Mansoor, did she write this note with her hand, and did she touch it with her fingers? — O my master, said I, and do people write with their feet? — And by Allah, O Prince of the Faithful, my words to him were not ended when we heard the clinking of her anklets in the passage, as she entered. On beholding her, he rose upon his feet, as though he no longer felt any pain, and embraced her as the letter Lâ'm embraces Alif,¹⁷ and the disease of him who cannot escape from his ailment quitted him.¹⁸ Then he seated himself; but she sat not: so I said to her, O my mistress, wherefore hast thou not sat down? She answered, O Ibn-Mansoor, I will not sit down save on the condition that hath been made between us. — And what, I asked, is that condition between you two? — No one, she answered, knoweth the secrets of lovers.

She then put her mouth to his ear, and said something privately to him; to which he replied, I hear and obey. And he arose, and whispered to one of his slaves; whereupon the slave absented himself for a while, after which he came back, accompanied by a Kâdee and two witnesses. And Jubeyr arose, and, having brought a purse containing a hundred thousand pieces of gold, said, O Kâdee, perform the ceremony of my contract of marriage to this damsel for this sum as a dowry. The Kâdee therefore said to her, Say, I consent to that. — And she said so. So they performed the ceremony of the contract; and after that, the damsel opened the purse, filled her hand with part of its contents, and gave to the Kâdee and the witnesses. Then she handed to him [Jubeyr] what remained in the purse, and the Kâdee and witnesses departed.

I sat with them in joy and gladness until the greater part of the night had passed, when I said within myself, They are two lovers, and during a long period they have been separated, so I will arise immediately, that I may sleep in a place remote from them, and leave them together alone. Ac-

cordingly I arose; but the damsel laid hold upon my skirts, and said to me, What hath thy mind suggested to thee? I answered, Such and such things. And she replied, Sit, and when we desire thy departure, we will dismiss thee. I therefore remained sitting with them until the approach of the dawn, when she said, O Ibn-Mansoor, go to yon private chamber; for we have furnished it for thee, and it is thy sleeping-place.

And I arose, and slept in it until the morning; and when I got up, there came to me a page with a basin and ewer, and I performed the ablution, and recited the morning-prayers; after which I sat. And while I was sitting, lo, Jubeyr and his beloved came forth from a bath that was in the house, wringing their locks; and I bade them good morning, congratulating them on their safety and their reunion, and said to Jubeyr, What beginneth with stipulation endeth with content. He replied, Thou hast spoken truth, and thou art entitled to liberal treatment. Then calling his treasurer, he said to him, Bring to me three thousand pieces of gold. So he brought him a purse containing that sum, and Jubeyr said to me, Do us the favour to accept this. But I replied, I will not accept it until thou inform me what was the cause of the transition of the love from her to thee, after that excessive repulsion. And he said, I hear and obey. Know that we have a festival called the Festival of the New-year's-days, when the people go forth and embark in boats, and amuse themselves upon the river.¹⁹ And I went forth to amuse myself with my companions, and saw a boat wherein were ten slave-girls like moons, and this lady Budoor was in the midst of them, having her lute with her; and she played upon it eleven airs; after which she returned to the first air, and sang these verses: —

Fire is cooler than the fires of my bosom; and rock is softer than the heart of my lord.
Verily I wonder at his composition, with a heart of rock in a body soft as water.

And I said to her, Repeat the two verses and the air. But she would not. So I ordered the boatmen to pelt her; and they pelted her with oranges until we feared that the boat in which she was would sink. Then she went her way; and this was the cause of the transition of the love from her heart to mine. — I therefore, says Ibn-Mansoor, congratulated them on their reunion, and, taking the purse with its contents, repaired to Baghdád.

And the bosom of the Khaleefeh was dilated, and the restlessness, and the contraction of the heart that he suffered, ceased to trouble him.²⁰

XVII

THE STORY OF THE MAGIC HORSE

THERE was, in ancient times, in the country of the Persians,¹ a mighty King, of great dignity, who had three daughters, like shining full moons and flowery gardens; and he had a male child, like the moon. He observed two annual festivals, that of the New-year's-day, and that of the Autumnal Equinox;² and it was his custom, on these occasions, to open his palaces, and give his gifts, and make proclamation of safety and security, and promote the chamberlains and lieutenants: the people of his dominions also used to go in to him and salute him, and congratulate him on the festival, offering him presents and servants: and he loved philosophy and geometry.

And while the King was sitting on the throne of his dominions, on a certain day, during one of these festivals,³ there came in to him three sages: with one of them was a peacock of gold; and with the second, a trumpet of brass; and with the third, a horse of ivory and ebony: whereupon the King said to them, What are these things, and what is their use? The owner of the peacock answered, The use of this peacock is, that whenever an hour of the night or day passeth, it will flap its wings, and utter a cry.⁴ And the owner of the trumpet⁵ said, If this trumpet be placed at the gate of the city, it will be as a defender of it; for if an enemy enter the city, this trumpet will send forth a sound against him; so he will be known and arrested. And the owner of the horse said, O my lord, the use of this horse is, that if a man mount it, it will convey him to whatever country he desireth. Upon this the King said, I will not bestow any favour upon you until I make trial of the uses of these things. Then he made trial of the peacock, and found it to be as its owner had said. And he made trial of the trumpet, and found it as its owner had said. He therefore said to the two sages (the owners of the peacock and the trumpet), Request of me what ye will. And they replied, We request of thee that thou marry to each of us one of thy daughters. Whereupon the King bestowed upon them two of his daughters. Then the third sage, the owner of the horse, advanced, and, having kissed the ground before the King, said to him, O King of the age, bestow upon me like as thou hast bestowed upon my companions. The King replied, When I shall have made trial of that which thou hast brought. And upon this, the King's son advanced and said, O my father, I will mount this horse, and make trial of it, and obtain proof of its use.⁶ So the King replied, O my son, try it as thou desirest.

The King's son accordingly arose, and mounted the horse, and urged it with his feet; but it moved not from its place. He therefore said, O sage, where is the rapidity of pace of which thou boastedst? And on hearing this, the sage came to him, and showed him a turning-pin, by which to make it ascend; saying to him, Turn this pin. And the King's son turned it, and, lo, the horse moved, and soared with him towards the upper region of the sky, and ceased not its flight with him until he was out of sight of the people; whereupon the prince was perplexed at his case, and repented of his having mounted the horse. He said, The sage hath made use of a stratagem to destroy me, and there is no strength nor power but in God, the High, the Great! Then he began to examine all the members of the horse; and while he was doing so he saw a thing like the head of a cock on the horse's right shoulder, and the like on the left shoulder: so he said, I see not any indication except these two buttons. And he turned the button that was on the right shoulder; upon which the horse bore him upwards with increased velocity into the sky: so he took off his hand from that button, and, looking at the left shoulder, and seeing the button that was there, he turned it; and the movements of the horse became lessened in velocity, and changed from ascending to descending. It ceased not to descend with him towards the earth by little and little, while he continued to exercise caution for his safety; and when he saw this, and knew the uses of the horse, his heart was filled with joy and happiness, and he thanked God (whose name be exalted!) for the favour that He had shown him in saving him from destruction. He ceased not to descend for the whole of the remainder of the day; for in his ascent the earth had become distant from him; and he turned about the face of the horse as he desired, while it descended with him; when he would, he was carried downwards by it: and when he would, he was borne by it upwards.

Now when he had obtained what he desired with respect to the horse, he proceeded on it towards the earth, and began to look at its countries and cities, which he knew not; for he had never seen them before during the whole of his life. And among the objects that he beheld was a city constructed in the most excellent manner, in the midst of a land beautifully verdant, with trees and rivers: upon which he meditated in his mind, and said, Would that I knew what is the name of this city, and in what region it is. He then made a circuit around the city, viewing it attentively, right and left. The day had nearly departed, and the sun was about to set; so he said within himself, I have not found any place in which to pass the night better than this city: I will therefore pass this night in it, and in the morning I will return to my family and my royal residence, and acquaint my family and my father with that which hath happened to me, and inform him of the things that mine eyes have seen. Accordingly he began to search for a place in which he might feel secure of the safety of himself and his horse, and where no one might see him; and while he was thus engaged, lo, he beheld, in the midst of the city, a palace rising high into the air, sur-

rounded by a large wall with high battlements; whereupon he said within himself, This place is agreeable.

He turned the button that caused the horse to descend, and ceased not to be carried downwards on it until he descended steadily on the flat roof of the palace, when he alighted from the horse praising God (whose name be exalted!), and began to go round about the horse, and to examine it, and said, By Allah, he who made thee thus was an expert sage; and if God (whose name be exalted!) extend the term of my life, and restore me to my country and my family in safety, and reunite me with my father, I will assuredly bestow every favour upon this sage, and treat him with the utmost beneficence. He then sat upon the roof of the palace until he knew that the inmates had betaken themselves to sleep. Hunger and thirst pained him; for since he had parted from his father he had not eaten food; and he said within himself, Verily such a palace as this is not devoid of the necessities of life. He therefore left the horse in a place alone, and walked down to seek for something to eat; and finding a flight of steps, he descended by them to the lower part of the building, where he found a court paved with marble; and he wondered at this place, and at the beauty of its construction; but he heard not in the palace any sound, nor the cheering voice of an inhabitant. So he paused in perplexity, and looked to the right and left, not knowing whither to go. Then he said within himself, there is no better course for me than to return to the place in which is my horse, and to pass the night by it; and when the morning cometh, I will mount and depart.

But while he was addressing himself with these words, he beheld a light approaching the place where he stood, and, looking attentively at that light, he found that it was with a party of female slaves, among whom was a beautiful damsel, of a stature like the letter Alif,⁷ resembling the splendid full moon, as the poet hath said: —

She came without appointment, in the gloom of nightfall, like the full moon in the dark horizon;

Slender-formed; there is none among the creation like her in excellence of beauty or the charms of disposition.

I exclaimed, when my eye beheld her beauty, Extolled be the perfection of the creator of mankind!

I guard her from the eyes of every person by seeking refuge with the Lord of Men and of the Daybreak.⁸

That damsel was the daughter of the King of this city; and her father loved her with so great an affection that he built for her this palace; and whenever her heart was contracted, she used to come hither, together with her female slaves, and to remain here a day, or two days, or more; after which she returned to the palace where she generally resided. It happened that she came that night for the sake of diversion and dilatation of the mind, and she walked among the female slaves, attended by a eunuch armed with a sword; and when they entered the palace, they spread the furniture, and gave vent to the odours from the perfuming-vessels, and sported and rejoiced. Now

while they were thus engaged, the King's son rushed upon that eunuch, struck him a blow which laid him prostrate, and, taking the sword from his hand, ran upon the female slaves who were with the King's daughter, and dispersed them to the right and left. And when the King's daughter saw his beauty and loveliness, she said, Perhaps thou art he who demanded me in marriage yesterday of my father, and whom he rejected, and whom he asserted to be of hideous aspect. By Allah, my father lied in saying those words; for thou art none other than a handsome person.

Now the son of the King of India had requested her of her father and he had rejected him, because he was disagreeable in aspect; and she imagined that the prince now before her was he who had demanded her in marriage. She then came to him, and embraced and kissed him, and seated herself with him. The female slaves, however, said to her, O our mistress, this is not the person who demanded thee in marriage of thy father; for that person was hideous, and this is handsome; and he who demanded thee of thy father, and whom he rejected, is not fit to be a servant to this person: but, O our mistress, verily this young man is one of high dignity. And after this, the female slaves went to the prostrated eunuch, and roused him; whereupon he sprang up in alarm, and searched for his sword, not finding it in his hand. So the female slaves said to him, He who took thy sword, and laid thee prostrate, is sitting with the King's daughter. — Now the King had charged this eunuch with the office of guarding his daughter, in his fear for her from misfortunes and evil accidents.

The eunuch therefore arose, and went to the curtain, and when he raised it, he saw the King's daughter sitting with the King's son, and they were conversing together; and as soon as he beheld them, he said to the King's son, O my master, art thou a human being or a Jinnee? To which the King's son replied, Wo to thee, O most ill-omened of slaves! How is it that thou regardest the sons of the royal Kisrās⁹ as of the unbelieving devils? — Then, taking the sword in his hand, he said to him, I am the son-in-law of the King, and he hath married me to his daughter, and commanded me to introduce myself to her. So when the eunuch heard these words from him, he said to him, O my master, if thou be of the human species, as thou hast asserted; she is suited to none but thee, and thou art more worthy of her than any other.

The eunuch then went shrieking to the King; and he had rent his clothes, and thrown dust upon his head. And when the King heard his crying, he said to him, What hath befallen thee; for thou hast agitated my heart? Acquaint me quickly, and be brief in thy words. — He therefore answered him, O King, go to the assistance of thy daughter; for a devil of the Jinn, in the garb of human beings, and having the form of the sons of the Kings, hath got possession of her; therefore seize him. And when the King heard these words from him, he thought to slay him, and said to him, How came it to pass that thou wast neglectful of my daughter, so that this event befell her? He then went to the palace wherein was his daughter, and on his

arrival he found the female slaves standing there, and said to them, What is it that hath happened to my daughter? They answered him, O King, while we were sitting with her, suddenly there rushed upon us this young man, who resembleth the full moon, and than whom we have never seen any one more handsome in countenance, with a drawn sword in his hand; and we inquired of him respecting his business, and he asserted that thou hadst married to him thy daughter: we know nothing more than this; and we know not whether he be a human being or a Jinnee; but he is chaste and well bred, and doth not addict himself to that which is disgraceful. So when the King heard their words, his rage was cooled. He then raised the curtain by little and little, and looked, and beheld the King's son sitting with his daughter, conversing; and he was of most comely form, with a face like the shining full moon.

The King could not control himself, through his jealousy for his daughter. He therefore raised the curtain and entered, with a drawn sword in his hand, and rushed upon them as though he were a Ghoul.¹⁰ The King's son, on seeing him, said to her, Is this thy father? She answered, Yes. And upon this, he sprang upon his feet, and, taking his sword in his hand, shouted at the King with an amazing cry which terrified him, and was about to attack him with the sword; but the King, perceiving that the prince was stronger than he, sheathed his sword, and stood until the King's son came up to him, when he met him with courtesy, and said to him, O young man, art thou a human being or a Jinnee? The King's son replied, Were it not that I respect thy right and the honour of thy daughter, I had shed thy blood. How is it that thou derivest me from the devils, when I am of the sons of the royal Kisrās, who, if they desired to take thy kingdom, would make thee totter from thy glory and dominion, and despoil thee of all that is in thy dwellings? — So the King,¹¹ on hearing his words, dreaded and feared him; but said to him, If thou be of the sons of the Kings, as thou hast asserted, how is it that thou hast entered my palace without my permission, and dishonoured me, and come unto my daughter, asserting that thou art her husband, and pretending that I had married thee to her, when I have killed the Kings and the sons of the Kings on their demanding her of me in marriage? And who will save thee from my power, when, if I cried out unto my slaves and my young men, and commanded them to slay thee, they would slay thee immediately? Who then can deliver thee from my hand?

The King's son, however, when he heard these words from him, said to the King, Verily I wonder at thee, and at the smallness of thy penetration. Dost thou covet for thy daughter a husband better than myself; and hast thou seen any one more firm of heart, and superior in requital, and more glorious in authority and troops and guards than I am? — The King answered him, No, by Allah: but I would, O young man, that thou demand her in marriage publicly, that I may marry her to thee; for if I marry her to thee privately, thou wilt disgrace me by so taking her. And the King's son replied, Thou hast said well: but, O King, if thy slaves and servants and

troops were to assemble against me and slay me, as thou hast imagined, thou wouldst disgrace thyself, and the people would be divided with respect to thee, some believing, and others accusing thee of falsehood. It is my opinion that thou shouldst relinquish this idea, and adopt the course that I will point out to thee. — So the King said, Propose what thou wilt.

And the King's son rejoined, What I propose to thee is this: either that thou meet me in single combat, and he who killeth the other shall be more deserving and worthy of the kingdom; or else, that thou leave me this night, and when the morning cometh, that thou send forth to me thy soldiers and troops and young men; and acquaint me with their number. The King replied, Their number is forty thousand horsemen, besides the slaves belonging to me, and their followers, who are equal in number. And the King's son said, When the day beginneth, send them forth to me, and say to them, This person hath demanded of me my daughter in marriage on the condition that he will meet you all in combat; and he hath pretended that he will overcome and subdue you, and that ye cannot prevail against him. Then leave me with them to combat them; and if they kill me, the result will be more proper for the concealment of thy secret and the preserving of thine honour; but if I overcome and subdue them, then am I such a person as the King should desire for his son-in-law. — And when the King heard his words, he approved of his advice and accepted it, notwithstanding that he wondered at his saying, and was struck with terror at his determination to meet in combat all his army that he had described unto him. Then they sat conversing.

And after this, the King called the eunuch, and commanded him to go forth immediately to his Wezeer, and to desire him to collect all the troops, and order them to equip themselves with their arms, and to mount their horses. So the eunuch went to the Wezeer, and acquainted him with that which the King had commanded. And upon this the Wezeer summoned the chiefs of the army, and the grandees of the empire, and ordered them to mount their horses, and to go forth equipped with the weapons of war. — Meanwhile, the King continued to converse with the young man, being pleased with his conversation and sense and good breeding; and as they were talking together, the morning arrived. The King therefore arose, and went to his throne, ordered his troops to mount, and caused an excellent horse, one of the best that he possessed, to be brought before the King's son, commanding that it should be equipped for him with handsome saddle and trappings. But the young man said to him, O King, I will not mount until I take a view of the troops, and observe them. And the King replied, It shall be as thou desirest. Then the King proceeded, with the young man before him, until they arrived at the horse-course, when the young man looked at the troops and their number. And the King called out, O companies of men, a young man hath come unto me demanding in marriage my daughter, and I have never beheld any handsomer than he, nor any stronger in heart, nor any greater in intrepidity than he: and he hath asserted that

he alone will overcome you and subdue you, and pretendeth that ye, even if your number amounted to a hundred thousand, would be in his estimation but few. But when he cometh forth to combat you, receive him upon the points of your spears, and the edges of your swords; for he hath undertaken a great enterprise.

The King then said to the young man, O my son, do as thou desirest with them. But he replied, O King, thou hast not treated me equitably. How shall I go forth to combat them when I am on foot and thy people are mounted on horses? — So the King said to him, I desired thee to mount, and thou refusedst. Take then of the horses and choose of them that which thou wilt. — He replied, None of thy horses pleaseth me, and I will mount none but the horse on which I came. The King therefore said to him, And where is thy horse? He answered him, It is on the top of thy palace. — In what place in my palace? asked the King. He answered, On the roof of the palace. And when the King heard his words, he said to him, This is the first instance that hath appeared of thine insanity. O, wo to thee! How can the horse be upon the roof? But now will thy veracity be distinguished from thy lying. — Then the King looked towards one of his chief officers, and said to him, Go to my palace, and bring what thou shalt find upon the roof. And the people wondered at the words of the young man; one saying to another, How can this horse descend the stairs from the roof? Verily this is a thing the like of which we have never heard!

Now the person whom the King had sent to the palace ascended to its roof, and beheld the horse standing there; and he had seen none more handsome than it; and he approached it and examined it, and found it to be of ebony and ivory. Some others of the chief officers of the King also went up with this person; and when they beheld the horse, they laughed together, and said, Did the young man speak of such a horse as this? We imagine that he is no other than a madman: but his case will soon appear to us; and perhaps he may be a person of great importance. — They then raised the horse upon their hands, and carried it without stopping until they came before the King, when they placed it before him; and the people assembled around it, gazing at it, and wondering at the beauty of its make, and at the beauty of its saddle and bridle. The King also admired it, and wondered at it extremely; and he said to the King's son, O young man, is this thy horse? He answered, Yes, O King, this is my horse, and thou shalt see a wonder performed by it. The King said to him, Take thy horse and mount it. But he replied, I will not mount it unless the troops retire to a distance from it. So the King commanded the troops that were around him to retire from it as far as an arrow might be shot.

Then said the young man, O King, I am going to mount my horse, and charge upon thine army, and disperse them to the right and left, and split their hearts. The King replied, Do what thou desirest, and pity them not; for they will not pity thee. And the King's son went to the horse and mounted it. The troops were arranged in ranks before him; and one said to

another, When the young man arriveth between the ranks, we will receive him with the points of the spears, and the edges of the swords. But one of them said, By Allah, it is a calamity! How shall we kill this young man with the comely face and the surpassing figure? — And another said, By Allah, ye shall by no means reach him unless after a great event; and the young man hath not done these deeds but from his knowledge of his own valour and preëminence. — And when the King's son had seated himself firmly upon his horse, he turned the pin of ascent. The eyes of the spectators were strained to see what he would do; and his horse bestirred itself, and moved about with violent action, until it had performed the most extraordinary of the motions of horses, and its body became filled with air. Then it rose, and ascended into the sky. So when the King saw that he had risen, and ascended aloft, he called out to his troops, and said, Wo to you! Take him before he escape from you. — But his Wezeer and lieutenants replied, O King, can any one catch the flying bird? This is none other than a great enchanter. God hath saved thee from him: therefore praise God (whose name be exalted!) for thine escape from his hand.

The King therefore returned to his palace, after he had witnessed these acts of the King's son; and when he arrived at his palace, he went to his daughter, and acquainted her with that which had happened to him with the King's son in the horse-course; but he found her greatly lamenting for him, and for her separation from him; and she fell into a violent sickness, and took to the pillow. So when her father saw her in this state he pressed her to his bosom, kissed her between the eyes, and said to her, O my daughter, praise God (whose name be exalted!) and thank Him for our escape from this crafty enchanter. He began to repeat to her the account of the deeds of the King's son that he had witnessed, describing to her how he had ascended into the air. But she listened to nought of her father's words; her weeping and wailing increased in violence, and afterwards she said within herself, By Allah, I will not eat food, nor drink any beverage, until God reunite me with him. Therefore exceeding anxiety overcame her father the King on account of this; the state of his daughter afflicted him, and he mourned in heart for her; and every time that he addressed her with soothing words, she only increased in her passion for the young man. — Such was her case.¹²

Now, as to the King's son, when he had ascended into the sky, being alone, he reflected upon the beauty of the damsel, and her loveliness. He had inquired of the King's people respecting the name of the city, and the name of the King, and that of his daughter; and that city was the city of San'a'.¹³ He then prosecuted his journey with diligence until he came in sight of the city of his father; and after he had made a circuit around the city, he bent his course to his father's palace, and descended upon the roof. Having left his horse there, he descended to his father, and went in to him; and he found him mourning and afflicted on account of his separation: therefore, when his father saw him, he rose to him and embraced him, pressing

him to his bosom, and rejoicing exceedingly at his return. And the Prince inquired of his father respecting the sage who made the horse, saying, O my father, what hath fortune done with him? His father answered him, May God not bless the sage nor the hour in which I beheld him; for he was the cause of thy separation from us, and he hath been imprisoned, O my son, since thou absentedst thyself from us. He gave orders, however, to relieve him, and take him forth from the prison, and bring him before him; and when he came before him, he invested him with an honorary dress in token of satisfaction, and treated him with the utmost beneficence; but would not marry his daughter to him. So the sage was violently enraged at this, and repented of that which he had done, knowing that the King's son had become acquainted with the secret of the horse and the mode of its motion. Then the King said to his son, It is my opinion that thou shouldst not approach this horse henceforth, nor mount it after this day; for thou knowest not its properties, and thou art deceived respecting it. The King's son had related to his father what had happened to him with the daughter of the King, the lord of the city, and what had happened to him with her father; and his father said to him, Had the King desired to slay thee, he had slain thee; but the end of thy life was delayed.

After this,¹⁴ they ate and drank and were merry; and there was with the King a handsome slave-girl, who played upon the lute; and she took the lute, and began to play upon it, singing of absence, before the King and his son; and she sang these verses:

Think not that absence hath made me forget: for if I forget you, what shall I remember?
Time passeth; but never shall our love for you end: in our love for you we will die and
be raised.

Then anxious thoughts were aroused in the mind of the King's son by his love of the damsel, the daughter of the King of San'à: so he rose and went to the horse and mounted it, and turned the pin of ascent; whereupon it soared with him into the air, and rose with him towards the upper region of the sky. And in the morning, his father missed him, and found him not: he therefore went up to the top of the palace, in a state of affliction, and he beheld his son mounting into the air: and upon this he grieved for his separation, and repented extremely that he had not taken the horse and concealed it. He said within himself, By Allah, if my son return to me, I will not preserve this horse, that my heart may be at rest respecting my son. And he resumed his weeping and wailing. — But as to his son, he ceased not his course through the sky until he came to the city of San'à, when he descended in the place where he descended the first time, and he walked down stealthily until he came to the chamber of the King's daughter; but he found neither her nor her female slaves, nor the eunuch who was her guard; and the event greatly afflicted him. Then he went about searching for her through the palace, and at last he found her in a different chamber from that in which he had been with her.

She had taken to the pillow, and around her were the female slaves and nurses. And he went in to them and saluted them; and when the damsel heard his speech, she rose to him and embraced him, and began to kiss him between his eyes, and to press him to her bosom. He said to her, O my mistress, thou hast rendered me desolate during this period. And she replied, Thou hast rendered *me* desolate, and had thine absence from me continued longer, I had perished without doubt. — O my mistress, he rejoined, what thoughtest thou of my conduct with thy father, and his actions to me? Were it not for my love of thee, O temptation to all creatures, I had slain him, and made him an example to beholders: but I love him for thy sake. — And she said to him, How couldst thou absent thyself from me? Can my life be pleasant after thy departure? — He then said to her, Wilt thou comply with my desire, and listen to my words? She answered him, Say what thou wilt: for I will consent to that which thou requirest me to do, and will not oppose thee in any thing. And he said to her, Journey with me to my country and my kingdom. She replied, Most willingly.

So when the King's son heard her words, he rejoiced exceedingly, and, taking her by her hand, he made her swear by God (whose name he exalted!) that she would do so. Then he led her up to the roof of the palace, mounted his horse, and placed her on it behind him, and after he had bound her firmly, turned the pin of ascent in the shoulder of the horse, and it ascended with them into the sky. Upon this the female slaves cried out, and informed the King her father, and her mother, who thereupon came up in haste to the roof of the palace; and the King, looking up into the sky, beheld the ebony horse soaring with them in the air. The King was agitated, and his agitation increased, and he called out and said, O son of the King, I conjure thee by Allah that thou have mercy upon me, and have mercy upon my wife, and that thou make not a separation between us, and our daughter! The King's son, however, answered him not; but he imagined that the damsel repented of parting from her mother and her father; so he said to her, O temptation of the age, dost thou desire that I restore thee to thy mother and thy father? — O my master, she answered, by Allah that is not my desire: my desire is rather to be with thee wherever thou shalt be; for I am drawn off by my love of thee from every thing else, even from my father and my mother. And when the King's son heard her reply, he rejoiced exceedingly, and began to make the horse proceed gently with them, that it might not disquiet her; and he ceased not to journey on with her until he beheld a green meadow, in which was a spring of water.

There they alighted, and ate and drank; after which, the King's son mounted his horse again, took her up behind him, and bound her, in his fear for her. He then proceeded with her, and ceased not in his course through the air until he arrived at the city of his father. His joy thereat was great; and he desired to shew to the damsel the seat of his power and the dominion of his father, and to inform her that the dominion of his father was greater than that of her father. He therefore deposited her in one of

the gardens in which his father diverted himself, put her in a private chamber that was furnished for her father, and placed the ebony horse at the door of that chamber, charging the damsel to guard it, and saying to her, Sit here until I send to thee my messenger; for I am going to my father, to prepare for thee a palace, and to display to thee my dominion. And the damsel rejoiced when she heard from him these words, and replied, Do what thou desirest. Then it occurred to her mind that she was not to enter [the city] but with respect and honor, as was suitable to persons of her rank.

So the King's son left her, and proceeded until he arrived at the city, and went in to his father; and when his father saw him, he rejoiced at his coming, and met him and welcomed him; and the King's son said to his father, Know that I have brought the King's daughter of whom I informed thee, and I have left her without the city, in one of the gardens, and come to acquaint thee with her arrival, that thou mayest prepare the procession of state, and go forth to meet her, and display to her thy dominion and thy troops and guards. The King replied, Most willingly. And immediately he commanded the people of the city to decorate the city in the most handsome manner, and rode forth in a procession equipped in the most perfect manner and with the most magnificent decorations, with all his soldiers and the grandees of his empire, and all his memlooks and servants. The King's son also took forth, from his palace, ornaments and apparel and such things as Kings treasure up, and prepared for the damsel a camel-litter of green and red and yellow brocade, in which he seated Indian and Greek and Abyssinian female slaves, and he displayed wonderful treasures.

Then he left the camel-litter with the persons that were in it, and went on before to the garden; and he entered the private chamber in which he had left the damsel, and searched for her; but found her not, nor did he find the horse. Upon this he slapped his face and rent his clothes, and began to go round about through the garden, with a mind confounded; after which, he returned to his reason, and said within himself, How did she learn the secret of this horse when I did not acquaint her with aught of it? But perhaps the Persian sage who made the horse hath found her, and taken her, as a requital for that which my father hath done unto him. — Then the King's son sought the keepers of the garden, and asked them who had passed by them, saying, Have ye seen any one pass by you and enter this garden? And they answered, We have not seen any one enter this garden except the Persian sage; for he entered to collect useful herbs. So when he heard their words, he was convinced that the person who had taken the damsel was that sage.

Now it happened, in accordance with destiny, that, when the King's son left the damsel in the private chamber that was in the garden, and repaired to the palace of his father to make his preparations, the Persian sage entered the garden to collect some useful herbs, and smelt the odour of musk and other perfumes with which the air was impregnated; and this sweet scent was from the odour of the King's daughter. The sage therefore proceeded in the

direction of this odour until he came to the private chamber, when he saw the horse that he had made with his hand standing at the door of the chamber. So when the sage saw the horse, his heart was filled with joy and happiness; for he had mourned after it greatly since it had gone from his possession. He approached it, and examined all its members, and found it sound; but when he was about to mount it and depart, he said within himself, I must see what the King's son hath brought and left here with the horse. Accordingly he entered the private chamber, and found the damsel sitting there, resembling the shining sun in the clear sky. As soon as he beheld her, he knew that she was a damsel of high dignity, and that the King's son had taken her, and brought her upon the horse, and left her in that private chamber while he repaired to the city to prepare for her a stately procession, and to conduct her into the city with respect and honour.

The sage therefore went in to her, and kissed the ground before her; and she raised her eyes towards him, and, looking at him, found him to be of most hideous aspect and disagreeable form; and she said to him, Who art thou? He answered her, O my mistress, I am the messenger of the King's son, who hath sent me to thee, and commanded me to remove thee to another garden, near unto the city. And when the damsel heard from him these words, she said to him, And where is the King's son? He answered her, He is in the city, with his father, and he will come to thee immediately with a grand procession. But she said to him, O thou! could not the King's son find any one to send to me but thee? — And the sage laughed at her words, and replied, O my mistress, let not the hideousness of my face and the disagreeableness of my aspect deceive thee; for hadst thou experienced of me what the King's son hath, thou wouldst approve of me. Verily the King's son hath especially chosen me to send to thee on account of the hideousness of my aspect and the horrible nature of my form, through his jealousy of thee, and his love of thee; for were it otherwise, he hath of memlooks and black slaves, and pages and servants and dependants, an abundance that cannot be calculated.

So when the damsel heard his reply, it appeared reasonable to her, and she believed it, and arose and went with him, putting her hand in his. She then said to him, O my father, what hast thou brought with thee for me to ride? — O my mistress, he answered, the horse on which thou camest thou shalt ride. She replied, I cannot ride it by myself. And when he heard this reply from her, the sage smiled, and knew that he had got possession of her; and he said to her, I myself will ride with thee. Then he mounted, and mounted the damsel behind him, and pressing her to him, bound her tightly, while she knew not what he desired to do with her. And after this, he turned the pin of ascent, whereupon the body of the horse became filled with air, and it moved and bestirred itself, and ascended into the sky, and continued incessantly bearing them along until it was out of sight of the city. So the damsel said to him, O thou! what meant that which thou saidst respecting the King's son, when thou assertedst that he sent thee

to me? — The sage replied, May Allah keep the King's son from every thing good; for he is base and vile! — O, wo to thee! she exclaimed; how is it that thou disobeyest thy lord in that which he hath commanded thee to do? He replied, He is not my lord. And knowest thou, he added, who I am? She answered him, I know thee not but as thou hast informed me of thyself. And he said to her, Verily my telling thee this was a stratagem that I made use of against thee and against the King's son. I was lamenting constantly for this horse that is beneath thee, for it is of my making, and he had made himself master of it; but now I have obtained possession of it and of thee also, and have tortured his heart as he hath tortured mine, and he will never have it in his power henceforth. But be of good heart and cheerful eye; for I shall be more useful to thee than he. — And when the damsel heard his words, she slapped her face, and cried out, O my grief! I have neither obtained my beloved nor remained with my father and my mother! — And she wept violently for that which had befallen her, while the sage incessantly proceeded with her to the country of the Greeks,¹⁵ until he descended with her in a verdant meadow with rivers and trees.

This meadow was near unto a city, in which was a King of great dignity; and it happened on that day that the King of the city went forth to hunt, and to divert himself, and, passing by that meadow, he saw the sage standing there, with the horse and the damsel by his side. And the sage was not aware of their approach when the slaves of the King rushed upon him, and took him, together with the damsel and the horse, and placed all before the King, who, when he beheld the hideousness of his aspect, and the disagreeableness of his appearance, and beheld the beauty of the damsel, and her loveliness, said to her, O my mistress, what relation is this sheykh to thee? The sage hastily answered and said, She is my wife, and the daughter of my paternal uncle. But the damsel declared that he was a liar, as soon as she heard his words, and said, O King, by Allah I know him not, and he is not my husband: but he took me away by force and stratagem. And when the King heard what she said, he gave orders to beat the sage; and they beat him until he almost died. Then the King commanded that they should carry him to the city, and cast him into the prison; and so they did with him; and the King took the damsel and the horse from him; but he knew not the property of the horse, nor the mode of its motion. — Thus did it befall the sage and the damsel.

As to the King's son, he put on the apparel of travel, and, having taken what money he required, journeyed forth in a most evil state, and quickly endeavoured to trace them, seeking them from town to town and from city to city, and inquiring respecting the ebony horse; and every one who heard his mention of the ebony horse wondered at it, and was greatly astonished at his words. Thus he continued to do for a long period; but notwithstanding his frequent questions and his searching for them, he met with no tidings of them. Then he journeyed to the city of the damsel's father, and there inquired for her, but he heard no tidings of her, and he found her father

mourning for her loss. So he returned, and repaired to the country of the Greeks, endeavouring to trace them, and inquiring respecting them.

And it happened that he alighted at one of the Kháns, and saw a party of the merchants sitting conversing; and he seated himself near them, and heard one of them say, O my companions, I have met with a wonderful thing — And what was it? they asked. He answered, I was in a certain district, in such a city (and he mentioned the name of the city in which was the damsel), and I heard its inhabitants talking of a strange story, which was this: — The King of the city went forth one day to hunt, attended by a party of his associates and the grandees of his empire, and when they went forth into the desert, they passed by a verdant meadow, and found there a man standing, and by his side a woman sitting, and with him a horse of ebony. As to the man, he was of hideous aspect, very horrible in form; and as to the woman, she was a damsel endowed with beauty and loveliness, and elegance and perfect grace, and justness of stature; and as to the ebony horse, it was a wonderful thing: eyes have not beheld its superior in beauty or in comeliness of make. — The persons present said to him, And what did the King with them? He answered, As to the man, the King took him, and asked him respecting the damsel, and he pretended that she was his wife, and the daughter of his paternal uncle. But as to the damsel, she declared that he lied in his assertion. So the King took her from him, and gave orders to beat him, and to cast him into the prison. And as to the ebony horse, I know not what became of it. — When the King's son therefore heard these words from the merchant, he approached him, and proceeded to question him with mildness and courtesy until he acquainted him with the name of the city and the name of its King; and when he knew the name of the city and that of its King, he passed the night happy; and in the morning he went forth on his journey.

He ceased not to prosecute his journey until he arrived at that city; but when he desired to enter it, the gate-keepers took him, and would have conducted him into the presence of the King, that he might inquire of him respecting his condition, and of the cause of his coming into that city, and as to what art or trade he was skilled in; for so was the King's custom to question the strangers respecting their conditions and their arts or trades. But the arrival of the King's son at that city happened to be at eventide; and that was a time at which it was not possible to go in to the King or to consult respecting him. So the gatekeepers took him and conducted him to the prison, to put him in it. When the jailers, however, saw his beauty and loveliness, they could not bear to put him in the prison: on the contrary, they seated him with themselves, outside the prison; and when the food was brought to them, he ate with them until he was satisfied; and after they had finished eating, they sat conversing, and, addressing the King's son, they said to him, From what country art thou? He answered, I am from the country of Persia, the country of the Kisrá. And when they heard his answer, they laughed, and one of them said to him, O Kisrawee,¹⁶ I have heard

the sayings of men, and their histories, and have observed their conditions; but I have neither seen, nor heard of, a greater liar than this Kisrawee who is with us in the prison. And another said, Nor have I seen any one more hideous than he in person, or more disagreeable than he in form.

So the King's son said to them, What instance of his lying hath appeared unto you? They answered, He pretendeth that he is a sage, and the King saw him as he was going to hunt, and with him a woman of surprising beauty and loveliness, and elegance and perfect grace, and justness of stature, and there was with him also a horse of black ebony, than which we have never seen any more handsome. As to the damsel, she is with the King, and he loveth her; but the woman is mad; and if that man were a sage as he pretendeth, he had cured her; for the King is striving to find her remedy, desiring to recover her of her malady. As to the ebony horse, it is in the King's treasury; and as to the man of hideous aspect, who was with it, he is with us in the prison; and when the night overshadoweth him, he weepeth and waileth in his grief for himself, and suffereth us not to sleep.

Now when the keepers of the prison acquainted the King's son with these circumstances, it occurred to his mind that he might contrive a plan by means of which to attain his desire. And when the gate-keepers desired to sleep, they put him into the prison, and closed the door upon him; and he heard the sage weeping and lamenting for himself in the Persian language, and saying in his lamentation, Wo unto me for the injustice that I have committed against myself and against the King's son, and for that which I did unto the damsel, since I neither left her nor accomplished my desire. All this arose from my ill management; for I sought for myself that which I deserved not, and which was not suited to me; and he who seeketh that which is not suited to him falleth into a calamity like that into which I have fallen. — And when the King's son heard these words of the sage, he spoke to him in the Persian language, saying, How long wilt thou continue this weeping and lamentation? Dost thou think that such a misfortune hath befallen thee as hath not befallen any beside thee? — And the sage, on hearing his words, was cheered by him, and complained to him of his case, and of the distress he experienced.

Then, when the morning came, the gate-keepers took the King's son, and conducted him to the King, and informed him that he had arrived at the city on the preceding day, at a time when it was impossible to go in unto the King. So the King questioned him, and said to him, From what country art thou, and what is thy name, and what thy art or trade, and what the reason of thy coming unto this city? And the King's son answered, As to my name, it is, in the Persian language, Harjeh; ¹⁷ and as to my country, it is the country of Persia; and I am of the men of science, especially the science of medicine; for I cure the sick and the mad; and for this purpose I travel about through the regions and cities, to profit myself by adding science to my science; and when I see a sick person I cure him. This is my occupation. — And when the King heard his words, he rejoiced at them

exceedingly, and said to him, O excellent sage, thou hast come to us at a time when we need thee. Then he acquainted him with the case of the damsel, and said to him, If thou cure her, and recover her of her madness, thou shalt receive from me all that thou shalt desire. And the King's son, on hearing this, replied, May God confirm the power of the King! Describe to me every thing that thou hast observed of her madness, and inform me how many days ago this madness attacked her, and how thou tookest her and the horse and the sage. — He therefore acquainted him with the matter from beginning to end, and said to him, The sage is in the prison. And the King's son said, O happy King, and what hast thou done with the horse that was with them? The King answered him, It remaineth with me to the present time, preserved in one of the private chambers.

So the King's son said within himself, It is my opinion that I should examine the horse before every thing else, and if it be sound, and no accident have happened to it, all that I desire is accomplished; but if I see that its motions are destroyed, I will yet devise some stratagem to save my life. Then looking towards the King, he said to him, O King, it is requisite that I see the horse which thou hast mentioned. Perhaps I may find in it something that will aid me to recover the damsel. — The King replied, Most willingly. And he arose, and, taking him by the hand, led him in to the horse; whereupon the King's son began to go round about the horse, and to examine it and observe its condition; and he found it sound, without any defect. He therefore rejoiced at it exceedingly, and said, May God confirm the power of the King! I desire to go in to the damsel, that I may see how she will act; and I beg of God that her recovery may be effected by me, by means of the horse, if it be the will of God, whose name be exalted!

He gave orders to take care of the horse, and the King conducted him to the chamber in which was the damsel. And when the King's son went in to her, he found her beating herself, and falling down prostrate as usual; but she was affected by no madness, and only did thus that no one might approach her. So the King's son, on seeing her in this state, said to her, No harm shall befall thee, O temptation to all creatures! Then he began to address her gently and courteously until he acquainted her with himself; and when she knew him, she uttered a great cry, and fell down in a fit through the violence of the joy that she experienced; and the King imagined that this fit was occasioned by her fear of him. And the King's son put his mouth to her ear, and said to her, O temptation to all creatures, spare my life and thine, and be patient and firm; for this is a place wherein we stand in need of patience and good management in devising stratagems to make our escape from this tyrannical King. A part of my stratagem shall be, that I go forth to him and say to him, The disease that she suffereth ariseth from her being possessed by a Jinnee,¹⁸ and I promise thee her recovery. And I will make a condition with him that he shall loose thy bonds, and will assure him that this Jinnee which hath afflicted thee¹⁹ will be dispelled from thee. Therefore if he come in to thee, address him with

pleasant words, that he may see that thou hast recovered through my means, and so shall all that we desire be accomplished. — And she replied, I hear and obey.

He then went forth from her, and, returning to the King, full of joy and happiness, said, O fortunate King, I have discovered, through thy good fortune, her remedy and cure, and I have cured her for thee. Arise then and go in to her, and speak gently and mildly to her, and promise her that which will rejoice her; for all that thou desirest of her shall be accomplished for thee. — The King therefore arose and went in to her; and when she saw him, she rose to him, and kissed the ground before him, and welcomed him; whereat the King rejoiced exceedingly. He ordered the female slaves and eunuchs to betake themselves to serve her, to conduct her into the bath, and to prepare for her the ornaments and apparel. So they went in to her and saluted her, and she returned their salutation with the most courteous utterance and the most pleasant words. Then they attired her in royal apparel, put upon her neck a necklace of jewels, conducted her to the bath, served her, and brought her out from the bath, resembling the full moon. And when she came to the King, she saluted him, and kissed the ground before him.

The King therefore was greatly rejoiced at seeing her thus, and said to the King's son, All this is occasioned by the blessings attendant upon thee! May God increase to us thy benefactions! — And the King's son replied, O King, the perfection of her recovery and the completion of her affair must be effected by thy going forth with all thy guards and thy soldiers to the place where thou foundest her, and the ebony horse that was with her must be taken with thee, that I may there confine from her the Jinnee that hath afflicted her, and imprison him and kill him, so that he may never return to her. The King said, Most willingly. Accordingly he sent forth the ebony horse to the meadow in which he had found the damsel with the horse and the Persian sage, and the King mounted with his troops, taking the damsel with him; and they knew not what he desired to do.

And when they arrived at that meadow, the King's son who feigned himself a sage ordered that the damsel and the horse should be placed as far from the King and the troops as the eye could reach, and said to the King, With thy permission and leave, I desire to burn perfumes, and to recite a form of exorcism, and imprison the Jinnee here, that he may never return to her. After which I will mount the ebony horse, and mount the damsel behind me; and when I have done that, the horse will move about with violent action, and walk forward until it cometh to thee, when the affair will be finished, and thou shalt do with her what thou wilt. — And when the King heard his words, he rejoiced exceedingly. Then the King's son mounted the horse, and placed the damsel behind him, while the King and all his troops looked at him. And he pressed her to him, and bound her firmly, and turned the pin of ascent; whereupon the horse rose with them into the air. The troops continued gazing at him until he disappeared from before

their eyes; and the King remained half a day expecting his return to him; but he returned not: so he despaired of him, and repented greatly, and grieved for the separation of the damsel. Then he took his troops, and returned to his city.

But as to the King's son, he bent his course to the city of his father, full of joy and happiness, and ceased not in his journey until he descended upon his palace, when he took down the damsel into the palace, and felt secure of her. He then repaired to his father and his mother, and saluted them, and acquainted them with the arrival of the damsel; whereat they rejoiced exceedingly. Meanwhile the King of the Greeks, when he returned to his city, secluded himself in his palace, mourning and afflicted. So his wezeers went in to him, and began to console him, saying to him, Verily he who took the damsel is an enchanter; and praise be to God who hath saved thee from his enchantment and craftiness. And they ceased not until he was consoled for the loss of her. — And as to the King's son, he made magnificent banquets for the people of the city, and they continued the rejoicings for a whole month; after which, he took the damsel as his wife, and they were delighted with each other exceedingly. And his father broke the ebony horse, and destroyed its motions. Then the King's son wrote a letter to the father of the damsel, and in it described to him his state, informing him that he had married the damsel, and that she was with him in the most happy condition. He sent it to him by a messenger, bearing precious presents and rarities; and when the messenger arrived at the city of the damsel's father, which was San'a of El-Yemen, he transmitted the letter, with the presents, to that King, who, on reading the letter, rejoiced exceedingly, accepted the presents, and treated the messenger with honour. He then prepared a magnificent present for his son-in-law, the King's son, and sent it to him by that messenger, who returned with it to the King's son, and informed him of the joy which the King, the father of the damsel, experienced when he brought him the news of his daughter. At this the King's son was affected with great happiness: and every year he wrote to his father-in-law, and sent him a present.

Thus they continued until the King, the father of the young man, was taken from this world; and the young man reigned after him over his dominions. He ruled his subjects with equity, and conducted himself among them in a laudable manner; the country was subject to him, and the people obeyed him; and thus they remained, passing the most delightful and most agreeable and most comfortable and most pleasant life, until they were visited by the terminator of delights and the separator of companions, the devastator of palaces and the replenisher of the graves. Extolled then be the perfection of the Living, who dieth not, and in whose hand is the dominion that is apparent and the dominion that is hidden.²⁰

XVIII

THE ROMANCE OF UNS-EL-WUJOOD, DELIGHT OF THE WORLD, AND THE MAIDEN ROSE-IN-BUD ¹

THERE was, in ancient times, a King of great dignity, possessed of glory and absolute power, and he had a Wezeer named Ibráheem, who had a daughter of surprising beauty and loveliness, surpassing in elegance and in every grace, endowed with abundant sense and eminent polite accomplishments; but she loved carousing and wine, and comely faces, and pretty verses, and strange histories. The delicacy of her charms enticed the minds of mankind to love. Her name was El-Ward fi-l-Akmám; ² and the reason of her being so named was her excessive delicacy of beauty, and her perfect elegance; and the King was fond of carousing with her, on account of her accomplished manners.

Now it was the custom of the King, every year, to collect the chief men of his dominions, and to play with the ball.³ And on one of those days when he did so, the daughter of the Wezeer sat at a lattice-window to amuse herself; and while they were engaged in the game, she cast a glance, and beheld among the soldiers a young man, than whom there was none more handsome in aspect, nor any more beautiful in appearance; bright in countenance, with laughing teeth, generous, wide-shouldered. She looked at him again and again, and was not satiated with gazing at him; and she said to her nurse, What is the name of this young man of comely qualities, who is among the soldiers? The nurse replied, O my daughter, all of them are comely. Who then among them? — Wait, rejoined the damsel, until I point him out to thee. And she took an apple, and threw it upon him. So he raised his head, and beheld the Wezeer's daughter at the window,⁴ resembling the full moon in the darkness of night; and he withdrew not his eye without his heart's being engrossed by love for her; and he recited the saying of the poet: —

Hath the archer shot me, or have thine eyes? Thou hast destroyed the heart of the enamoured on his looking at thee.

Hath the notched arrow been suddenly ⁵ lanced at me from the midst of an army or from a window?

And when the game was ended, the damsel said to her nurse, What is the name of this young man whom I have shewn to thee? She answered, His name is Uns-el-Wujood.⁶ And upon this, she shook her head, and laid herself down upon her mattress; her mind was fired, and she uttered groans, and recited these verses: —

He hath missed not who named thee the Delight of the World, O thou who impartest both delight and liberality!⁷
 O thou whose countenance resembleth the full moon, and whose face diffuseth light over all the creation!
 Thou art without an equal among mankind, the sovereign of beauty, and I have witness to prove it.
 Thine cymbrow is like a well-formed Noon; and thine eye, like Sád, the work of the Benevolent.⁸
 Thy figure resembleth a fresh, slender branch; and if asked, thou givest every thing liberally.
 Thou surpassest the horsemen of the world in assault, and in imparting delight, and in beauty and beneficence.

She then wrote these verses on a paper, which she wrapped in a piece of silk embroidered with gold, and put beneath the pillow. And one of her nurses was looking at her; so this nurse came to her, and proceeded to engaged her with conversation until she slept, when she stole the paper from beneath the pillow, and read it. She therefore knew that she was affected with a violent passion for Uns-el-Wujood; and after she had read the paper, she put it again in its place. And when her mistress awoke, she said to her, O my mistress, I am an admonisher unto thee, and one who pitieth thee. Know that love is difficult, and the concealment of it would melt iron, and occasioneth diseases and infirmities; and the person who revealeth love is not obnoxious to reproach.— Upon this, El-Ward fi-l-Akmám said to her, O my nurse, and what is the remedy for desire? — Its remedy, answered the nurse, is an interview. — And how can that be obtained? said the damsel. The nurse answered, O my mistress, it may be obtained by means of letters, and gentle words, and by many compliments and salutations; for this mode of proceeding bringeth lovers together, and by it things that are difficult are rendered easy; and if thou have any affair to be performed, O my lady, I am most fit to conceal thy secret, and to accomplish thy business, and bear thy letter.

And when El-Ward fi-l-Akmám heard these words from her, her reason fled, through joy; but she withheld herself from replying, that she might see the result of her affair, and said within herself, Verily this thing no one hath known from me, and I will not reveal it to this woman until after I shall have tried her. Then the woman said to her, O my mistress, I saw in my sleep as though a man came to me and said to me, Thy mistress and Uns-el-Wujood love each other: therefore manage their affair, and carry their letters, and accomplish their wants, and conceal their case and their secrets: so wilt thou experience abundant good fortune. Now I have related to thee what I saw, and it is thine to decide. — and El-Ward fi-l-Akmám said to her nurse, when she had thus informed her of the dream that she had (as she pretended) seen, Wilt thou conceal secrets, O my nurse? The nurse replied, How should I not conceal secrets when I am of the choicest of the ingenuous?

Upon this, therefore, the damsel produced to her the paper upon which

she had written the verses, saying to her, Repair with this my note to Uns-el-Wujood, and bring me an answer to it. So she took it, and went with it to Uns-el-Wujood; and when she went in to him, she kissed his hands, complimented him with the most courteous words, and gave him the paper; and after he had read it, and understood its meaning, he wrote upon the back of it these verses: —

I soothe my heart in my passion, and conceal it; but my state interpreteth and sheweth my love.

When my tears flow, I say, My eye is sore — lest the censurer should see and understand my condition.

I was free from care, and knew not what was love; but have become enamoured, and with enslaved heart.

I submit to you my case, complaining of my passion and my ecstasy, in the hope that that you will pity, and shew mercy:

I have written it with the tears of my eye, that perchance it may explain to you the love with which you have affected me.

God guard a face that is veiled with loveliness! The full moon is its slave, and the stars are its servants.

In beauty, I have never beheld her equal; and from her motions, the branches might learn to wave.

I beg, without imposing on yourself a trouble, that you will pay us a visit; for we should highly esteem it.

I give you my soul — perhaps you will accept it — for to me, union will be Paradise, and aversion will be Hell.

Then he folded the letter, kissed it, and gave it to her, saying to her, O nurse, conciliate the favour of thy mistress. She replied, I hear and obey. And she took from him the letter, and returned to her mistress, and gave it to her; and she kissed it, and put it on her head; after which, she opened it and read it, and understood its meaning; and she wrote beneath it these verses: —

O thou whose heart is enamoured by our beauty, have patience in thy love, and perhaps thou wilt obtain us.

When we knew that thine affection was true, and that the passion that hath afflicted our heart had afflicted thine,

We would have granted thee the union thou desirest, and more; but were prevented doing so by our chamberlains.

When the night becometh dark, through the excess of our love, fires are kindled within our bosoms,

And sleep is driven away from our beds, and often are our bodies afflicted by our passion.

An imperative law in love's code is concealment. Raise not the curtains that are lowered over us.

My bosom is filled with love of the gazelle. Would that he were never distant from our home!

And when she had finished her verses, she folded the paper, and gave it to the nurse, who took it, and went forth from her; but the chamberlain met her, and said to her, Whither art thou going? She answered, To the

bath. And she was alarmed at him, and the paper fell from her as she went forth from the door in her alarm, and one of the eunuchs, seeing it lying in the way, took it. Then the Wezeer came forth from the Hareem, and seated himself upon his couch, and the eunuch who had picked up the paper repaired to him. So while the Wezeer was sitting upon his couch, lo, that eunuch approached him, with the paper in his hand, and said to him, O my lord, I found this paper thrown down in the house, and I took it. The Wezeer therefore took it from his hand, folded as it was, and opened it, and saw written upon it the verses above mentioned. He read them, and understood their meaning; and then, examining the writing, he found it to be that of his daughter; whereupon he went in to her mother, weeping violently, so that his beard was wetted. His wife said to him, What hath caused thee to weep, O my lord? And he replied, Take this paper, and see its contents. So she took the paper, and read it, and found it to be a letter from her daughter El-Ward fi-l-Akmám to Uns-el-Wujood; upon which she was affected with an inclination to weep; but she subdued her mind, and restrained her tears, and said to the Wezeer, O my lord, there is no profit in weeping. The right opinion is this: that we consider a plan by which to protect thy honour, and to conceal the affair of thy daughter.— And she proceeded to console him, and to alleviate his sorrows.

But he said to her, Verily I am in fear for my daughter on account of her passion. Knowest thou not that the Sultán loveth Uns-el-Wujood with a great affection? There are two causes for my fear. The first is, with respect to myself; she being my daughter. And the second is, with respect to the Sultán; Uns-el-Wujood being a favourite with the Sultán; and probably an affair of great moment may hence ensue. What then dost thou see fit to be done in this case? — She replied, Have patience with me until I shall have performed the prayer for direction in the right course. Then she performed the prayers of two rek'ahs, the prophetic ordinance for seeking to be directed aright; ⁹ and when she had finished her prayers, she said to her husband, In the midst of the Sea of the Kunooz ¹⁰ is a mountain called the Mountain of the Bereft Mother (and the cause of its being so named will be mentioned hereafter), and to that mountain none can obtain access, unless with difficulty: therefore make for her a place there.

So the Wezeer agreed with his wife that he should build there an impregnable palace, and place her in it, and put with her the provisions necessary for her year after year, and place with her such attendants as should cheer her and serve her. He collected the carpenters and builders and architects, and sent them to that mountain; and they built for her an impregnable palace, such as eyes had never beheld. Then he prepared the provisions for the journey, and the caravan to accompany her; and, going in to his daughter at night, commanded her to set forth on the journey. So her heart felt the pangs of separation, and when she went forth, and saw the preparation for travel, she wept violently, and wrote some words on the door to acquaint Uns-el-Wujood with the transport of passion that she

experienced, which was such as would make the flesh to quake, and melt the heart of rock, and make tears to flow: and what she wrote consisted of these verses: —

By Allah, O house, if the beloved pass by, in the morning, saluting with the signals of lovers,
 Give him from us a pure and fragrant greeting; for he knoweth not where we pass the evening;
 And I know not whither they have journeyed with us, proceeding quickly, and lightly equipped,
 By night, when the birds of the thicket, perched upon the branches, bewail us and announce our fate;
 The tongue of their condition saying, Alas, for the bereavement effected by the disjunction of the lovers!
 When I saw that the cups of separation were filled, and fate would by force make us drink them undiluted,
 I mixed them with becoming patience, to excuse myself, but now patience consoleth us not for the loss of you.

And when she had finished her verses, she mounted, and they journeyed with her, crossing the deserts and wastes, and the plain and rugged tracts, until they arrived in the Sea of the Kunooz, when they pitched the tents upon the shore, and built for her a great vessel, in which they embarked the damsel and her household. The Wezeer had commanded them, that when they had arrived at the mountain, and had taken her into the palace, together with her household, they should return with the vessel, and, after they had landed, that they should break it up. So they went and did all that he had commanded them, and returned weeping for that which had happened — Such was their case.

But as to Uns-el-Wujood, he rose from his sleep, and, having performed the morning-prayers, mounted, and repaired to attend upon the Sultán. And he passed in his way by the door of the Wezeer, as he was wont to do, in the hope that perhaps he might see some one of the Wezeer's dependants whom he was accustomed to see; and he looked at the door, and beheld the verses above-mentioned written upon it. On seeing them he became unconscious of his existence; a fire was kindled in his vitals, and he returned to his house. He could not rest, nor be patient, and he ceased not to suffer agitation of mind, and transport, until the night came; when he concealed his case, and disguised himself; and he went forth in the middle of the night, wandering at random, and not knowing whither to go. He journeyed on during the whole of the remainder of that night, and the next day until the heat of the sun became fierce, and the mountains were of a burning heat, and thirst violently oppressed him; but he beheld a tree, and found by the side of it a stream of water. So he went to that tree, and seated himself in its shade, on the bank of that stream, and desired to drink; but he found that the water had no taste in his mouth. His complexion had changed, his face had become sallow, and his feet were swollen by walking and toil; and he wept violently, pouring forth tears, and recited these verses: —

The lover is intoxicated by his passion; but when his desire increaseth, he recovereth. Distracted in his love, ardent, bewildered, he findeth no abode, nor food that pleaseth him.

How can life be agreeable to the enamoured who is parted from the object of his love?

Were it so, it were wonderful.

I melt when I burn with transport for her, my tears flowing down upon my cheek in torrents.

Shall I see her or see any one from her abode by whom the afflicted heart may be cured?

And when he had ended his verses, he wept until he wetted the ground. Then rising forthwith he proceeded from that place; and as he journeyed on through the deserts and wastes, there came forth upon him a lion, whose neck was closely covered with his hair, and his head was as large as a cupola, and his mouth wider than a door, with teeth like the tusks of the elephant. When Uns-el-Wujood beheld him, he made sure of destruction, and, turning his face towards the Kibleh,¹¹ he pronounced the two professions of the faith, and prepared for death. But he had read in books, that, if any one attempt to beguile the lion, he may be beguiled by him with kind words, and be rendered gentle by praise. So he began to say to him, O lion of the forest and the plain! O bold lion! O father of the generous! O Sul-tán of the wild beasts! verily I am a longing lover, whom passion and separation have consumed, and when I became severed from the beloved I lost my reason: hear then my words, and pity my ardour and desire. — And when the lion heard what he said, he drew back from him, and sat upon his tail; then raising his head towards him, he began to make playful motions to him with his tail and fore-paws; and Uns-el-Wujood, on seeing him do thus, recited these verses: —

Lion of the desert, wilt thou kill me before I meet with her who hath enslaved me?

I am not game; nor am I fat: the loss of my beloved hath wasted me away,

And estrangement from her hath so consumed me that I am like a phantom wrapped in grave-clothes.

O Abu-l-Háarith!¹² O lion of strife! make not the censurers to rejoice at my anguish.

I am burning with love, my tears have drowned me, and the absence of the beloved hath troubled my mind,

And my thoughts of her in the darkness of night have made me unconscious of my existence.

And as soon as he had finished his verses, the lion arose and walked gently towards him, with his eyes filled with tears; and when he came to him he licked him with his tongue, and then walked before him, making a sign to him, as though he would say, Follow me. So he followed him, and the lion proceeded, with Uns-el-Wujood behind him, for some time, until he had ascended to the summit of a mountain. Then he descended from that mountain, and Uns-el-Wujood beheld the track of travellers in the desert, and knew it to be that of the people who accompanied El-Ward fi-l-Akmám. He therefore followed this track; and when the lion saw that he did so, and that

he knew it to be the track of the attendants of his beloved, he returned, and went his way.

Uns-el-Wujood proceeded along the track for days and nights, until he approached a roaring sea, agitated with waves; and the foot-marks reached to the shore of the sea, and there ended. So he knew that the people had embarked in a vessel on the sea and pursued their course over it; in consequence of which, his hope of finding them was then cut off, and he poured forth tears, and recited these verses: —

Distant is the place I seek, and my patience hath failed. How can I advance to her
 over the abyss of the sea?
 Or how can I be patient when my vitals are consumed by love of her, and I have
 exchanged sleep for wakefulness?
 Since the day when she journeyed forth from her home, my heart hath been inflamed
 with a vehement fire.
 Like Seyhoon and Jeyhoon¹³ and Euphrates are my tears: they form a flood more
 copious than deluge and rain.
 My eyelids are sore from continual weeping, and my heart is tortured with fire and
 sparks.

And after reciting some more verses he fell down in a fit, and he remained in it a long time. Then, recovering, he looked to the right and left; but saw no one in the desert; and he feared for himself on account of the wild beasts.

So he ascended a high mountain, and while he was upon it, he heard the voice of a human being, speaking in a cave; and he listened to him, and, lo, he was a devotee, who had forsaken the world, and occupied himself with devotion. He knocked at the door of the cave three times; but the devotee answered him not, nor came forth to him; and upon this, he uttered groans, and recited these verses: —

How can I find means to attain my desire, and be relieved from anxiety and trouble and
 weariness?
 All terrors have united to render me aged in heart and head in the time of my youth,
 And I find not any to aid me in my passion, nor a friend to alleviate my transport and
 toil.
 How great are the troubles that I have suffered! Fortune seems turned entirely against
 me.
 O, for mercy on the ardent and agitated lover, who hath drunk the cup of separa-
 tion and abandonment!
 Fire is in his heart, and his bowels are destroyed, and the pain of disjunction hath de-
 prived him of reason.
 How terrible was the day when I came to her abode, and beheld what was written upon
 the door!
 I wept in my anguish till I wetted the ground; but concealed my case from the near
 and the distant.
 O thou devotee who art idle in thy cave, as though thou hadst tasted and been capti-
 vated by love!
 After all that I have suffered, if I gain my object, I shall not remember anxiety or
 fatigue.

And when he had ended his verses, lo, the door of the cave was opened, and he heard a person saying, Alas! Mercy! — So he entered the door, and saluted the devotee, who returned his salutation, and said to him, What is thy name? He answered, My name is Uns-el-Wujood. And the devotee said to him, What is the cause of thy coming unto this place? He therefore related to him his story from beginning to end, acquainting him with all that had befallen him. And on hearing it, the devotee wept, and said to him, O Uns-el-Wujood, verily I have been in this place twenty years without seeing in it any one, until lately, when I heard weeping and clamour, and, looking in the direction of the sounds, I saw many people, and tents pitched on the shore of the sea, and they built a vessel, in which a party of them embarked, and they proceeded in it over the sea. Then some of those who had embarked in the vessel returned with it, and broke it up, and went their way: and I imagine that those who passed over the sea and returned not are the people whom thou seekest, O Uns-el-Wujood. In that case, thine anxiety must be great, and thou art excused: but there existeth no lover who hath not endured griefs. — Then the devotee recited these verses: —

Uns-el-Wujood, dost thou think me free from care, when desire and transport kill me
and resuscitate me?

I have known love and passion from my early years, since I was an infant nourished
by milk.

Long I struggled with Love, till I became notorious: if thou ask respecting me, he will
know me.

Lovesick and pining, I drank the cup of passion, and well nigh perished by the wasting
of my body.

I was strong: but my strength became impaired, and the army of my patience fell be-
neath the swords of the eyes.

Hope not for union with the beloved without torment; for opposites are ever leagued
together.

Love hath decreed against all its votaries, that relinquishment is forbidden as a wicked
heresy.

Then the devotee arose and came to Uns-el-Wujood, and embraced him, and they both wept so that the mountains resounded with their cries. They ceased not to weep until they both fell down senseless; and when they recovered, they made a vow to be brothers in God (whose name be exalted!); after which, the devotee said to Uns-el-Wujood, I will this night pray, and beg of God to be rightly directed as to the course which thou shouldst pursue. And Uns-el-Wujood replied, I hear and obey.

Meanwhile, when the people had arrived with El-Ward fi-l-Akmám at the mountain, and taken her into the palace, and she beheld it, and beheld its order, she wept, and said, By Allah, thou art a beautiful place; but thou wantest the presence of the beloved in thee. And she saw birds in that island: so she ordered one of her attendants to set a snare for them, and catch some of them, and whenever he caught any, to put them in cages within the palace: and he did as she commanded him. Then she sat at a lattice-window of the palace, and, reflecting upon the events that had be-

fallen her, her desire and transport and distraction increased; and she shed tears, and recited these verses: —

O, to whom shall I complain of the desire that I suffer, and my grief, and my disjunction from my beloved,

And the flame that rageth within my bosom; but which I shew not, in my fear of the watcher?

I have become extenuated like a tooth-pick, by estrangement and ardour and lamentation.

Where is the eye of the beloved to see how my state hath become like that of the distracted?

They tyrannized over me when they confined me in a place to which he can never come. I beg the sun to give a thousand salutations, at the time of its rising, and again at its setting,

To the loved-one who shameth the full moon in beauty, and surpasseth in figure the slender branch.

If the rose be compared to his cheek, I say of it, Thou resemblest it not if thou be not of my portion.¹⁴

The moisture of his mouth is like pleasant wine that would cool me when a fire flameth within me.

How can I give him up who is my heart and my soul, a cause of wasting and sickness to me, but my beloved and my physician!

And when the darkness of night overshadowed her, her desire became more violent, and again she reflected upon past events, and recited some verses commencing thus: —

It is dark, and my transport and disease are excited, and desire provoketh my usual pain.

The torment of separation is constant in my bosom, and trouble of mind hath rendered me destitute.

Now to return to Uns-el-Wujood: — the devotee said to him, Descend into the valley, and bring me, from the palm-trees, some of their fibres.¹⁵ So he descended, and brought him some of the fibres of the palm-trees; and the devotee took them and twisted them, and made of them a kind of net,¹⁶ like those used for carrying straw; after which he said, O Uns-el-Wujood, in the midst of the valley is a kind of gourd¹⁷ that groweth up and drieth upon its roots: go down then to it, fill this net with the gourds, and tie it, and throw it into the sea: then place thyself upon it, and proceed upon it into the midst of the sea: perhaps thou wilt attain thy desire; for he who risketh not himself will not gain his object. To this, Uns-el-Wujood replied, I hear and obey. And he bade him farewell, and departed from him to do as he had directed him, after the devotee had prayed for him. He proceeded, without stopping, to the midst of the valley, and did as the devotee had said to him; and when he arrived, upon the net, in the midst of the sea, there came upon him a wind which propelled him with the net until he disappeared from before the eyes of the devotee. He ceased not to traverse the surface of the deep, one wave raising him and another depressing him, while he

beheld the wonders and terrors of the sea, until destiny cast him upon the Mountain of the Bereft Mother, after three days. He landed like a giddy young bird, distressed by hunger and thirst; but he found, in that place, rivers flowing and birds warbling upon the branches, and fruit-bearing trees of the same and of different kinds; and he ate of the fruits, and drank of the water of the rivers.

Then he arose and walked; and he beheld something white in the distance; so he proceeded thither until he arrived at it, when he found it to be an impregnable palace. He came to its gate, and found it closed; and he sat at it for three days: but at length, as he was sitting there, the gate of the palace was opened, and there came forth from it one of the eunuchs, who, seeing Uns-el-Wujood sitting, said to him, Whence hast thou come, and who brought thee hither? He answered, From Ispahán, and I was on a voyage with merchandise, and the vessel that I was in was wrecked, and the waves threw me upon this island. And the eunuch wept, and embraced him, saying, God prolong thy life, O chief of friends! Verily, Ispahán is my native place, and I have there a cousin, the daughter of a paternal uncle, whom I loved in my youth, and I was passionately attached to her; but a people stronger than we made war upon us, and took me with their spoil, while I was yet a youth, and sold me: thus have I become reduced to my present condition. — And after he had saluted him and wished him a long life, he led him into the court of the palace, where, when he entered, he beheld a great pool surrounded by trees with spreading branches, and in it were birds in cages of silver with doors of gold: these cages were hung to the branches, and the birds within them were warbling, and singing the praises of the Requiting King. On his coming to the first of them, he looked at it; and, lo, it was a turtle-dove; and when it saw him, it raised its voice, crying, O Bountiful! ¹⁸ Whereupon Uns-el-Wujood fell down in a fit; and on his recovering, he uttered groans, and recited these verses: —

O turtle-dove, art thou enamoured like me? Pray then to the Lord, and warble, O Bountiful!

Is this thy cry occasioned by merriment, or is it by desire dwelling in the heart?

If thou moanest from transport on account of the beloved that hath gone, and left thee wasted and pining,

And like me thou hast lost the object of affection, disjunction must manifest long-felt rapture.

O, may Allah guard a faithful lover! I will not relinquish her though my bones decay.

And when he had finished these verses, he wept until again he fell down in a fit; and after he had recovered, he went on to other cages, and addressed, in a similar manner, a ring-dove, a hezár,¹⁹ a nightingale, and a wood-pigeon, which last appeared as though it would utter these verses in reply: —

O thou lover, thou hast brought to my remembrance the time when my early strength failed,

And an object of love, of whose form I was enamoured, endowed with surpassing and tempting beauty,

Whose voice, as he sat upon the branches on the sand-hill, diverted me from listening to the sounds of the flute.

A fowler set for him a snare, and took him, while he cried, O, that he would leave me at large!

I hoped that he might be a man of compassion; or that, seeing me to be a lover, he would pity me.

But God overthrew him after he had thus with cruelty parted me from my beloved. My desire for him hath become excessive, and hath tortured me with the fire of disjunction.

May Allah guard an impassioned lover, who hath struggled with love and hath known my sadness,

And seeing me so long imprisoned in my cage, will in mercy loose me that I may fly to my beloved.

He then looked toward his friend, the man of Ispahán, and said to him, What is this palace, and what doth it contain, and who built it? The man answered him, The Wezeer of such a King built it for his daughter, fearing for her from misfortunes and calamities, and hath lodged her in it, together with her dependants, and it is not opened save once in every year, when their provisions are brought to them. — So he said within himself, My desire is accomplished; but the time to wait is long.

Now during this period, El-Ward fi-l-Akmám found neither drink nor food agreeable to her, nor sitting nor sleeping. Her desire and transport and distraction of love had increased; and she searched about in the corners of the palace, but found no way of escape for her; and she poured forth tears, and recited these verses: —

They have cruelly confined me from my beloved, and made me to taste of anguish in my prison.

They have tortured my heart with the fires of love, by preventing my beholding him.

In a lofty palace have they imprisoned me, on a mountain placed in the midst of the sea.

If they would have me forsake him, their wish is vain, for my love is become more trying.

How can I forsake him, when the origin of all that I suffer hath been the beholding his face?

The whole of my day is passed in sorrow, and the night I spend in thinking upon him. Remembrance of him cheereth me in my solitude, while I find myself destitute of his presence.

Would that I knew if, after all this, fortune will consent to my heart's desire!

She then went up to the roof of the palace, and, taking some garments of the stuff of Baala-bekk, tied herself by them, and let herself down until she came to the ground. She was attired in the most magnificent of her apparel, and on her neck was a necklace of jewels. And she proceeded over the adjacent deserts and wastes until she came to the shore of the sea, when she saw a fisherman going about in his vessel upon the sea to fish. The wind had cast him towards that island, and he looked, and saw there El-Ward fi-l-Akmám; but when he beheld her, he was frightened at her, and steered away his boat in flight. So she called him, making many signs to him, and

recited some verses, informing him that she was a human being (not a Jinneeyeh, as he feared), and explaining her case; on hearing which, the fisherman wept and sighed and lamented, remembering what had happened to himself in the days of his youth, when love overpowered him, and his desire was violent, and his transport and distraction were excessive, the fires of passion burning him; and he replied to her in verse, telling her that he had been afflicted by love from his youth. He then made fast his vessel to the land, and said to her, Embark in the vessel, that I may transport thee to whatsoever place thou desirest.

So she embarked in the vessel, and he set it afloat with her, and when it had proceeded a little way from the land, there blew upon it a favourable wind, and the vessel advanced rapidly until the land disappeared before their eyes. The fisherman then knew not whither to steer; and the wind continued violent for the space of three days; after which it subsided by the permission of God (whose name be exalted!), and the vessel bore them on until it came to a city on the shore of the sea, where the fisherman desired to make it fast.

In this city was a King of great power, named Dirbás.²⁰ He was at that time sitting with his son in his palace, and they were looking from a window, and, casting their eyes towards the sea, they saw that vessel; and on their observing it attentively, they found that there was in it a damsel like the full moon in the sky, having, in her ears, earrings of costly balass rubies, and on her neck, a necklace of precious jewels. The King therefore knew that she was of the daughters of the grandees or of the Kings, and he descended from his palace, and went forth from a door opening upon the sea; whereupon he saw the vessel made fast to the shore; and the damsel was sleeping, while the fisherman was busy in attaching the vessel. The King roused her from her sleep, and she awoke weeping; and the King said to her, Whence comest thou, and whose daughter art thou and what is the cause of thy coming hither? So she answered him, I am the daughter of Ibráheem, the Wezeer of the King Shámikh,²¹ and the cause of my coming hither is a wonderful event and an extraordinary affair. And she related to him her whole story, from beginning to end, hiding from him nothing; after which, she uttered groans, and recited some verses; and the King, on hearing them, was convinced of her transport and desire, and was moved with compassion for her; and he said to her, Thou hast no cause of fear nor of terror. Thou hast attained thy wish; for I must accomplish for thee what thou desirest, and procure for thee what thou seekest: and hear from me these words. — Then he recited these verses: —

Daughter of the noble, thou hast gained thine object. Receive good tidings, and fear not here fatigue.

This day will I collect wealth, and I will send it to Shámikh, attended by horsemen and heroes:

I will send to him bags of musk, and brocade, and white silver also will I send, and gold. Yea; and my letters shall inform him for me that I am desirous of alliance with him;

And to-day will I use endeavours to aid thee, that what thou wishest for may be hastened.

I have tasted of love long, and known it, and excuse the person who hath drunk the same cup.

And when he had ended his verses, he went forth to his troops, and, having summoned his Wezeer, caused wealth incalculable to be packed up for him, and commanded him to repair with it to the King Shámikh, saying to him, Thou must without fail bring to me a person who is with him, named Uns-el-Wujood; and do thou say to him, The King desireth to form an alliance with thee by marrying his daughter to Uns-el-Wujood, thy dependant,²² and he must be sent with me, that the ceremony of the contract of his marriage to her may be performed in the kingdom of her father. — Then the King Dirbás wrote a letter to the King Shámikh, to the effect above mentioned, and gave it to his Wezeer, strictly charging him to bring Uns-el-Wujood, and saying to him, If thou bring him not to me, thou shalt be displaced from thy station.

The Wezeer therefore replied, I hear and obey, — and repaired with the present to the King Shámikh. And when he came to him, he delivered to him the salutation of the King Dirbás, and gave him the letter and the present that he had brought. But when the King Shámikh saw them, and read the letter, and saw the name of Uns-el-Wujood, he wept violently, and said to the Wezeer who was sent to him, And where is Uns-el-Wujood? For he hath gone away, and we know not where he is. Bring him then to me, and I will give to thee double the presents thou hast brought. — Then he wept and sighed and lamented, poured forth tears, and recited these verses: —

Restore unto me my favourite: I am not in want of wealth;
Nor do I wish for presents of jewels or of pearls.
I brought him up an infant, upon the bed of fondness,
And verily I am mourning and troubled for him in mind.

And after this, he looked towards the Wezeer who had brought the present and the letter, and said to him, Repair to thy lord, and inform him that Uns-el-Wujood hath been absent for a year, and his lord knoweth not whither he hath gone, nor hath he any tidings of him. But the Wezeer replied, O my lord, verily my sovereign said to me, If thou bring him not to me, thou shalt be displaced from the post of Wezeer, and shalt not enter my city. How then can I go to him without him? — So the King Shámikh said to his Wezeer Ibráheem, Go thou with him, accompanied by a party of men, and search for Uns-el-Wujood in every quarter. And he replied, I hear and obey.

Accordingly he took a party of his dependants, and, accompanied by the Wezeer of the King Dirbás, they proceeded in search of Uns-el-Wujood; and whenever they passed by Arabs²³ or any people, they inquired of them respecting Uns-el-Wujood, saying to them, Hath there passed by you a person of such a name, and of such and such a description? To which they

answered, We know him not. They ceased not to inquire in the cities and villages, and to search in the plain and rugged tracts, and the deserts and wastes, until they arrived at the shores of the sea; when they sought a vessel, and embarked in one, and proceeded in it until they approached the Mountain of the Bereft Mother. Upon this, the Wezeer of the King Dirbás said to the Wezeer of the King Shámikh, On what account is this mountain so named? And the latter answered, For this reason:—A Jinneeyeh sojourned upon it in ancient times, and that Jinneeyeh was of the Jinn of China. She loved a man, and became passionately attached to him; but she was in fear of her family; and, her desire becoming excessive, she searched in the earth for a place wherein to conceal him from them, and found this mountain to be cut off from mankind and from the Jinn, so that no one of either of these races (herself excepted) found the way to it. She therefore carried off her beloved, and placed him there, and used to repair to her family, and to come to him privately; and thus she ceased not to do for a long time, until she bore him, on that mountain, a number of children. And those merchants who passed by this mountain in their voyages over the sea used to hear the weeping of the infants, like the weeping of a woman bereft of her children; whereupon they said, Is there here a bereft mother?—And the Wezeer of the King Dirbás wondered at these words.

Then they proceeded until they came to the palace, and they knocked at the door; upon which the door was opened, and there came forth to them a eunuch, who, knowing Ibráheem, the Wezeer of the King Shámikh, kissed his hands. And the Wezeer Ibráheem entered the palace, and found in its court a poor man among the servants; and he was Uns-el-Wujood. So he said to them, Whence this man? And they answered him, He is a merchant: his property was lost at sea, and he saved himself; and he is a person abstracted from the world.²⁴ He therefore left him, and went on into the interior of the palace; but found no trace of his daughter; and he inquired of the female slaves who were there, and they answered him, We know not how she went, and she stayed not with us save for a short time. And upon this, he poured forth tears, and recited these verses:—

O thou mansion, the birds of which were singing, and the thresholds whereof were fortunate.

Until the enamoured came to thee bewailing his desire, and beheld the doors opened!²⁵
Would that I knew where my soul is gone, that was lately in a mansion whose mistress now is distant!

It was stored with everything magnificent, and its chamberlains were happy and exalted,

And they clothed it with draperies of brocade. O, whither hath its mistress departed?

Then he wept and sighed and lamented, and said, There is no resource against that which God hath ordained, nor any escape from that which He hath predestined and decreed! And he ascended to the roof of the palace, and found the garments of the stuff of Baala-bekk tied to the battlements and reaching to the ground. So he knew that she had descended from that

place, and gone like one distracted and confounded. And he looked aside, and saw there two birds, a raven and an owl, from the sight of which he augured evil; and he uttered groans, and recited these verses: —

I came to the abode of the beloved, hoping, by beholding her, to assuage my transport and affliction;

But I found her not in it, nor found I there aught save an ill-omened raven and owl; And the scene seemed to tell me, Thou hast acted cruelly, in severing the two desirous lovers:

So taste thou the grief which they have tasted, and live in sorrow, weeping and burning.

He then descended, weeping, from the roof of the palace, and ordered the servants to go forth upon the mountain to search for their mistress; and they did so; but found her not. — Meanwhile, Uns-el-Wujood, when he was assured that El-Ward fi-l-Akmám had gone, uttered a great cry, and fell down in a fit, in which he remained long; and they imagined that a state of abstraction from the world had overcome him, and that he was drowned in the contemplation of the beauty of the majesty of the Requirer.²⁶

Now when they despaired of finding Uns-el-Wujood, and the heart of the Wezeer Ibráheem was troubled by the loss of his daughter El-Ward fi-l-Akmám, the Wezeer of the King Dirbás desired to return to his country, though he had not attained his desire by his journeys. So the Wezeer Ibráheem began to bid him farewell; and the Wezeer of the King Dirbás said to him, I desire to take this poor man with me: perhaps God (whose name be exalted!) may incline the heart of the King to me by the blessing attendant upon him; for he is a person abstracted from the world; and after that, I will send him to Ispahán, since it is near unto our country. The Wezeer Ibráheem replied, Do as thou desirest. And each of the Wezeers departed to his own country. The Wezeer of the King Dirbás took with him Uns-el-Wujood, still insensible, and proceeded with him three days, during which he continued in his fit, carried on mules, and not knowing whether he was carried or not. So when he recovered from his fit, he said, In what place am I? And they answered him, Thou art with the Wezeer of the King Dirbás. Then they went to the Wezeer, and informed him that he had recovered; whereupon he sent to him rose-water, and sherbet of sugar, and they gave him to drink, and revived him.

And they continued their journey until they approached the city of the King Dirbás, when the King sent to the Wezeer, saying to him, If Uns-el-Wujood be not with thee, come not to me ever. When, therefore, he read the order of the King, it afflicted him. Now the Wezeer knew not that El-Ward fi-l-Akmám was with the King, nor did he know the reason of the King's sending him to Uns-el-Wujood, nor the reason of his desiring the alliance with him; and Uns-el-Wujood knew not whither they were going with him, nor that the Wezeer was sent to seek for him; nor did the Wezeer know that this was Uns-el-Wujood. And when the Wezeer saw that he was recovered, he said to him, Verily the King hath sent me on a business,

and it is not accomplished; and when he knew of my approach, he sent to me a letter, saying to me in it, If the business be not accomplished, enter not my city. — And what, said Uns-el-Wujood, is the business of the King? The Wezeer therefore related to him the whole story; and Uns-el-Wujood said to him, Fear not; but go to the King, and take me with thee; and I will be surety to thee for the coming of Uns-el-Wujood.

So the Wezeer rejoiced at this, and said to him, Is it true that thou sayest? He answered, Yes. And thereupon he mounted, taking him with him, and conducted him to the King; who, when they came to him, said to the Wezeer, Where is Uns-el-Wujood? To which Uns-el-Wujood replied, O King, I know where Uns-el-Wujood is. And the King called him near to him, and said, In what place is he? He answered, In a place very near; but inform me what thou desirest of him, and then I will bring him before thee. The King replied, Most willingly: but this affair requireth privacy. Then he commanded the people to retire, and, having gone with him into a closet, acquainted him with the story from first to last; whereupon Uns-el-Wujood said to him, Supply me with rich apparel, and cause me to be clad in it, and I will bring thee Uns-el-Wujood quickly. The King therefore brought him a rich suit, and he put it on, and said, I am Uns-el-Wujood, and a cause of grief to the envious. Then he smote the hearts of beholders by his glances, and recited these verses: —

The mention of the beloved cheereth me in my solitude, and dispelleth my desolate feelings in estrangement.

I know no fountain but that of tears, which, flowing from mine eye, assuage my anguish.

My longing is violent: none like it existeth; and the story of my love and affection is wonderful.

I pass my night with sleepless eyelid, and walk in my passion between Hell and Paradise.

I possessed becoming patience; but have lost it; and love's only gift to me is affliction, I am wasted by the pain of separation from her, and longing hath changed my aspect and form,

And mine eyelids are wounded by my tears, the flowing of which I cannot prevent. My strength is impaired, and I have lost my heart; and how many griefs in succession have I suffered?

And my heart and my head are alike aged by the loss of a mistress, the most beautiful of mistresses.

In spite of her our disjunction took place, and her only desire is to find and meet me. Will fortune, after separation and distance, grant me the enjoyment of union with my beloved,

Close the book of estrangement after opening it, and efface my trouble by the comforts of meeting?

And shall my beloved be my cup-companion, and my griefs be exchanged for pure delights?

And when he had finished his verses, the King said to him, By Allah, ye are two sincere lovers, and in the heaven of beauty two shining stars; and your case is wonderful, and your affair extraordinary. Uns-el-Wujood then

said to the King, Where is El-Ward fi-l-Akmám, O King of the age? He answered, She is now with me. And he summoned the Kádee and witnesses, performed the ceremony of the contract of her marriage to him, and treated him with honour and beneficence; and he sent to the King Shámikh, informing him of all that had happened to him with respect to Uns-el-Wujood and El-Ward fi-l-Akmám.

On hearing this, the King Shámikh rejoiced exceedingly, and sent to the King Dirbás a letter, the purport of which was this: — Since the ceremony of the contract hath taken place at thy residence, it is fit that the festival and the conclusion of the marriage be at mine. — He prepared the camels and horses and men, and sent for them; and when his letter was brought to the King Dirbás, he aided them with a great sum of money, and sent them with a party of his soldiers, who proceeded with them until they entered their city; and it was a noted day: none more remarkable had ever been witnessed. The King Shámikh collected all the mirth-exciting instruments of music, and made banquets; and thus they continued seven days; on each of which the King conferred upon the people costly robes of honour, and bestowed favours upon them. And after this, Uns-el-Wujood went to El-Ward fi-l-Akmám, and embraced her; and they sat weeping from the excess of joy and happiness; and El-Ward fi-l-Akmám recited these verses: —

Happiness hath come, dispelling care and grief. We are united, and have mortified our
enviers.

The fragrant zephyr of union hath blown, and revived the heart and the bowels and the
body;

And the beauty of delight hath appeared with perfumes, and our drums of glad tidings
have been beaten around us.²⁷

Do not imagine that we are weeping from grief; for it is from joy that our tears have
flowed.

How many terrors have we seen! but they have passed; and we have borne with pa-
tience what roused up anguish.

One hour of union hath made me forget what rendered us gray from excess of terror.

Then they embraced each other, and continued to do so until they fell down senseless from the delight of finding themselves together; and when they recovered, Uns-el-Wujood recited these verses: —

O how sweet are the nights of the fulfilment of promise, when the beloved is just to me,
And when we are uninterruptedly united, and an end is put to our estrangement,
And fortune cometh with favours to us, after turning away from us in aversion!
Prosperity hath set up her standards for us, and we have drunk from her hand a cup
of pleasure;

And we have met, and complained to each other of sorrow, and of nights during which
we have suffered oppression;

But now we have forgotten our griefs, O my mistress; and may the Compassionate
pardon what is passed!

How delightful is life, and how sweet is it! Union hath only increased my passion.

And after this, they embraced again, and continued carousing, and reciting verses and pleasant tales and histories, until they were drowned in the sea

of love; and there passed over them seven days while they knew not night from day, through the excess of their delight and happiness and pleasure and joy. It was as though the seven days were one day not succeeded by another; and they knew not the seventh day but by the coming of the musical instruments.²⁸ They then went forth from their chamber, and bestowed upon the people money and dresses. And they continued together in the most delightful of joys until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who changeth not nor ceaseth, and to whom every thing returneth! ²⁹

XIX

'ALEE OF CAIRO AND THE HAUNTED HOUSE

THERE was, in the city of Cairo, a merchant who had abundance of wealth and ready money, and jewels and minerals, and possessions incalculable, and his name was Hasan the Jeweller of Baghdád. God had also blessed him with a son, of handsome countenance, of just stature, rosy-cheeked, endowed with elegance and perfection, and beauty and loveliness; and he named him 'Alee of Cairo. He had taught him the Kur-án and science, and eloquence and polite literature; and he became excellent in all the sciences, and was employed by his father in commerce.

Now a disease attacked his father, and so increased that he felt sure of death. So he summoned his son 'Alee of Cairo, and said to him, O my son, verily this world is transitory, and the world to come is everlasting; every soul must taste of death, and now, O my son, my decease hath drawn near, and I desire to give thee a charge. If thou act according to it, thou wilt not cease to be safe and prosperous until thou shalt meet God (whose name be exalted!); but if thou act not according to it, excessive trouble will befall thee, and thou wilt repent of thy neglecting my charge. — O my father, said 'Alee, how should I refuse to attend, or to act according to thy charge, when obedience to thee is an obligation divinely imposed upon me, and the attending to thy words is absolutely incumbent upon me? And his father rejoined, O my son, I leave to thee dwelling-places and mansions and goods and wealth incalculable; so that if thou expend of that wealth every day five hundred pieces of gold, nought of it will be missed by thee. But, O my son, be mindful of holding the fear of God, and obeying the ordinances which He hath appointed thee, and following the precepts of El-Mustafà¹ (may God bless and save him!) in the things that he is related to have commanded and forbidden in his traditional laws. Be assiduous in the performance of acts of beneficence, and the dispensing of kindness, and associating with the good and just and learned; and mind that thou care for the poor and the needy, and shun avarice and niggardness, and the company of the wicked, and those who are objects of suspicion. Regard thy servants and thy family with benignity, and thy wife also; for she is of the daughters of the great, and she is now likely to bear thee issue: perhaps God will bless thee with virtuous offspring by her.

He ceased not to admonish him, and to weep, and say to him, O my son, I beg of God, the Bountiful, the Lord of the magnificent throne, that He save thee from every difficulty that may befall thee, and grant thee his ready

relief. And his son wept violently, and said, O my father, by Allah I am dissolved by these words: it seemeth that thou utterest the language of him who biddeth farewell. His father replied, Yes, O my son; I know my state; and forget not thou my charge. — Then the man began to repeat the two professions of the faith, and to recite [portions of the Kur-án], until the known period arrived; when he said to his son, Draw near to me, O my son. So he drew near to him, and his father kissed him, and uttered a groan, whereupon his soul quitted his body, and he was admitted to the mercy of God, whose name be exalted!

His son was affected with extreme grief, a clamour arose in his house, and the companions of his father came together to him. He betook himself to preparing his corpse for burial, and expediting² the funeral, and conveyed forth the body in a magnificent manner. They bore the corpse to the place of prayer, and prayed over it; after which they departed with it to the burial-ground, and buried it, and recited over it what was easy of the sublime Kur-án. Then they returned to the house, and consoled the son of the deceased and each of them went his way; and the son of the deceased performed for him the ceremonies of the Fridays, and recitations of the whole of the Kur-án, to the end of forty days.³ He remained in the house, and went not forth save to the place of prayer; and Friday after Friday he visited his father's tomb.

He ceased not to persevere in his prayer, and his recitation [of the Kur-án], and his devotion, for a length of time, until his fellows, of the sons of the merchants, came in to him and saluted him, and said to him, How long shall continue this mourning of thine, and the relinquishment of thine occupation and thy traffic, and of thine assembling with thy companions? This conduct will weary thee, and excessive injury will result from it unto thy body. — And when they came in to him, Iblees the accursed was with them, suggesting evil to them. So they proceeded to recommend to him that he should go forth with them to the market, and Iblees seduced him to comply with their request until he consented to go forth with them from the house, in order to the accomplishment of an event which God (whose perfection be extolled, and whose name be exalted!) would bring to pass. They then said to him, Mount thy mule, and repair with us to such a garden, that we may amuse ourselves there, and that thy grief and trouble of mind may be dispelled.

He therefore mounted his mule, took his slave with him, and accompanied them to the garden which they desired to visit. And when they came into the garden, one of them went and prepared for them the dinner, and caused it to be brought thither. So they ate, and enjoyed themselves, and sat conversing until the close of the day, when they mounted and departed, each of them returning to his abode. And they passed the night; and when the morning arrived, they came to him again, and said to him, Arise, and accompany us. — Whither? he asked. They answered, To such a garden; for it is better than that to which we went first, and more pleasant. And

he mounted and went with them to that garden; and when they had arrived there, one of them went and made ready their dinner, and brought it to the garden, together with intoxicating wine; and they ate. Then they brought the wine; and he said to them, What is this? They answered him, This is what dispelleth grief, and manifesteth happiness. And they ceased not to recommend it to him until they overcame him, and he drank with them; and they continued conversing and drinking till the close of the day, when they returned to their abodes. But 'Alee of Cairo was affected with a giddiness from drinking, and he went to his wife in this state: so she said to him, How is it that thou art changed? He answered, We were to-day making merry and enjoying ourselves; but one of our companions brought us some liquor, which my companions drank, and I with them, and this giddiness came upon me. His wife therefore said to him, O my master, hast thou forgotten the charge of thy father, and done that which he forbade thee to do, in associating with people who are objects of suspicion? But he answered her, Verily these are the sons of the merchants, and are not persons who are objects of suspicion: they are only people of pleasure and enjoyment.

He continued incessantly every day with his companions in this manner. They went from place to place, eating and drinking, until they said to him, Our turns are ended, and the turn is come to thee. And he replied, A friendly and free and an ample welcome to you! And when he arose in the morning, he made ready all that the case required, of food and drink, much more than they had done, and took with him the cooks and the farrâshes and the coffee-makers,⁴ and they repaired to Er-Rôdah and the Nilometer.⁵ There they remained a whole month, eating and drinking, and hearing music, and enjoying themselves; and when the month had passed, 'Alee saw that he had expended a sum of money of large amount; but Iblees the accursed deceived him, and said to him, If thou shouldst expend every day as much as thou hast already, thy wealth would not fail thee. So he cared not for expending his wealth. He continued to do thus for the space of three years; his wife admonishing him, and reminding him of the charge of his father; but he attended not to her words until all the ready money that he had was exhausted. Then he began to take of the jewels, and to sell them, and expend their prices, till he exhausted them also. After this, he betook himself to selling the houses and other immoveable possessions until none of them remained. And when they were gone, he proceeded to sell the fields and gardens, one after another, till all of them were gone, and there remained nothing in his possession but the house in which he resided. He therefore wrenched out its marbles and its wood-work, and expended of the money which they produced, till he made an end of them all; and he considered in his mind, and found that he had nothing to expend: so he sold the house, and expended its price. Then, after that, the person who had bought of him the house came and said to him, Seek for thyself a lodging; for I am in want of my house.

He now considered in his mind, and found that he had nothing requiring

a house except his wife, who had borne him a son and a daughter; and there remained not with him any servants; but there were only himself and his family. So he took for himself an apartment in one of the Hóshes,⁶ and there he resided, after grandeur and delicacy, and abundance of servants and wealth; and he became destitute of one day's food. His wife therefore said to him, Of this I used to caution thee, saying to thee, Keep the charge of thy father. But thou wouldst not attend to my words; and there is no strength nor power but in God, the High, the Great! Whence shall the little children obtain food? Arise then, and go round to thy companions, the sons of the merchants. Perhaps they will give thee something wherewith we may sustain ourselves this day. — Accordingly he arose and repaired to his companions, one after another; but every one of them unto whom he went hid his face from him, and made him to hear painful words, such as he abhorred, and not one of them gave him any thing. So he returned to his wife, and said to her, They have not given me any thing.

And upon this, she arose and went to her neighbours, to demand of them something wherewith they might sustain themselves that day. She repaired to a woman whom she knew in the former days, and when she went in to her, and her friend saw her state, she arose and received her kindly, weeping, and saying to her, What hath befallen you? She therefore related to her all that her husband had done; and her friend said to her, An ample and a friendly and free welcome to thee! Whatsoever thou requirest, demand it of me, without compensation. — And she replied, May God requite thee well! Then her friend gave her as much provision as would suffice her and her family for a whole month; and she took it, and returned to her abode. And when her husband saw her, he wept, and said to her, Whence obtainedst thou that? She answered him, From such a woman; for when I informed her of that which hath happened, she failed not in aught; but said to me, All that thou requirest, demand of me. And upon this, her husband said to her, Since thou hast this, I will repair to a place that I desire to visit. Perhaps God (whose name be exalted!) will dispel our trouble.

He took leave of her, and kissed his children, and went forth, not knowing whither to go. He walked on without stopping until he arrived at Boolák,⁷ where he beheld a vessel about to depart to Dimyát;⁸ and a man who had been a companion of his father saw him; so he saluted him, and said to him, Whither desirest thou to go? He answered, I desire to go to Dimyát; for I have companions respecting whom I would inquire, and whom I would visit: then I will return. And the man took him to his house, treated him honourably, made for him provisions for the voyage, and, having given him some pieces of gold, embarked him in the vessel that was going to Dimyát. And when they arrived at that place, he landed, but knew not whither to go. While he was walking, however, a man of the merchants saw him, and was moved with sympathy for him, and he took him with him to his abode.

He therefore remained with him some time; after which he said within himself, How long shall I thus reside in other men's houses? Then he went

forth from the house of that merchant, and beheld a vessel about to sail to Syria; and the man with whom he was lodging prepared for him provisions for the voyage, and embarked him in that vessel, and it proceeded with its passengers until they arrived at the coast of Syria. 'Alee of Cairo there landed, and he journeyed until he entered Damascus; and as he was walking in its great thoroughfare-streets, a man of the benevolent saw him, and took him to his abode, where he remained some time. And after that, he went forth, and beheld a caravan about to journey to Baghdád; upon which it occurred to his mind that he should journey with it. So he returned to the merchant in whose abode he was residing, took leave of him, and went forth with the caravan; and God (whose perfection he extolled, and whose name he exalted!) moved a man of the merchants with sympathy for him; he therefore took him as his guest, and 'Alee ate and drank with him until there remained between them and Baghdád one day's journey. Then there came upon the caravan a party of robbers who were interceptors of the way, and they took all that was with them, and only a few escaped.

Every person of the caravan went to seek for a place of refuge. But as to 'Alee of Cairo, he repaired to Baghdád, and he arrived there at sunset: he reached not, however, the gate of the city until he beheld the gate-keepers about to close it. So he said to them, Let me come in to you. And they admitted him among them, and said to him, Whence hast thou come, and whither dost thou go? He answered, I am a man of the city of Cairo, and I brought with me merchandise and mules and loads, and slaves and young men, and I came on before them to see for me a place in which to deposit my merchandise; but as I preceded them, mounted on my mule, there met me a party of the interceptors of the way, who took my mule and my things, and I escaped not from them till I was about to yield my last breath. And they treated him with honour, and said to him, Thou art welcome. Pass the night with us until the morning, and then we will see for thee a place suitable to thee. — And he searched in his pocket and found a piece of gold remaining of those which the merchant at Boolák had given him: so he gave that piece of gold to one of the gate-keepers, saying to him, Take this and change it, and bring us something to eat. He therefore took it, and repaired to the market, where he changed it, and brought to 'Alee some bread and cooked meat; and he ate with them, and slept with them till the morning.

Then one of the gate-keepers took him and conducted him to a man of the merchants of Baghdád, to whom he related his story; and that man believed him, imagining that he was a merchant, and that he had brought with him loads of goods. So he took him up into his shop, treated him with honour, and sent to his abode, whence he caused to be brought for him a magnificent suit of his own clothing; and he conducted him into the bath. — I went with him, says 'Alee of Cairo, into the bath, and when we came forth, he took me and conducted me to his abode, where dinner was brought to us, and we ate, and enjoyed ourselves. He then said to one of his slaves, O

Mes'ood, take thy master, and show him the two houses that are in such a place, and whichever of them pleaseth him, give him the key of it, and come back. I therefore went with the slave until we came to a by-street wherein were three houses adjacent to each other, new and closed; and he opened the first house, and I looked over it, and we came forth, and went to the second, which he opened, and I looked over it. And he said to me, Of which of the two shall I give thee the key? I said to him, And to whom belongeth this great house? He answered, To us. So I said to him, Open it, that we may look over it. He replied, Thou hast no need of it. — Why so? I asked. He answered, Because it is haunted, and no one lodgeth in it but in the morning he is a corpse; and we open not its door to take forth the dead from it; but go up on the roof of one of the two other houses, and thence take it up; and on that account my master hath abandoned it, and said, I will not henceforth give it to any one. — But I said to him, Open it to me, that I may look over it. And I said within myself, This is what I desire. I will pass the night in it, and in the morning be a corpse, and be relieved from this state in which I now am.

So he opened it, and I entered it, and saw it to be a magnificent house, of which there existed not the like; and I said to the slave, I choose none but this house; therefore give me its key. But he replied, I will not give thee the key till I consult my master. — Then he went to his master, and said to him, The merchant of Cairo saith, I will not lodge but in the great house. — He therefore arose, and came to 'Alee of Cairo, and said to him, O my master, thou hast no need of this house. 'Alee however replied, I will not lodge in any but it, and I care not for those words. So the man said to him, Write a voucher agreed upon between me and thee, that, if any thing happen to thee, I am not implicated with thee. 'Alee replied, So be it. And the merchant brought a Shâhid⁹ from the Kâdee's court, and wrote a voucher testifying against him, and, having taken it into his keeping, gave him the key. He therefore took it, and entered the house; and the merchant sent furniture to him with a slave, who spread it for him upon the mastabah that was behind the door, and returned.

After that, 'Alee of Cairo arose and went within, and he saw a well in the court of the house, with a bucket over it: so he let it down into the well, and filled it, and performed the ablution with its contents, and recited his divinely-ordained prayers. Then he sat a little; and the slave came to him with the supper from the house of his master, bringing for him also a lamp and a candle and a candle-stick, and a basin and ewer, and a water-bottle; and he left him, and returned to his master's house. So 'Alee lighted the candle, and supped, and enjoyed himself, and performed the prayers of nightfall; after which he said within himself, Arise, go up-stairs, and take the bed, and sleep there, rather than here. Accordingly he arose, and took the bed, and carried it upstairs; and he beheld a magnificent saloon, the ceiling of which was gilded, and its floor and its walls were cased with coloured marbles. He spread his bed, and sat reciting somewhat of the

sublime Kur-án; and suddenly a person called to him and said to him, O 'Alee, O son of Hasan! shall I send down upon thee the gold? — And where, said 'Alee, is the gold that thou wilt send down? And he had not finished saying so when he poured down upon him gold as from a catapult; and the gold ceased not to pour down until it had filled the saloon. And when it was finished, the person said, Liberate me, that I may go my way; for my service is finished.

Upon this, 'Alee of Cairo said to him, I conjure thee by Allah the Great that thou inform me of the cause of [the descent of] this gold. And he replied, This gold was preserved for thee by a talisman from ancient times, and we used to come to every one who entered this house, and say to him, O 'Alee! O son of Hasan! shall we send down the gold? And he would fear at our words, and cry out; whereupon we would descend to him and break his neck, and depart. But when thou camest, and we called thee by thy name and the name of thy father, and said to thee, Shall we send down the gold? — thou saidst to us, And where is the gold? — so we knew that thou wast its owner, and we sent it down. There remaineth also for thee a treasure in the land of El-Yemen; and if thou wilt journey and take it and bring it hither, it will be better for thee. And I desire of thee that thou liberate me, that I may go my way. — But 'Alee said, By Allah I will not liberate thee until thou shalt have brought hither to me that which is in the land of El-Yemen. He said, If I bring it to thee, wilt thou liberate me, and wilt thou liberate the servant of that treasure? — Yes, answered 'Alee. And he said to him, Swear to me. So he swore to him. And he was about to go; but 'Alee of Cairo said to him, I have yet one thing for thee to perform. — And what is it? he asked. 'Alee answered, I have a wife and children in Cairo, in such a place; and it is requisite that thou bring them to me, easily, without injury. And he replied, I will bring them to thee in a stately procession, and in a litter,¹⁰ and with servants and other attendants, together with the treasure that we will bring thee from the land of El-Yemen, if it be the will of God, whose name be exalted! — Then he obtained permission of him to be absent three days, after which period he promised him that all that treasure should be in his possession; and he departed.

And in the morning, 'Alee searched about the saloon for a place in which to deposit the gold; and he saw a slab of marble at the edge of the leewán of the saloon, in which was a turning-pin. So he turned the pin, and the slab removed, and there appeared to him a door, which he opened, and beheld a large treasury, in which were bags of linen, sewed. He therefore proceeded to take the bags and to fill them with the gold and put them into the treasury until he had removed all the gold and put it into the treasury, when he closed the door, and turned the pin; whereupon the slab of marble returned to its place. Then he arose and descended, and seated himself upon the mastabah that was behind the door. And while he was sitting, a person knocked at his door; and he rose and opened it, and saw that this person was the slave of the owner of the house; and when the slave saw

him there, he returned quickly to his master, to give him the good tidings.

And on his coming to his master, he said to him, O my master, verily the merchant who hath taken up his lodging in the house that is haunted by the Jinn is well, in prosperity, and he is sitting upon the mastabah that is behind the door. So his master arose, full of joy, and repaired to that house, taking with him the breakfast; and when he saw 'Alee of Cairo he embraced him, and kissed him between the eyes, and said to him, What hath God done unto thee? He answered, Well; and I slept not but upstairs, in the saloon that is cased with marble. And the merchant said to him, Did any thing come to thee, or didst thou see aught? — No, answered 'Alee; I only recited as much as was easy to me of the sublime Kur-án, and slept until the morning, when I rose, and performed the ablution, and prayed, and descended and seated myself upon this mastabah. And the merchant said, Praise be to God for thy safety! Then he arose and left him, and sent to him black slaves and memlooks, and female slaves, and furniture, and they swept the house, above and below, and spread for him magnificent furniture; and there remained with him three memlooks and three male black slaves and four female slaves to serve him: the rest returned to the house of their master. And when the merchants heard of him, they sent to him presents of every precious thing, even of eatables and beverages and clothes, and took him with them into the market, and said to him, When will thy merchandise come? He answered them, After three days it will enter.

Then, when the three days had passed, the servant of the first treasure, who poured down to him the gold from the house, came to him and said to him, Arise, meet the treasure that I have brought thee from El-Yemen, and thy hareem, with whom is a portion of the treasure in the form of magnificent merchandise; and all who are with it, of mules and horses and camels, and servants and memlooks, all of them are of the Jánn. Now that servant had repaired to Cairo, where he found that the wife of 'Alee, and his children, during this period had become reduced to excessive nakedness and hunger; and he conveyed them from their place in a litter to the exterior of Cairo, and clad them in magnificent apparel, of the apparel that formed part of the treasure of El-Yemen. And when he came to 'Alee, and informed him of that news, he arose and repaired to the merchants, and said to them, Arise, and go forth with us from the city to meet the caravan with which is our merchandise, and honour us by taking with you your hareems to meet our hareem. So they answered him, We hear and obey. They sent and caused their hareems to be brought, went forth all together, and alighted in one of the gardens of the city, where they sat conversing.

And while they were thus engaged, lo, a dust rose in the midst of the desert. They therefore arose to see what was the cause of that dust; and it dispersed, and discovered mules and 'akkáms and farráshes and light-bearers,¹¹ who approached singing and dancing until they drew near; when the chief of the 'akkáms advanced to 'Alee of Cairo, kissed his hand, and said to him, O my master, we have been tardy in the way; for we desired to

enter yesterday; but we feared the interceptors of the way; so we remained four days at our station until God (whose name be exalted!) dispelled them from us. And the merchants arose and mounted their mules, and proceeded with the caravan; the hareems remaining behind with the hareem of 'Alee of Cairo until they mounted with them; and they entered in magnificent procession. The merchants wondered at the mules loaded with chests, and the women of the merchants wondered at the apparel of the wife of the merchant 'Alee, and at the apparel of her children, saying, Verily the like of this apparel existeth not in the possession of the King of Baghdád or any other person of all the Kings and great men and merchants.

They ceased not to advance in their stately procession, the men with the merchant 'Alee of Cairo, and the women with his hareem, until they entered the house and alighted, and brought the mules with their loads into the midst of the court. Then they put down the loads, and stowed them in the magazines, and the hareems went up with the hareem of 'Alee to the saloon, and they saw it to be like a garden abounding with trees, spread with magnificent furniture. They sat in joy and happiness, and remained sitting until noon, when dinner was brought up to them, consisting of the best of viands and sweetmeats; and they ate, and drank excellent sherbet, and scented themselves after it with rose-water and perfume.¹² Then they took leave of him, and departed to their abodes, men and women. And when the merchants had returned to their dwellings, they sent to him presents according to their conditions. Their hareems also sent gifts to his hareem, until there had been brought to them an abundance of female slaves, and male black slaves, and memlooks, and of all kinds of things, such as grains, and sugar, and other goods incalculable. And as to the merchant of Baghdád, the owner of the house in which 'Alee was residing, he remained with him, and quitted him not; and he said to him, Let the slaves and the servants take the mules and other beasts into one of the houses, for the sake of rest. But 'Alee replied, They will set forth on their journey this night to such a place. And he gave them permission to go out from the city, that when the night should come they might set forth on their journey; and they scarcely believed his giving them permission to do so when they took leave of him and departed to the exterior of the city, and soared through the air to their abodes.

The merchant 'Alee sat with the owner of the house in which he resided until the expiration of a third of the night, when they separated, and the owner of the house repaired to his abode. Then the merchant 'Alee went up to his hareem, and saluted them, and said to them, What happened unto you after my departure, during this period? So his wife informed him of what they had suffered from hunger and nakedness and fatigue; and he said to her, Praise be to God for safety! And how came you? — O my master, she answered, I was sleeping with my children last night, and suddenly one raised me from the ground, together with my children, and we soared through the air; but no injury befell us; and we ceased not to soar along until we alighted upon the ground in a place like an encampment of Arabs, where we

saw loaded mules, and a litter borne by two great mules, surrounded by servants consisting of pages and men. So I said to them, Who are ye, and what are these loads, and in what place are we? And they answered, We are the servants of the merchant 'Alee of Cairo, the son of the merchant Hasan the Jeweller, and he hath sent us to take you and to convey you to him in the city of Baghdád. I said to them, Is the distance between us and Baghdád long or short? And they answered me, Short; for between us and it is no more than the space to be traversed during the darkness of night.

Then they placed us in the litter, and the morning came not before we were with you, no injury having befallen us. — And who, said 'Alee, gave you this apparel? She answered, The chief of the caravan opened one of the chests that were upon the mules, took forth from it these garments, and attired me in a suit, and each of thy children in a suit; after which he locked the chest from which he took forth the dresses, and gave me its key, saying to me, Take care of it until thou give it to thy husband: — and here it is, carefully kept in my possession. — Then she produced it to him; and he said to her, Knowest thou the chest? She answered, Yes, I know it. So he arose and descended with her to the magazines, and shewed her the chests; and she said to him, This is the chest from which he took forth the dresses. He therefore took the key from her, and put it into the lock, and opened the chest; and he saw in it many dresses, together with the keys of all the other chests: so he took them forth, and proceeded to open the chests, one after another, and to amuse himself with a sight of their contents, consisting of treasured jewels and minerals, the like of which existed not in the possession of any of the Kings.

He then locked the chests, took their keys, and went up with his wife to the saloon, saying to her, This is of the bounty of God, whose name be exalted! And after this, he took her and led her to the marble slab in which was the turning pin, and he turned it, and opened the door of the treasury, and entering with her shewed her the gold that he had deposited in it; whereupon she said to him, Whence came to thee all this? He answered her, It came to me through the bounty of my Lord. And he related to her what had happened to him from first to last; on hearing which, she said to him, O my master, all this is through the blessing attendant upon the prayer of thy father, when he prayed for thee before his death, and said, I beg God that He cast thee not into affliction without granting thee speedy relief. So praise be to God (whose name be exalted!) for his giving thee relief, and making amends to thee by bestowing on thee more than hath been lost by thee! I conjure thee then by Allah, O my master, that thou return not to thy former ways of associating with those who are objects of suspicion. Be mindful of preserving the fear of God (whose name be exalted!) in private and in public. — She continued to admonish him, and he replied, I accept thine admonition, and beg God (whose name be exalted!) to remove far from us the wicked, and to adapt us to the obedience of Him, and to

the compliance with the precepts of his Prophet; may God bless and save him!

He lived with his wife and children a most comfortable life, and he took for himself a shop in the market of the merchants, placed in it some of the jewels and precious minerals, and sat in it, attended by his children and his memlooks, and became the greatest of the merchants in the city of Baghdád. So the King of Baghdád heard of him, and sent a messenger to him, desiring his presence; and when the messenger came to him, he said to him, Answer the summons of the King; for he desireth thee. And he replied, I hear and obey; — and prepared a present for the King. He took four trays of red gold, and filled them with jewels and minerals, such as existed not in the possession of the Kings; and he took the trays, and went up with them to the King; and when he went in to him, he kissed the ground before him, and greeted him with a prayer for the continuance of his glory and blessings, addressing him in the best manner he could. The King said to him, O merchant, thou hast cheered our country by thy presence. And he replied, O King of the age, the slave hath brought thee a present, and hopeth that thou wilt in thy favour accept it. Then he placed the four trays before him; and the King uncovered them and examined them, and saw that the contents were jewels such as he possessed not, their value being equal to treasuries of wealth. He therefore said to him, Thy present is accepted, O merchant; and if it be the will of God (whose name be exalted!), we will recompense thee with the like of it. And 'Alee kissed the King's hands, and departed from him.

Then the King summoned his grandees, and said to them, How many of the Kings have demanded my daughter in marriage? They answered him, Many. And he said to them, Hath any one of them presented me with the like of this present? And they all answered, No; for there existeth not in the possession of any of them its like. And the King said, I beg to God (whose name be exalted!) that I may have the happiness of marrying my daughter to this merchant. Then what say ye? — They answered him, The thing should be as thou judgest. And he ordered the eunuchs to carry the four trays with their contents into his palace. He then had an interview with his wife, and put the trays before her; and she uncovered them, and saw in them things like which she possessed not a single piece. So she said to him, From which of the Kings is this? Probably it is from one of the Kings who have demanded my daughter in marriage. — He answered, No: but it is from a merchant of Cairo, who hath come unto us in this city; and when I heard of his coming, I sent to him a messenger to bring him to us that we might become acquainted with him, as we might probably find in his possession some jewels which we might purchase of him to fit out our daughter. He therefore obeyed our command, and brought us these four trays, which he offered as a present; and I saw him to be a handsome young man, of dignified appearance, and perfect intelligence, and elegant form, almost like one of the sons of the Kings. And on my seeing him, my heart inclined to

him, and my bosom became dilated at beholding him, and I desired to marry my daughter to him. I displayed the present to the great men of my kingdom, and said to them, How many of the Kings have demanded my daughter in marriage. And they answered, Many. — And hath any one of them, said I, brought me the like of that? To which they all answered, No, by Allah, O King of the age; for there existeth not in the possession of any of them the like of that. And I said to them, I beg of God (whose name be exalted!) that I may have the happiness of marrying to him my daughter. What then say ye? — They answered, The thing should be as thou judgest. Now what sayest thou? — She answered him, The affair is for God to decide, and thee, O King of the age; and what God willeth is that which will be. And he replied, If it be the will of God (whose name be exalted!), we will not marry her but to this young man.

He passed the next night, and when the morning came, he went up to his court, and gave orders to bring the merchant 'Alee of Cairo, and all the merchants of Baghdád. So they all came, and when they presented themselves before the King, he commanded them to sit. They therefore seated themselves. He then said, Bring the Kádee of the court. And he came before him; and the King said to him, O Kádee, write the contract of my daughter's marriage to the merchant 'Alee of Cairo. But 'Alee of Cairo said, Pardon, O our lord the Sultán. It is not fit that a merchant like me be son-in-law of the King. — The King however replied, I have bestowed upon thee that favour, together with the office of Wezeer. Then he invested him with the robe of a Wezeer immediately; whereupon he seated himself on the chair of the Wezeer, and said, O King of the age, thou hast bestowed upon me this favour, and I am honoured by thy beneficence; but hear a word that I would say to thee. He replied, Say, and fear not. And he said, Since thy noble command hath been given to marry thy daughter, it is fit that she be married to my son. — Hast thou a son? asked the King. — Yes, answered 'Alee. And the King said, Send to him immediately. He replied, I hear and obey; — and he sent one of his memlooks to his son, and caused him to be brought; and when he came into the presence of the King, he kissed the ground before him, and stood respectfully.

And the King, looking at him, saw him to be more lovely than his daughter, and more beautiful than she in stature, and justness of form, and in elegance and in every charm. He said to him, What is thy name, O my son? And he answered, O our lord the Sultán, my name is Hasan. And his age at that time was fourteen years. Then the King said to the Kádee, Write the contract of the marriage of my daughter Hosn-el-Wujood¹³ to Hasan the son of the merchant 'Alee of Cairo. So he wrote the contract of their marriage, and the affair was finished in the most agreeable manner; after which, every one who was in the court went his way, and the merchants went down behind the Wezeer 'Alee of Cairo until he arrived at his house, instated in the office of Wezeer; and they congratulated him on that event, and went their ways. He then entered the apartment of his wife, who, seeing

him clad in the robe of a Wezeer, said to him, What is this? He therefore related to her the case from beginning to end, and said to her, The King hath married his daughter to Hasan my son. And she rejoiced at this exceedingly.

Then 'Alee of Cairo passed the night, and when the morning arrived he went up to the court, and the King met him graciously, and seated him by his side, treating him with especial favour, and said to him, O Wezeer, we desire to celebrate the festivity, and to introduce thy son to my daughter. 'Alee replied, O our lord' the Sultán, what thou judgest to be well is well. And the King gave orders to celebrate the festivity. They decorated the city, and continued the festivity thirty days, in joy and happiness; and after the thirty days were ended, Hasan, the son of the Wezeer 'Alee, took the King's daughter as his wife, and was delighted with her beauty and loveliness. The King's wife, too, when she saw her daughter's husband, loved him greatly; and in like manner, she was exceedingly pleased with his mother. Then the King gave orders to build a palace for Hasan, the son of the Wezeer; and they built for him quickly a magnificent palace, in which he resided; and his mother used to remain with him some days, and then descend to her house. So the King's wife said to her husband, O King of the age, the mother of Hasan cannot reside with her son and leave the Wezeer, nor can she reside with the Wezeer and leave her son. He replied, Thou hast spoken truth. And he gave orders to build a third palace, by that of Hasan, the son of the Wezeer; and they built it in a few days; after which the King commanded to remove the goods of the Wezeer to that palace; and they did so; and the Wezeer took up his abode in it. The three palaces communicated, one with another: so when the King desired to speak with the Wezeer, he walked to him in the night, or sent to bring him; and in like manner did Hasan and his mother and his father. They ceased not to live together in an agreeable manner, and to pass a pleasant life, for a length of time.

After this, an illness attacked the King, and his malady increased: so he summoned the grandees of his kingdom, and said to them, A violent disease hath attacked me, and perhaps it is that which will occasion my death: I have therefore summoned you to consult you respecting an affair, and do ye give me the advice that ye judge to be good. They said, Respecting what wouldst thou consult us, O King? And he answered, I have become old, and have fallen sick, and am in fear for my kingdom after me, on account of the enemies; wherefore I desire that ye all agree in the choice of one, that I may inaugurate him as King during my life, and that ye may be at ease. To this they all replied, We all approve of the husband of thy daughter, Hasan, the son of the Wezeer 'Alee; for we have observed his good sense, and perfection and intelligence, and he knoweth the rank of the great and the small. The King said to them, And do ye approve of that? They answered, Yes. He said to them, Perhaps ye say that before me through a modest respect for me, and behind my back ye will say otherwise. But they all replied, By Allah our words are the same in public and in secret; they change

not; and we approve of him with joyful hearts and dilated bosoms. He therefore said to them, If the affair be so, bring the Kádee of the holy law, and all the chamberlains and lieutenants and chief men of the kingdom, before me to-morrow, and we will finish the affair in the most agreeable manner. And they replied, We hear and obey.

They departed from him, and summoned all the 'Ulamà,¹⁴ and the chief persons among the Emeers, and when the morning came, they went up to the court, and sent to the King, begging permission to come in to him; and he gave them permission. So they entered, and saluted him, and said, We have all come before thee. And the King said to them, O Emeers of Baghdád, whom do ye like to be King over you after me, that I may inaugurate him during my life in the presence of you all? They all answered, We have agreed to accept Hasan, the son of the Wezeer 'Alee, and husband of thy daughter. And he said, If the case be so, arise ye all, and bring him before me. So they all arose, and entered his palace, and said to him, Come with us to the King. — For what purpose? said he. And they answered him, For an affair advantageous to us and to thee. He therefore arose and proceeded with them until they went in to the King, when Hasan kissed the ground before him; and the King said to him, Sit, O my son. So he sat; and the King said to him, O Hasan, all the Emeers have petitioned in thy favour, and agreed to make thee King over them after me, and I desire to inaugurate thee during my life, in order to conclude the affair. But upon this, Hasan arose, and kissed the ground before the King, and said to him, O our lord the King, verily among the Emeers is he who is older than I, and of higher dignity: therefore release me from that affair. All the Emeers however said, We do not choose but that thou be King over us. He said to them, My father is older than I, and I and my father are the same, and it is not right to advance me above him. But his father replied, I do not approve of aught but that of which my brethren approve, and they have approved of thee, and agreed to have thee: oppose thou not the command of the King, nor the command of thy brethren.

And Hasan hung down his head towards the ground, in modest respect for the King, and for his father. So the King said to them, Do ye approve of him? They answered, We do approve of him. And they all recited, in testimony thereof, seven times, the Opening Chapter of the Kur-án. Then the King said, O Kádee, write a legal voucher testifying of these Emeers, that they have agreed to acknowledge, as Sultán, Hasan, the husband of my daughter, and that he shall be King over them. He therefore wrote the voucher to that effect, and signed it, after they had all inaugurated him as King. The King did so likewise, and ordered him to sit upon the throne of the kingdom. After this, all arose, and kissed the hands of the King Hasan, the son of the Wezeer, and paid homage to him; and he exercised authority that day in an admirable manner, and conferred magnificent dresses of honour upon the grandees of the kingdom.

Then the court broke up, and Hasan went in to the father of his wife,

and kissed his hands; and he said to him, O Hasan, be mindful to preserve the fear of God in thy conduct towards thy subjects. Hasan replied, Through thy prayer for me, O my father, God's guidance will be given me. He then entered his own palace, and his wife met him, with her mother and their dependants, and they kissed his hands, and said to him, May the day be blessed! — and they congratulated him on the dignity to which he had been raised. Then he arose and went from his palace into that of his father; and they rejoiced exceedingly at the favour which God had granted him in conferring upon him the sovereignty; and his father charged him to preserve the fear of God, and to act with clemency to his subjects. He passed the next night in joy and happiness until the morning; when he performed his divinely-ordained prayers, and finished his concluding supplication,¹⁵ and went up to the court. All the troops also went up thither, and the dignitaries; and he judged among the people, commanding to act kindly, and forbidding iniquity, and he invested and displaced, and ceased not to exercise authority until the close of the day; whereupon the court broke up in the most agreeable manner, and the troops dispersed, each person going his way.

Then Hasan arose and entered the palace; and he saw that the illness of his wife's father had become heavy upon him: so he said to him, No harm betide thee! And the old King opened his eyes, and said to him, O Hasan! He replied, At thy service, O my lord. And the old King said to him, Now hath the end of my life drawn near; therefore take care of thy wife and her mother, and preserve the fear of God, and an affectionate obedience to thy parents; stand in awe of the majesty of the Requiting King, and know that God commandeth justice and the doing of good. The King Hasan replied, I hear and obey. — Then the old King remained three days after that, and was admitted to the mercy of God, whose name be exalted! So they prepared his body for burial, and shrouded it, and performed for him recitations of portions and of the whole of the Kur-án until the end of the forty days; — and the King Hasan, the son of the Wezeer, became absolute monarch. His subjects rejoiced in him, and all his days were happy, and his father ceased not to be chief Wezeer on his right hand, and he took another Wezeer on his left. His affairs were well ordered, and he remained King in Baghdád a long time; he was also blessed with three male children by the daughter of the old King, and they inherited the kingdom after him; and they passed a most comfortable and happy life, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who is eternal, and in whose power it lieth to annul and to confirm!¹⁶

XX

ES-SINDIBÁD OF THE SEA ¹

THERE was, in the time of the Khaleefeh, the Prince of the Faithful, Hároon Er-Rasheed, in the city of Baghdád, a man called Es-Sindi-bád ² the Porter. He was a man in poor circumstances, who bore burdens for hire upon his head. And it happened to him that he bore one day a heavy burden, and that day was excessively hot; so he was wearied by the load, and perspired profusely, the heat violently oppressing him. In this state he passed by the door of a merchant, the ground before which was swept and sprinkled, and there the air was temperate; and by the side of the door was a wide mastabah.

The porter therefore put down his burden upon that mastabah, to rest himself, and to scent the air; and when he had done so, there came forth upon him, from the door, a pleasant, gentle gale, and an exquisite odour, wherewith the porter was delighted. He seated himself upon the edge of the mastabah, and heard in that place the melodious sounds of stringed instruments, with the lute among them, and mirth-exciting voices, and varieties of distinct recitations. He heard also the voices of birds, warbling, and praising God (whose name he exalted!) with diverse tones and with all dialects; ³ consisting of turtle-doves and hezárs ⁴ and blackbirds and nightingales and ring-doves and keerawáns; ⁵ whereupon he wondered in his mind, and was moved with great delight. He then advanced to that door, and found within the house a great garden, wherein he beheld pages and slaves and servants and other dependants, and such things as existed not elsewhere save in the abodes of Kings and Sultáns; and after that, there blew upon him the odour of delicious, exquisite viands, of all different kinds, and of delicious wine.

Upon this he raised his eyes towards heaven, and said, Extolled be Thy perfection, O Lord! O Creator! O Supplier of the conveniences of life! Thou suppliest whom Thou wilt without reckoning! O Allah, I implore Thy forgiveness of all offences, and turn to Thee repenting of all faults! O Lord, there is no animadverting upon Thee with respect to Thy judgment and Thy power; for Thou art not to be questioned regarding that which Thou doest, and Thou art able to do whatsoever Thou wilt! Extolled be Thy perfection! Thou enrichest whom Thou wilt, and whom Thou wilt Thou impoverishest! Thou magnifiest whom Thou wilt, and whom Thou wilt Thou abasest! There is no deity but Thou! How great is Thy dignity! and how mighty is Thy dominion! and how excellent is Thy government Thou hast bestowed favours upon him whom Thou choosest among Thy servants, and

the owner of this place is in the utmost affluence, delighting himself with pleasant odours and delicious meats and exquisite beverages of all descriptions. And Thou hast appointed unto Thy creatures what Thou wilt, and what Thou hast predestined for them; so that among them one is weary, and another is at ease; and one of them is prosperous, and another is like me, in the extreme of fatigue and abjection! — And he recited thus: —

How many wretched persons are destitute of ease! and how many are in luxury, reposing in the shade!"

I find myself afflicted by trouble beyond measure; and strange is my condition, and heavy is my load!

Others are in prosperity, and from wretchedness are free, and never for a single day have borne a load like mine;

Incessantly and amply blest, throughout the course of life, with happiness and grandeur, as well as drink and meat.

All men whom God hath made are in origin alike; and I resemble this man, and he resembleth me;

But otherwise, between us is a difference as great as the difference that we find between wine and vinegar.

Yet in saying this, I utter no falsehood against Thee [O my Lord;] for Thou art wise, and with justice Thou hast judged.

And when Es-Sindibád the Porter had finished the recitation of his verses, he desired to take up his burden and to depart. But, lo, there came forth to him from that door a young page, handsome in countenance, comely in stature, magnificent in apparel; and he laid hold upon the porter's hand, saying to him, Enter: answer the summons of my master; for he calleth for thee. And the porter would have refused to enter with the page; but he could not. He therefore deposited his burden with the door-keeper in the entrance-passage, and, entering the house with the page, he found it to be a handsome mansion, presenting an appearance of joy and majesty. And he looked towards a grand chamber, in which he beheld noblemen and great lords; and in it were all kinds of flowers, and all kinds of sweet scents, and varieties of dried and fresh fruits, together with abundance of various kinds of exquisite viands, and beverage prepared from the fruit of the choicest grape-vines. In it were also instruments of music and mirth, and varieties of beautiful slave-girls, all ranged in proper order.

And at the upper end of that chamber was a great and venerable man, in the sides of whose beard grey hairs had begun to appear. He was of handsome form, comely in countenance, with an aspect of gravity and dignity and majesty and stateliness. So, upon this, Es-Sindibád the Porter was confounded, and he said within himself, By Allah, this place is a portion of Paradise, or it is the palace of a King or Sultán! Then, putting himself in a respectful posture, he saluted the assembly, prayed for them, and kissed the ground before them; after which he stood, hanging down his head in humility. But the master of the house gave him permission to seat himself. He therefore sat. And the master of the house had caused him to draw near unto him, and now began to cheer him with conversation, and to wel-

come him; and he put before him some of the various excellent, delicious, exquisite viands. So Es-Sindibád the Porter advanced, and having said, In the name of God, the Compassionate, the Merciful, — ate until he was satisfied and satiated, when he said, Praise be to God in every case! — and washed his hands, and thanked them for this.

The master of the house then said, Thou art welcome, and thy day is blessed. What is thy name, and what trade dost thou follow? — O my master, he answered, my name is Es-Sindibád the Porter, and I bear upon my head men's merchandise for hire. And at this, the master of the house smiled, and he said to him, Know, O porter, that thy name is like mine; for I am Es-Sindibád of the sea; but, O porter, I desire that thou let me hear the verses that thou wast reciting when thou wast at the door. The porter therefore was ashamed, and said to him, I conjure thee by Allah that thou be not angry with me; for fatigue and trouble, and paucity of what the hand possesseth, teach a man ill manners, and impertinence. His host, however, replied, Be not ashamed; for thou hast become my brother: recite then the verses, since they pleased me when I heard them from thee as thou recitedst them at the door. So upon this the porter recited to him those verses, and they pleased him, and he was moved with delight on hearing them. He then said to him, O porter, know that my story is wonderful, and I will inform thee of all that happened to me and befell me before I attained this prosperity and sat in this place wherein thou seest me. For I attained not this prosperity and this place save after severe fatigue and great trouble and many terrors. How often have I endured fatigue and toil in my early years! I have performed seven voyages, and connected with each voyage is a wonderful tale, that would confound the mind. All that which I endured happened by fate and destiny, and from that which is written there is no escape nor flight.

THE FIRST VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O masters, O noble persons, that I had a father, a merchant, who was one of the first in rank among the people and the merchants, and who possessed abundant wealth and ample fortune. He died when I was a young child, leaving to me wealth and buildings and fields; and when I grew up, I put my hand upon the whole of the property, ate well and drank well, associated with the young men, wore handsome apparel, and passed my life with my friends and companions, feeling confident that this course would continue and profit me; and I ceased not to live in this manner for a length of time. I then returned to my reason, and recovered from my heedlessness, and found that my wealth had passed away, and my condition had changed, and all the [money] that I had possessed had gone. I recovered not to see my situation but in a state of fear and confusion of mind, and remembered a tale that I had heard before, the tale of our lord Suleymán the son of Dáood (on both of whom be peace!), respecting his saying, Three things are better than

three: the day of death is better than the day of birth; and a living dog is better than a dead lion; and the grave is better than the palace.⁷ Then I arose, and collected what I had, of effects and apparel, and sold them; after which I sold my buildings and all that my hand possessed, and amassed three thousand pieces of silver; and it occurred to my mind to travel to the countries of other people; and I remembered one of the sayings of the poets, which was this: —

In proportion to one's labour, eminences are gained; and he who seeketh eminence passeth sleepless nights.

He diveth in the sea who seeketh for pearls, and succeedeth in acquiring lordship and good fortune.

Whoso seeketh eminence without labouring for it, loseth his life in the search of vanity.

Upon this, I resolved, and arose, and bought for myself goods and commodities and merchandise, with such other things as were required for travel; and my mind had consented to my performing a sea-voyage. So I embarked in a ship, and it descended to the city of El-Basrah, with a company of merchants; and we traversed the sea for many days and nights. We had passed by island after island, and from sea to sea, and from land to land; and in every place by which we passed we sold and bought, and exchanged merchandise. We continued our voyage until we arrived at an island like one of the gardens of Paradise, and at that island the master of the ship brought her to anchor with us. He cast the anchor, and put forth the landing-plank, and all who were in the ship landed upon that island. They had prepared for themselves fire-pots, and they lighted fires in them; and their occupations were various: some cooked; others washed; and others amused themselves. I was among those who were amusing themselves upon the shores of the island, and the passengers were assembled to eat and drink and play and sport.

But while we were thus engaged, lo, the master of the ship, standing upon its side, called out with his loudest voice, O ye passengers, whom may God preserve! come up quickly into the ship, hasten to embark, and leave your merchandise, and flee with your lives, and save yourselves from destruction; for this apparent island, upon which ye are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it, so that it hath become like an island, and trees have grown upon it since times of old; and when ye lighted upon it the fire, it felt the heat, and put itself in motion, and now it will descend with you into the sea, and ye will all be drowned: then seek for yourselves escape before destruction, and leave the merchandise! — The passengers, therefore, hearing the words of the master of the ship, hastened to go up into the vessel, leaving the merchandise, and their other goods, and their copper cooking-pots, and their fire-pots; and some reached the ship, and others reached it not. The island had moved, and descended to the bottom of the sea, with all that were upon it, and the roaring sea, agitated with waves, closed over it.⁸

I was among the number of those who remained behind upon the island; so I sank in the sea with the rest who sank. But God (whose name be exalted!) delivered me and saved me from drowning, and supplied me with a great wooden bowl, of the bowls in which the passengers had been washing, and I laid hold upon it and got into it, induced by the sweetness of life, and beat the water with my feet as with oars, while the waves sported with me, tossing me to the right and left. The master of the vessel had caused her sails to be spread, and pursued his voyage with those who had embarked, not regarding such as had been submerged; and I ceased not to look at that vessel until it was concealed from my eye. I made sure of destruction, and night came upon me while I was in this state; but I remained so a day and a night, and the wind and the waves aided me until the bowl came to a stoppage with me under a high island, whereon were trees overhanging the sea. So I laid hold upon a branch of a lofty tree, and clung to it, after I had been at the point of destruction; and I kept hold upon it until I landed on the island, when I found my legs benumbed, and saw marks of the nibbling of fish upon their hams, of which I had been insensible by reason of the violence of the anguish and fatigue that I was suffering.

I threw myself upon the island like one dead, and was unconscious of my existence, and drowned in my stupefaction; and I ceased not to remain in this condition until the next day. The sun having then risen upon me, I awoke upon the island, and found that my feet were swollen, and that I had become reduced to the state in which I then was. Awhile I dragged myself along in a sitting posture, and then I crawled upon my knees. And there were in the island fruits in abundance, and springs of sweet water: therefore I ate of those fruits; and I ceased not to continue in this state for many days and nights. My spirit had then revived, my soul had returned to me, and my power of motion was renewed; and I began to meditate, and to walk along the shore of the island, amusing myself among the trees with the sight of the things that God (whose name be exalted!) had created; and I had made for myself a staff from those trees, to lean upon it.

Thus I remained until I walked, one day, upon the shore of the island, and there appeared unto me an indistinct object in the distance. I imagined that it was a wild beast, or one of the beasts of the sea; and I walked towards it, ceasing not to gaze at it; and, lo, it was a mare, of superb appearance, tethered in a part of the island by the sea-shore. I approached her; but she cried out against me with a great cry, and I trembled with fear of her, and was about to return, when, behold, a man came forth from beneath the earth, and he called to me and pursued me, saying to me, Who art thou, and whence hast thou come, and what is the cause of thine arrival in this place? So I answered him, O my master, know that I am a stranger, and I was in a ship, and was submerged in the sea with certain others of the passengers; but God supplied me with a wooden bowl, and I got into it, and it bore me along until the waves cast me upon this island. And when he heard my words, he laid hold of my hand and said to me, Come with me. I therefore

went with him, and he descended with me into a grotto beneath the earth, and conducted me into a large subterranean chamber, and, having seated me at the upper end of that chamber, brought me some food. I was hungry; so I ate until I was satiated and contented, and my soul became at ease. Then he asked me respecting my case, and what had happened to me; wherefore I acquainted him with my whole affair from beginning to end; and he wondered at my story.

And when I had finished my tale, I said, I conjure thee by Allah, O my master, that thou be not displeased with me: I have acquainted thee with the truth of my case and of what hath happened to me, and I desire of thee that thou inform me who thou art, and what is the cause of thy dwelling in this chamber that is beneath the earth, and what is the reason of thy tethering this mare by the sea-side. So he replied, Know that we are a party dispersed in this island, upon its shores, and we are the grooms of the King El-Mihráj,⁹ having under our care all his horses; and every month, when moonlight commenceth, we bring the swift mares, and tether them in this island, every mare that has not foaled, and conceal ourselves in this chamber beneath the earth, that they may attract the sea-horses.¹⁰ This is the time of the coming forth of the sea-horse; and afterwards, if it be the will of God (whose name be exalted!), I will take thee with me to the King El-Mihráj, and divert thee with a sight of our country. Know, moreover, that if thou hadst not met with us, thou hadst not seen any one in this place, and wouldst have died in misery, none knowing of thee. But I will be the means of the preservation of thy life, and of thy return to thy country. — I therefore prayed for him, and thanked him for his kindness and beneficence; and while we were thus talking, the horse came forth from the sea, as he had said.¹¹ And shortly after, his companions came, each leading a mare; and, seeing me with him, they inquired of me my story, and I told them what I had related to him. They then drew near to me, and spread the table, and ate, and invited me: so I ate with them; after which, they arose, and mounted the horses, taking me with them, having mounted me on a mare.¹²

We commenced our journey, and proceeded without ceasing until we arrived at the city of the King El-Mihráj, and they went in to him and acquainted him with my story. He therefore desired my presence, and they took me in to him, and stationed me before him; whereupon I saluted him, and he returned my salutation and welcomed me, greeting me in an honourable manner, and inquired of me respecting my case. So I informed him of all that had happened to me, and of all that I had seen, from beginning to end; and he wondered at that which had befallen me and happened to me, and said to me, O my son, by Allah thou hast experienced an extraordinary preservation, and had it not been for the predestined length of thy life, thou hadst not escaped from these difficulties; but praise be to God for thy safety! Then he treated me with beneficence and honour, caused me to draw near to him, and began to cheer me with conversation and courtesy; and he made me his superintendent of the sea-port, and registrar of every vessel that came to

the coast. I stood in his presence to transact his affairs, and he favoured me and benefited me in every respect; he invested me with a handsome and costly dress, and I became a person high in credit with him in intercessions, and in accomplishing the affairs of the people.

I ceased not to remain in his service for a long time; and whenever I went to the shore of the sea, I used to inquire of the merchants and travellers and sailors respecting the direction of the city of Baghdád, that perchance some one might inform me of it, and I might go with him thither and return to my country; but none knew it, nor knew any one who went to it. At this I was perplexed, and I was weary of the length of my absence from home; and in this state I continued for a length of time, until I went in one day to the King El-Mihráj, and found with him a party of Indians. I saluted them, and they returned my salutation, and welcomed me, and asked me respecting my country; after which, I questioned them as to their country, and they told me that they consisted of various races. Among them are the Sháki-reeyeh,¹³ who are the most noble of their races, who oppress no one, nor offer violence to any. And among them are a class called the Bráhmans, a people who never drink wine; but they are persons of pleasure and joy and sport and merriment,¹⁴ and possessed of camels and horses and cattle. They informed me also that the Indians¹⁵ are divided into seventy-two classes;¹⁶ and I wondered at this extremely. And I saw, in the dominions of the King El-Mihráj, an island, among others, which is called Kásil,¹⁷ in which is heard the beating of tambourines and drums throughout the night, and the islanders and travellers informed us that Ed-Dejjál is in it.¹⁸ I saw too, in the sea in which is that island, a fish two hundred cubits long, and the fishermen fear it; wherefore they knock some pieces of wood, and it fleeth from them:¹⁹ and I saw a fish whose face was like that of the owl.²⁰ I likewise saw during that voyage many wonderful and strange things, such that, if I related them to you, the description would be too long.

I continued to amuse myself with the sight of those islands and the things that they contained, until I stood one day upon the shore of the sea, with a staff in my hand, as was my custom, and, lo, a great vessel approached, wherein were many merchants; and when it arrived at the harbour of the city, and its place of anchoring, the master furled its sails, brought it to an anchor by the shore, and put forth the landing-plank; and the sailors brought out every thing that was in that vessel to shore. They were slow in taking forth the goods, while I stood writing their accounts, and I said to the master of the ship, Doth aught remain in thy vessel? He answered, Yes, O my master; I have some goods in the hold of the ship; but their owner was drowned in the sea at one of the islands during our voyage hither, and his goods are in our charge; so we desire to sell them, and to take a note of their price, in order to convey it to his family in the city of Baghdád, the Abode of Peace. I therefore said to the master, What was the name of that man, the owner of the goods? He answered, His name was Es-Sindibád of the Sea, and he was drowned on his voyage with us in the sea.

And when I heard his words, I looked at him with a scrutinizing eye, and recognised him; and I cried out at him with a great cry, and said, O master, know that I am the owner of the goods which thou hast mentioned, and I am Es-Sindibád of the Sea, who descended upon the island from the ship, with the other merchants who descended; and when the fish that we were upon moved, and thou calledst out to us, some got up into the vessel, and the rest sank, and I was among those who sank. But God (whose name be exalted!) preserved me and saved me from drowning by means of a large wooden bowl, of those in which the passengers were washing, and I got into it, and began to beat the water with my feet, and the wind and the waves aided me until I arrived at this island, when I landed on it, and God (whose name be exalted!) assisted me, and I met the grooms of the King El-Mihráj, who took me with them and brought me to this city. They then led me in to the King El-Mihráj, and I acquainted him with my story; whereupon he bestowed benefits upon me, and appointed me clerk of the harbour of this city, and I obtained profit in his service, and favour with him. Therefore these goods that thou hast are my goods and my portion.

But the master said, There is no strength nor power but in God, the High, the Great! There is no longer faith nor conscience in any one! — Wherefore, O master, said I, when thou hast heard me tell thee my story? He answered, Because thou heardest me say that I had goods whose owner was drowned: therefore thou desirest to take them without price; and this is unlawful to thee; for we saw him when he sank, and there were with him many of the passengers, not one of whom escaped. How then dost thou pretend that thou art the owner of the goods? — So I said to him, O master, hear my story, and understand my words, and my veracity will become manifest to thee; for falsehood is a characteristic of the hypocrites. Then I related to him all that I had done from the time that I went forth with him from the city of Baghdád until we arrived at that island upon which we were submerged in the sea, and I mentioned to him some circumstances that had occurred between me and him.

Upon this, therefore, the master and the merchants were convinced of my veracity, and recognised me; and they congratulated me on my safety, all of them saying, By Allah, we believed not that thou hadst escaped drowning; but God hath granted thee a new life. They then gave me the goods, and I found my name written upon them, and nought of them was missing. So I opened them, and took forth from them something precious and costly; the sailors of the ship carried it with me, and I went up with it to the King to offer it as a present, and informed him that this ship was the one in which I was a passenger. I told him also that my goods had arrived all entire, and that this present was a part of them. And the King wondered at this affair extremely; my veracity in all that I had said became manifest to him, and he loved me greatly, and treated me with exceeding honour, giving me a large present in return for mine.

Then I sold my bales, as well as the other goods that I had, and gained

upon them abundantly; and I purchased other goods and merchandise and commodities of that city. And when the merchants of the ship desired to set forth on their voyage, I stowed all that I had in the vessel, and, going in to the King, thanked him for his beneficence and kindness; after which I begged him to grant me permission to depart on my voyage to my country and my family. So he bade me farewell, and gave me an abundance of things at my departure, of the commodities of that city; and when I had taken leave of him, I embarked in the ship, and we set sail by the permission of God, whose name be exalted! Fortune served us, and destiny aided us, and we ceased not to prosecute our voyage night and day until we arrived in safety at the city of El-Basrah. There we landed, and remained a short time; and I rejoiced at my safety, and my return to my country; and after that, I repaired to the city of Baghdád, the Abode of Peace, with abundance of bales and goods and merchandise of great value. Then I went to my quarter, and entered my house, and all my family and companions came to me. I procured for myself servants and other dependants, and memlooks and concubines and male black slaves, so that I had a large establishment; and I purchased houses and other immoveable possessions, more than I had at first. I enjoyed the society of my companions and friends, exceeding my former habits, and forgot all that I had suffered from fatigue, and absence from my native country, and difficulty, and the terrors of travel. I occupied myself with delights and pleasures, and delicious meats and exquisite drinks, and continued in this state. Such were the events of the first of my voyages; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the tale of the second of the seven voyages.

Es-Sindibád of the Sea then made Es-Sindibád of the Land to sup with him; after which he gave orders to present him with a hundred pieces of gold, and said to him, Thou hast cheered us by thy company this day. So the porter thanked him, and took from him what he had given him, and went his way, meditating upon the events that befell and happened to mankind, and wondering extremely. He slept that night in his abode; and when the morning came, he repaired to the house of Es-Sindibád of the Sea, and went in to him; and he welcomed him, and treated him with honour, seating him by him. And after the rest of his companions had come, the food and drink were set before them, and the time was pleasant to them, and they were merry. Then Es-Sindibád of the Sea began his narrative thus:—

THE SECOND VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers, that I was enjoying a most comfortable life, and the most pure happiness, as ye were told yesterday, until it occurred to my mind, one day, to travel again to the lands of other people, and I felt a longing for the occupation of traffic, and the pleasure of seeing the countries and islands of the world, and gaining my subsistence. I resolved upon that affair, and, having taken forth from my money a large sum, I purchased with it

goods and merchandise suitable for travel, and packed them up. Then I went to the bank of the river, and found a handsome, new vessel, with sails of comely canvas, and it had a numerous crew, and was superfluously equipped. So I embarked my bales in it, as did also a party of merchants besides, and we set sail that day. The voyage was pleasant to us, and we ceased not to pass from sea to sea, and from island to island; and at every place where we cast anchor, we met the merchants and the grandes, and the sellers and buyers, and we sold and bought, and exchanged goods.

Thus we continued to do until destiny conveyed us to a beautiful island, abounding with trees bearing ripe fruits, where flowers diffused their fragrance, with birds warbling, and pure rivers: but there was not in it an inhabitant, nor a blower of a fire.²¹ The master anchored our vessel at that island, and the merchants with the other passengers landed there, to amuse themselves with the sight of its trees, and to extol the perfection of God, the One, the Omnipotent, and to wonder at the power of the Almighty King. I also landed upon the island with the rest, and sat by a spring of pure water among the trees. I had with me some food, and I sat in that place eating what God (whose name be exalted!) had allotted me. The zephyr was sweet to us in that place, and the time was pleasant to me; so slumber overcame me, and I reposed there, and became immersed in sleep, enjoying that sweet zephyr, and the fragrant gales. I then arose, and found not in the place a human being nor a Jinnee. The vessel had gone with the passengers, and not one of them remembered me, neither any of the merchants nor any of the sailors: so they left me in the island.

I looked about it to the right and left, and found not in it any one save myself. I was therefore affected with violent vexation, not to be exceeded, and my gall-bladder almost burst by reason of the severity of my grief and mourning and fatigue. I had not with me aught of worldly goods, neither food nor drink, and I had become desolate, weary in my soul, and despairing of life; and I said, Not every time doth the jar escape unbroken; and if I escaped the first time, and found him who took me with him from the shore of the island to the inhabited part, far, far from me this time is the prospect of my finding him who will convey me to inhabited lands! Then I began to weep and wail for myself until vexation overpowered me; and I blamed myself for that which I had done, and for my having undertaken this voyage and fatigue after I had been reposing at ease in my abode and my country, in ample happiness, and enjoying good food and good drink and good apparel, and had not been in want of any thing, either of money or goods or merchandise. I repented of my having gone forth from the city of Baghdád, and set out on a voyage over the sea, after the fatigue that I had suffered during my first voyage, and I felt at the point of destruction, and said, Verily to God we belong, and verily unto Him we return! And I was in the predicament of the mad.

After that, I rose and stood up, and walked about the island to the right and left, unable to sit in one place. Then I climbed up a lofty tree; and

began to look from it to the right and left; but saw nought save the sky and water, and trees and birds, and islands and sands. Looking, however, with a scrutinizing eye, there appeared to me on the island a white object, indistinctly seen in the distance, of enormous size: so I descended from the tree, and went towards it, and proceeded in that direction without stopping until I arrived at it; and, lo, it was a huge white dome, of great height and large circumference. I drew near to it, and walked round it; but perceived no door to it; and I found that I had not strength nor activity to climb it, on account of its exceeding smoothness. I made a mark at the place where I stood, and went round the dome measuring its circumference; and, lo, it was fifty full paces; and I meditated upon some means of gaining an entrance into it.

The close of the day, and the setting of the sun, had now drawn near; and, behold, the sun was hidden, and the sky became dark, and the sun was veiled from me. I therefore imagined that a cloud had come over it; but this was in the season of summer: so I wondered; and I raised my head, and, contemplating that object attentively, I saw that it was a bird, of enormous size, bulky body, and wide wings, flying in the air; and this it was that concealed the body of the sun, and veiled it from view upon the island. At this my wonder increased, and I remembered a story which travellers and voyagers had told me long before, that there is, in certain of the islands, a bird of enormous size, called the rukh', that feedeth its young ones with elephants. I was convinced, therefore, that the dome which I had seen was one of the eggs of the rukh'.²² I wondered at the works of God (whose name be exalted!) and while I was in this state, lo, that bird alighted upon the dome, and brooded over it with its wings, stretching out its legs behind upon the ground; and it slept over it. — Extolled be the perfection of Him who sleepeth not!

Thereupon I arose, and unwound my turban from my head, and folded it and twisted it so that it became like a rope; and I girded myself with it, binding it tightly round my waist, and tied myself by it to one of the feet of that bird, and made the knot fast, saying within myself, Perhaps this bird will convey me to a land of cities and inhabitants, and that will be better than my remaining in this island. I passed the night sleepless, fearing that, if I slept, the bird would fly away with me when I was not aware; and when the dawn came, and morn appeared, the bird rose from its egg, and uttered a great cry, and drew me up into the sky. It ascended and soared up so high that I imagined it had reached the highest region of the sky; and after that, it descended with me gradually until it alighted with me upon the earth, and rested upon a lofty spot. So when I reached the earth, I hastily untied the band from its foot, fearing it, though it knew not of me nor was sensible of me; and after I had loosed my turban from it, and disengaged it from its foot, shaking as I did so, I walked away. Then it took something from the face of the earth in its talons, and soared to the upper region of the sky; and I looked attentively at that thing, and, lo, it was a serpent, of enormous

size, of great body, which it had taken and carried off towards the sea; and I wondered at that event.²³

After this, I walked about that place, and found myself upon an eminence, beneath which was a large, wide, deep valley; and by its side, a great mountain, very high; no one could see its summit by reason of its excessive height, and no one had power to ascend it. I therefore blamed myself for that which I had done, and said, Would that I had remained in the island, since it is better than this desert place; for in the island are found, among various fruits, what I might have eaten, and I might have drunk of its rivers; but in this place are neither trees nor fruits nor rivers: and there is no strength nor power but in God, the High, the Great! Verily every time that I escape from a calamity, I fall into another that is greater and more severe! — Then I arose, and emboldened myself, and walked in that valley; and I beheld its ground to be composed of diamonds, with which they perforate minerals and jewels, and with which also they perforate porcelain and the onyx; and it is a stone so hard that neither iron nor rock have any effect upon it, nor can any one cut off aught from it, or break it, unless by means of the lead-stone.²⁴ All that valley was likewise occupied by serpents and venomous snakes, every one of them like a palm-tree; and by reason of its enormous size, if an elephant came to it, it would swallow it.²⁵ Those serpents appeared in the night, and hid themselves in the day, fearing lest the rukh' and the vulture should carry them off, and after that tear them in pieces; and the cause of that I know not. I remained in that valley, repenting of what I had done, and said within myself, By Allah, I have hastened my own destruction!

The day departed from me, and I began to walk along that valley, looking for a place in which to pass the night, fearing those serpents, and forgetting my food and drink and subsistence, occupied only by care for my life. And there appeared to me a cave near by; so I walked thither, and I found its entrance narrow. I therefore entered it, and seeing a large stone by its mouth, I pushed it, and stopped with it the mouth of the cave while I was within it; and I said within myself, I am safe now that I have entered this place; and when daylight shineth upon me, I will go forth, and see what destiny will do. Then I looked within the cave, and beheld a huge serpent sleeping at the upper end of it over its eggs. At this my flesh quaked, and I raised my head, and committed my case to fate and destiny; and I passed all the night sleepless, until the dawn rose and shone, when I removed the stone with which I had closed the entrance of the cave, and went forth from it, like one intoxicated, giddy from excessive sleeplessness and hunger and fear.

I then walked along the valley; and while I was thus occupied, lo, a great slaughtered animal fell before me, and I found no one. So I wondered thereat extremely; and I remembered a story that I had heard long before from certain of the merchants and travellers, and persons in the habit of journeying about, — that in the mountains of the diamonds are experienced

great terrors, and that no one can gain access to the diamonds, but that the merchants who import them know a stratagem by means of which to obtain them that they take a sheep, and slaughter it, and skin it, and cut up its flesh, which they throw down from the mountain to the bottom of the valley: so, descending fresh and moist, some of these stones stick to it. Then the merchants leave it until midday, and birds of the large kind of vulture and the aquiline vulture descend to that meat, and, taking it in their talons, fly up to the top of the mountain; whereupon the merchants come to them, and cry out at them, and they fly away from the meat. The merchants then advance to that meat, and take from it the stones sticking to it; after which they leave the meat for the birds and the wild beasts, and carry the stones to their countries. And no one can procure the diamonds but by means of this stratagem.

Therefore when I beheld that slaughtered animal, and remembered this story, I arose and went to the slaughtered beast. I then selected a great number of these stones, and put them into my pockets, and within my clothes: and I proceeded to select, and to put into my pockets and my girdle and my turban, and within my clothes. And while I was doing thus, lo, another great slaughtered animal. So I bound myself to it with my turban, and, laying myself down on my back, placed it upon my bosom, and grasped it firmly. Thus it was raised high above the ground; and, behold, a vulture descended upon it, seized it with its talons, and flew up with it into the air, with me attached to it; and it ceased not to soar up until it had ascended with it to the summit of the mountain, when it alighted with it, and was about to tear off some of it. And thereupon a great and loud cry arose from behind that vulture, and something made a clattering with a piece of wood upon the mountain; whereat the vulture flew away in fear, and soared into the sky.²⁶

I therefore disengaged myself from the slaughtered animal, with the blood of which my clothes were polluted; and I stood by its side. And, lo, the merchant who had cried out at the vulture advanced to the slaughtered animal, and saw me standing there. He spoke not to me; for he was frightened at me, and terrified; but he came to the slaughtered beast, and turned it over; and, not finding anything upon it, he uttered a loud cry, and said, Oh, my disappointment! There is no strength nor power but in God! We seek refuge with God from Satan the accursed! — He repented, and struck hand upon hand,²⁷ and said, Oh, my grief! What is this affair? — So I advanced to him, and he said to me, Who art thou, and what is the reason of thy coming to this place? I answered him, Fear not, nor be alarmed; for I am a human being, of the best of mankind; and I was a merchant, and my tale is marvellous, and my story extraordinary, and the cause of my coming to this mountain and this valley is wondrous to relate. Fear not; for thou shalt receive of me what will rejoice thee: I have with me abundance of diamonds, of which I will give thee as much as will suffice thee, and every piece that I

have is better than all that would come to thee by other means: therefore be not timorous nor afraid.

And upon this the man thanked me, and prayed for me, and conversed with me; and, lo, the other merchants heard me talking with their companion; so they came to me. Each merchant had thrown down a slaughtered animal; and when they came to us, they saluted me, and congratulated me on my safety, and took me with them; and I acquainted them with my whole story, relating to them what I had suffered on my voyage, and telling them the cause of my arrival in this valley. Then I gave to the owner of the slaughtered animal to which I had attached myself an abundance of what I had brought with me; and he was delighted with me, and prayed for me, and thanked me for that; and the other merchants said to me, By Allah, a new life hath been decreed thee; for no one ever arrived at this place before thee and escaped from it; but praise be to God for thy safety! — They passed the next night in a pleasant and safe place, and I passed the night with them, full of the utmost joy at my safety and my escape from the valley of serpents, and my arrival in an inhabited country.

And when day came, we arose and journeyed over that great mountain, beholding in that valley numerous serpents; and we continued to advance until we arrived at a garden in a great and beautiful island, wherein were camphor-trees, under each of which trees a hundred men might shade themselves.²⁸ When any one desireth to obtain some camphor from one of these trees, he maketh a perforation in the upper part of it with something long, and catcheth what descendeth from it. The liquid camphor floweth from it, and concreteth like gum. It is the juice of that tree; and after this operation, the tree drieth, and becometh firewood. In that island too is a kind of wild beast called the rhinoceros,²⁹ which pastureth there like oxen and buffaloes in our country; but the bulk of that wild beast is greater than the bulk of the camel, and it eateth the tender leaves of trees.³⁰ It is a huge beast, with a single horn, thick, in the middle of its head, a cubit³¹ in length, wherein is the figure of a man.³² And in that island are some animals of the ox-kind. Moreover, the sailors and travellers, and persons in the habit of journeying about in the mountains and the lands, have told us, that this wild beast which is named the rhinoceros lifteth the great elephant upon its horn,³³ and pastureth with it upon the island and the shores, without being sensible of it; and the elephant dieth upon its horn; and its fat, melting by the heat of the sun, and flowing upon its head, entereth its eyes, so that it becometh blind. Then it lieth down upon the shore, and the rukh' cometh to it, and carrieth it off [with the elephant]. I saw also in that island abundance of the buffalo-kind, the like of which existeth not among us.

The valley before mentioned containeth a great quantity of diamonds such as I carried off and hid in my pockets. For these the people gave me in exchange goods and commodities belonging to them; and they conveyed them for me, giving me likewise pieces of silver and pieces of gold; and I

ceased not to proceed with them, amusing myself with the sight of different countries, and of what God hath created, from valley to valley and from city to city, we, in our way selling and buying, until we arrived at the city of El-Basrah. We remained there a few days, and then I came to the city of Baghdád, the Abode of Peace, and came to my quarter, and entered my house, bringing with me a great quantity of diamonds, and money and commodities and goods in abundance. I met my family and relations, bestowed alms and gifts, made presents to all my family and companions, and began to eat well and drink well and wear handsome apparel. I associated with friends and companions, forgot all that I had suffered, and ceased not to enjoy a pleasant life and joyful heart and dilated bosom, with sport and merriment. Every one who heard of my arrival came to me, and inquired of me respecting my voyage, and the states of the different countries: so I informed him, relating to him what I had experienced and suffered: and he wondered at the severity of my sufferings, and congratulated me on my safety. — This is the end of the account of the events that befell me, and happened to me during the second voyage; and to-morrow, if it be the will of God (whose name be exalted!), I will relate to you the events of the third voyage.

And when Es-Sindibád of the Sea had finished his story to Es-Sindibád of the Land, the company wondered at it. They supped with him; and he gave orders to present to Es-Sindibád of the Land a hundred pieces of gold; and the latter took them, and went his way, wondering at the things that Es-Sindibád of the Sea had suffered. He thanked him, and prayed for him in his house; and when the morning came, and diffused its light and shone, Es-Sindibád the Porter arose, performed the morning-prayers, and repaired to the house of Es-Sindibád of the Sea, as he had commanded him. He went in to him and wished him good morning, and Es-Sindibád of the Sea welcomed him; and he sat with him until the rest of his companions and party had come; and after they had eaten and drunk, and enjoyed themselves, and were merry and happy, Es-Sindibád of the Sea began thus: —

THE THIRD VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers (and hear from me the story of the third voyage, for it is more wonderful than the preceding stories, hitherto related — and God is all-knowing with respect to the things which He hideth, and omniscient),³⁵ that, in the times past, when I returned from the second voyage, and was in a state of the utmost joy and happiness, rejoicing in my safety, having gained great wealth, as I related to you yesterday, God having compensated me for all that I had lost, I resided in the city of Baghdád for a length of time in most perfect prosperity and delight, and joy and happiness. Then my soul became desirous of travel and diversion, and I longed for commerce and gain and profits; the soul being prone to evil. So I meditated, and bought an abundance of goods suited for a sea-voyage, and packed them up,

and departed with them from the city of Baghdád to the city of El-Basrah. There, coming to the bank of the river, I beheld a great vessel, in which were many merchants and other passengers, people of worth, and comely and good persons, people of religion and kindness and probity. I therefore embarked with them in that vessel, and we departed in reliance on the blessing of God (whose name be exalted!), and his aid and favour, rejoicing in expectation of good fortune and safety. We ceased not to proceed from sea to sea, and from island to island, and from city to city; at every place by which we passed diverting ourselves, and selling and buying, in the utmost joy and happiness.

Thus we did until we were, one day, pursuing our course in the midst of the roaring sea, agitated with waves, when, lo, the master, standing at the side of the vessel, looked at the different quarters of the sea, and then slapped his face, furlled the sails of the ship, cast its anchors, plucked his beard, rent his clothes, and uttered a great cry. So we said to him, O master, what is the news? And he answered, Know, O passengers, whom may God preserve! that the wind hath prevailed against us, and driven us out of our course in the midst of the sea, and destiny hath cast us, through our evil fortune, towards the Mountain of Apes.³⁶ No one hath ever arrived at this place and escaped, and my heart is impressed with the conviction of the destruction of us all. — And the words of the master were not ended before the apes had come to us and surrounded the vessel on every side, numerous as locusts, dispersed about the vessel and on the shore. We feared that, if we killed one of them, or struck him, or drove him away, they would kill us, on account of their excessive number; for numbers prevail against courage; and we feared them lest they should plunder our goods and our commodities. They are the most hideous of beasts, and covered with hair like black felt,³⁷ their aspect striking terror. No one understandeth their language or their state, they shun the society of men, have yellow eyes, and black faces, and are of small size, the height of each one of them being four spans. They climbed up the cables, and severed them with their teeth, and they severed all the ropes of the vessel in every part; so the vessel inclined with the wind, and stopped at their mountain, and on their coast. Then, having seized all the merchants and the other passengers, and landed upon the island, they took the vessel with the whole of its contents, and went their way with it.³⁸

They left us upon the island, the vessel became concealed from us, and we knew not whither they went with it. And while we were upon that island eating of its fruits and its herbs, and drinking of the rivers that were there, lo, there appeared to us an inhabited house in the midst of the island. We therefore went towards it, and walked to it; and, behold, it was a pavilion, with lofty angles, with high walls, having an entrance with folding doors, which were open; and the doors were of ebony. We entered this pavilion, and found in it a wide, open space, like a wide, large court, around which were many lofty doors, and at its upper end was a high and great

mastabah. There were also in it utensils for cooking, hung over the fire-pots, and around them were many bones. But we saw not there any person; and we wondered at that extremely. We sat in the open space in that pavilion a little while, after which we slept; and we ceased not to sleep from near the midtime between sunrise and noon until sunset. And, lo, the earth trembled beneath us, and we heard a confused noise from the upper air, and there descended upon us, from the summit of the pavilion, a person of enormous size, in human form, and he was of black complexion, of lofty stature, like a great palm-tree; he had two eyes ³⁹ like two blazes of fire, and tusks like the tusks of swine and a mouth of prodigious size, like the mouth of a well, and his lips like the lips of a camel, hanging down upon his bosom, and he had ears like two mortars, hanging down upon his shoulders, and the nails of his hands were like claws of the lion. So when we beheld him thus, we became unconscious of our existence, our fear was vehement, and our terror was violent, and through the violence of our fear and dread and terror we became as dead men. And after he had descended upon the ground, he sat a little while upon the mastabah.

Then he arose and came to us, and seizing me by my hands from among my companions the merchants, lifted me up from the ground in his hand, and felt me and turned me over; and I was in his hand like a little mouthful. He continued to feel me as the butcher feeleth the sheep that he is about to slaughter; but he found me infirm from excessive affliction, and lean from excessive fatigue and from the voyage; having no flesh. He therefore let me go from his hand, and took another, from among my companions; and he turned him over as he had turned me over, and felt him as he had felt me, and let him go. He ceased not to feel us and turn us over, one after another, until he came to the master of our ship, who was a fat, stout, broad-shouldered man; a person of strength and vigour: so he pleased him, and he seized him as the butcher seizeth the animal that he is about to slaughter, and having thrown him on the ground, put his foot upon his neck, which he thus broke. Then he brought a long spit, and thrust it into his throat, and spitted him; after which he lighted a fierce fire, and placed over it that spit upon which the master was spitted, and ceased not to turn him round over the burning coals until his flesh was thoroughly roasted; when he took him off from the fire, put him before him, and separated his joints as a man separates the joints of a chicken, and proceeded to tear in pieces his flesh with his nails, and to eat of it. Thus he continued to do until he had eaten his flesh, and gnawed his bones, and there remained of him nothing but some bones, which he threw by the side of the pavilion. He then sat a little, and threw himself down, and slept upon that mastabah, making a noise with his throat like that which is made by a lamb or other beast when slaughtered; and he slept uninterruptedly until the morning, when he went his way.

As soon, therefore, as we were sure that he was far from us, we conversed together, and wept for ourselves, saying, Would that we had been drowned in the sea, or that the apes had eaten us; for it were better than the roasting

of a man upon burning coals! By Allah, this death is a vile one! But what God willeth cometh to pass, and there is no strength nor power but in God, the High, the Great! We die in sorrow, and no one knoweth of us; and there is no escape for us from this place. We then arose and went forth upon the island, to see for us a place in which to hide ourselves, or to flee; and it had become a light matter to us to die, rather than that our flesh should be roasted with fire. But we found not for us a place in which to hide ourselves; and the evening overtook us. So we turned to the pavilion, by reason of the violence of our fear, and sat there a little while; and, lo, the earth trembled beneath us, and that black approached us, and, coming among us, began to turn us over, one after another, as on the former occasion, and to feel us, until one pleased him; whereupon he seized him, and did with him as he did with the master of the ship the day before. He roasted him, and ate him upon that mastabah, and ceased not to sleep that night, making a noise with his throat like a slaughtered animal; and when the day came, he arose and went his way, leaving us as usual.

Upon this we assembled together and conversed, and said, one to another, By Allah, if we cast ourselves into the sea and die drowned, it will be better than our dying burnt; for this mode of being put to death is abominable! And one of us said, Hear my words. Verily we will contrive a stratagem against him and kill him, and be at ease from apprehension of his purpose, and relieve the Muslims from his oppression and tyranny. — So I said to them, hear O my brothers. If we must kill him, we will transport this wood, and remove some of this firewood, and make for ourselves rafts, each to bear three men; ⁴⁰ after which we will contrive a stratagem to kill him, and embark on the rafts, and proceed over the sea to whatsoever place God shall desire. Or we will remain in this place until a ship shall pass by, when we will embark in it. And if we be not able to kill him, we will embark [on our rafts], and put out to sea; and if we are drowned, we shall be preserved from being roasted over the fire, and from being slaughtered. If we escape, we escape; and if we be drowned, we die martyrs.⁴¹ — To this they all replied, By Allah, this is a right opinion and a wise proceeding. And we agreed upon this matter, and commenced the work. We removed the pieces of wood out of the pavilion, and constructed rafts, attached them to the sea-shore, and stowed upon them some provisions; after which we returned to the pavilion.

And when it was evening, lo, the earth trembled with us, and the black came in to us, like the biting dog. He turned us over and felt us, one after another, and having taken one of us, did with him as he had done with the others before him. He ate him, and slept upon the mastabah, and the noise from his throat was like thunder. So thereupon we arose, and took two iron spits, of those which were set up, and put them in the fierce fire until they were red-hot, and became like burning coals; when we grasped them firmly, and went with them to that black while he lay asleep snoring, and we thrust them into his eyes, all of us pressing upon them with our united strength

and force. Thus we pushed them into his eyes as he slept, and his eyes were destroyed, and he uttered a great cry, whereat our hearts were terrified. Then he arose resolutely from that mastabah, and began to search for us, while we fled from him to the right and left, and he saw us not; for his sight was blinded; but we feared him with a violent fear, and made sure, in that time, of destruction, and despaired of safety. And upon this he sought the door, feeling for it, and went forth from it, crying out, while we were in the utmost fear of him; and lo, the earth shook beneath us, by reason of the vehemence of his cry. So when he went forth from the pavilion, we followed him, and he went his way, searching for us. Then he returned, accompanied by a female, greater than he, and more hideous in form: and when we beheld him, and her who was with him, more horrible than he in appearance, we were in the utmost fear. As soon as the female saw us, we hastily loosed the rafts that we had constructed, and embarked on them, and pushed them forth into the sea. But each of the two blacks had a mass of rock, and they cast at us until the greater number of us died from the casting, there remaining of us only three persons, I and two others; and the raft conveyed us to another island.⁴²

We walked forward upon that island until the close of the day, and the night overtook us in this state; so we slept a little; and we awoke from our sleep, and, lo, a serpent of enormous size, of large body and wide belly, had surrounded us. It approached one of us, and swallowed him to his shoulders: then it swallowed the rest of him, and we heard his ribs break in pieces in its belly; after which it went its way. At this we wondered extremely, and we mourned for our companion, and were in the utmost fear for ourselves, saying, By Allah, this is a wonderful thing! Every death that we witness is more horrible than the preceding one! We were rejoiced at our escape from the black; but our joy is not complete! There is no strength nor power but in God! By Allah, we have escaped from the black and from drowning; but how shall we escape from this unlucky serpent? — Then we arose and walked on over the island, eating of its fruits, and drinking of its rivers, and we ceased not to proceed till morning, when we found a great, lofty tree. So we climbed up it, and slept upon it; I having ascended to the highest of its branches.

But when the night arrived, and it was dark, the serpent came, looking to the right and left, and, advancing to the tree upon which we were, came up to my companion, and swallowed him to his shoulders; and it wound itself round the tree with him, and I heard his bones break in pieces in its belly: then it swallowed him entirely, while I looked on; after which it descended from the tree, and went its way.⁴³ — I remained upon that tree the rest of the night; and when the day came, and the light appeared, I descended from the tree, like one dead, by reason of excessive fear and terror, and desired to cast myself into the sea, that I might be at rest from the world; but it was not a light matter to me to do so; for life is dear. So I tied a wide piece of wood upon the soles of my feet, crosswise, and I tied one like it upon my

left side, and a similar one upon my right side, and a similar one upon the front of my body, and I tied one long and wide upon the top of my head, crosswise, like that which was under the soles of my feet. Thus I was in the midst of these pieces of wood, and they enclosed me on every side. I bound them tightly, and threw myself with the whole upon the ground; so I lay in the midst of the pieces of wood, which enclosed me like a closet. And when the evening arrived, the serpent approached as it was wont, and saw me, and drew towards me; but it could not swallow me when I was in that state, with the pieces of wood round me on every side. It went round me; but could not come at me: and I looked at it, being like a dead man, by reason of the violence of my fear and terror. The serpent retired from me, and returned to me; and thus it ceased not to do: every time that it desired to get at me to swallow me, the pieces of wood tied upon me on every side prevented it. It continued to do thus from sunset until daybreak arrived and the light appeared and the sun rose, when it went its way, in the utmost vexation and rage. Upon this, therefore, I stretched forth my hands and loosed myself from those pieces of wood, in a state like that of the dead, through the severity of that which I had suffered from that serpent.

I then arose, and walked along the island until I came to the extremity of it; when I cast a glance towards the sea, and beheld a ship at a distance, in the midst of the deep. So I took a great branch of a tree, and made a sign with it to the passengers, calling out to them; and when they saw me, they said, We must see what this is. Perhaps it is a man. — Then they approached me, and heard my cries to them. They therefore came to me, and took me with them in the ship, and asked me respecting my state: so I informed them of all that had happened to me from beginning to end, and of the troubles that I had suffered; whereat they wondered extremely. They clad me with some of their clothes, attiring me decently; and after that, they put before me some provisions, and I ate until I was satisfied. They also gave me to drink some cool and sweet water, and my heart was revived, my soul became at ease, and I experienced great comfort. God (whose name be exalted!) had raised me to life after death: so I praised Him (exalted be his name!) for his abundant favours, and thanked Him.

My courage was strengthened after I had made sure of destruction, so that it seemed to me that all which I then experienced was a dream. — We proceeded on our voyage, and the wind was fair to us by the permission of God (whose name be exalted!) until we came in sight of an island called the Island of Es-Seláhit,⁴⁴ where sandal-wood is abundant,⁴⁵ and there the master anchored the ship, and the merchants and other passengers landed, and took forth their goods to sell and buy. The owner of the ship then looked towards me, and said to me, Hear my words. Thou art a stranger and poor, and hast informed us that thou hast suffered many horrors; I therefore desire to benefit thee with something that will aid thee to reach thy country, and thou wilt pray for me. — I replied, So be it, and thou shalt have my prayers. And he rejoined, Know that there was with us a man

voyaging, whom we lost, and we know not whether he be living or dead, having heard no tidings of him. I desire to commit to thee his bales that thou mayest sell them in this island. Thou shalt take charge of them, and we will give thee something proportionate to thy trouble and thy service; and what remaineth of them we will take and keep until we return to the city of Baghdád, when we will inquire for the owner's family, and give to them the remainder, together with the price of that which shall be sold of them. Wilt thou then take charge of them, and land with them upon this island, and sell them as do the merchants? — I answered, I hear and obey thee, O my master; and thou art beneficent and kind. And I prayed for him and thanked him for that.

He thereupon ordered the porters and sailors to land those goods upon the island, and to deliver them to me. And the clerk of the ship said, O master, what are these bales which these sailors and porters have brought out, and with the name of which of the merchants shall I mark them? He answered, Write upon them the name of Es-Sindibád of the Sea, who was with us, and was drowned [or left behind] at the island [of the rukh'], and of whom no tidings have come to us; wherefore we desire that this stranger sell them, and take charge of the price of them, and we will give him somewhat of it in requital of his trouble and his sale of them. What shall remain we will take with us until we return to the city of Baghdád, when, if we find him, we will give it to him; and if we find him not, we will give it to his family in Baghdád. — So the clerk replied, Thy words are good and thy notion is excellent. And when I heard the words of the master, mentioning that the bales were to be inscribed with my name, I said within myself, By Allah, I am Es-Sindibád of the Sea.⁴⁶ Then I fortified myself, and waited till the merchants had landed and had assembled conversing and consulting upon affairs of selling and buying, when I advanced to the owner of the ship, and said to him, O my master, dost thou know what manner of man was the owner of the bales which thou hast committed to me that I may sell them? He answered me, I know not his condition; but he was a man of the city of Baghdád, called Es-Sindibád of the Sea; and we had cast anchor at one of the islands, where he was lost,⁴⁷ and we have had no tidings of him to the present time.

So upon this I uttered a great cry, and said to him, O master (whom may God preserve!), know that I am Es-Sindibád of the Sea. I was not drowned, but when thou anchoredst at the island, and the merchants and other passengers landed, I also landed with the party, taking with me something to eat on the shore of the island. Then I enjoyed myself in sitting in that place, and, slumber overtaking me, I slept, and became immersed in sleep; after which I arose, and found not the ship, nor found I any one with me. Therefore this wealth is my wealth, and these goods are my goods. All the merchants also who transport diamonds saw me when I was upon the mountain of the diamonds, and they will bear witness for me that I am Es-Sindibád of the Sea, as I informed them of my story and of the events

that befell me with you in the ship. I informed them that ye had forgotten me upon the island, asleep, and that I arose and found not any one, and that what had befallen me befell me.

And when the merchants and other passengers heard my words, they assembled around me; and some of them believed me, and others disbelieved me. But while we were thus talking, lo, one of the merchants, on his hearing me mention the valley of diamonds, arose and advanced to me, and said to them, Hear, O company, my words. When I related to you the most wonderful thing that I had seen in my travels, I told you that, when we cast down the slaughtered animals into the valley of diamonds, I casting down mine with the rest, as I was accustomed to do, there came up with my slaughtered beast a man attached to it, and ye believed me not. But accused me of falsehood, — They replied, Yes: thou didst relate to us this thing, and we believed thee not. And the merchant said to them, This is the man who attached himself to my slaughtered animal, and he gave me some diamonds of high price, the like of which exist not, rewarding me with more than would have come up with my slaughtered animal; and I took him as my companion until we arrived at the city of El-Basrah, whence he proceeded to his country, having bidden us farewell, and we returned to our own countries. This is he, and he informed us that his name was Es-Sindibád of the Sea; he told us likewise of the departure of the ship, and of his sitting in that island. And know ye that this man came not to us here but in order that ye might believe my words respecting the matter which I told you; and all these goods are his property; for he informed us of them at the time of his meeting with us, and the truth of his assertion hath become manifest.

So when the master heard the words of that merchant, he arose and came to me, and, having looked at me awhile with a scrutinizing eye, said, What is the mark of thy goods? I answered him, Know that the mark of my goods is of such and such a kind. And I related to him a circumstance that had occurred between me and him when I embarked with him in the vessel from El-Basrah. He therefore was convinced that I was Es-Sindibád of the Sea, and he embraced me and saluted me, and congratulated me on my safety, saying to me, By Allah, O my master, thy story is wonderful, and thy case is extraordinary! But praise be to God who hath brought us together, and restored thy goods and thy wealth to thee!

Upon this, I disposed of my goods according to the knowledge I possessed, and they procured me, during that voyage, great gain, whereat I rejoiced exceedingly, congratulating myself on my safety, and on the restoration of my wealth to me. And we ceased not to sell and buy at the islands until we arrived at the country of Es-Sind,⁴⁸ where likewise we sold and bought. And I beheld in that sea [which we navigated, namely the Sea of India,] many wonders and strange things that cannot be numbered nor calculated. Among the things that I saw there were a fish in the form of the cow,⁴⁹ and a creature in the form of the ass; and I saw a bird that cometh forth from a sea-shell, and layeth its eggs and hatcheth them upon the sur-

face of the water, and never cometh forth from the sea upon the face of the earth.⁵⁰ — After this we continued our voyage, by permission of God (whose name be exalted!), and the wind and voyage were pleasant to us, until we arrived at El-Basrah, where I remained a few days.

Then I came to the city of Baghdád, and repaired to my quarter, entered my house, and saluted my family and companions and friends. I rejoiced at my safety and my return to my country and my family and city and district, and I gave alms and presents, and clad the widows and the orphans, and collected my companions and friends. And I ceased not to live thus, eating and drinking, and sporting and making merry, eating well and drinking well, associating familiarly and mingling in society; and I forgot all that had happened to me, and the distress and horrors that I had suffered. And I gained during that voyage what could not be numbered nor calculated. — Such were the most wonderful of the things that I beheld during that voyage; and to-morrow, if it be the will of God (whose name be exalted!), thou shalt come, [O Sindibád of the Land,] and I will relate to thee the story of the fourth voyage; for it is more wonderful than the stories of the preceding voyages.

Then Es-Sindibád of the Sea gave orders to present to the porter a hundred pieces of gold, as usual, and commanded to spread the table. So they spread it, and the company supped, wondering at that story and at the events described in it; and after the supper they went their ways. Es-Sindibád the Porter took the gold that Es-Sindibád of the Sea had ordered to be given to him, and went his way, wondering at that which he had heard, and passed the night in his house; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked to the house of Es-Sindibád of the Sea. He went in to him and saluted him; and he received him with joy and gayety, and made him sit by him until the rest of his companions had come; when the servants brought forward the food, and the party ate and drank and enjoyed themselves. Then Es-Sindibád of the Sea began to address them, and related to them the fourth story, saying, —

THE FOURTH VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers, that when I returned to the city of Baghdád, and met my companions and my family and my friends, and was enjoying the utmost pleasure and happiness and ease, and had forgotten all that I had experienced, by reason of the abundance of my gains, and had become immersed in sport and mirth, and the society of friends and companions, leading the most delightful life, my wicked soul suggested to me to travel again to the countries of other people, and I felt a longing for associating with the different races of men, and for selling and gains. So I resolved upon this, and purchased precious goods, suitable to a sea-voyage, and, having packed up many bales, more than usual, I went from the city of

Baghdád to the city of El-Basrah, where I embarked my bales in a ship, and joined myself to a party of the chief men of El-Basrah, and we set forth on our voyage.

The vessel proceeded with us, confiding in the blessing of God (whose name be exalted!), over the roaring sea agitated with waves, and the voyage was pleasant to us; and we ceased not to proceed in this manner for a period of nights and days, from island to island and from sea to sea, until a contrary wind rose against us one day. The master therefore cast the anchors, and stayed the ship in the midst of the sea, fearing that she would sink in the midst of the deep. And while we were in this state, supplicating, and humbling ourselves to God (whose name be exalted!), there rose against us a great tempest, which rent the sails in strips, and the people were submerged with all their bales and their commodities and wealth. I was submerged among the rest, and I swam in the sea for half a day, after which I abandoned myself; but God (whose name be exalted!) aided me to lay hold upon a piece of one of the planks of the ship, and I and a party of the merchants got upon it. We continued sitting upon this plank, striking the sea with our feet, and the waves and the wind helping us; and we remained in this state a day and a night. And on the following day, shortly before the mid-time between sunrise and noon, a wind rose against us, the sea became boisterous, the waves and the wind were violent, and the water cast us upon an island; and we were like dead men, from excess of sleeplessness and fatigue, and cold and hunger, and fear and thirst.

We walked along the shores of that island, and found upon it abundant herbs; so we ate some of them to stay our departing spirits, and to sustain us; and passed the next night upon the shore of the island. And when the morning came, and diffused its light and shone, we arose and walked about the island to the right and left, and there appeared to us a building in the distance. We therefore proceeded over the island in the direction of that building which we had seen from a distance, and ceased not to proceed until we stood at its door. And while we were standing there, lo, there came forth to us from that door a party of naked men, who, without speaking to us, seized us, and took us to their King, and he commanded us to sit. So we sat; and they brought to us some food, such as we knew not, nor in our lives had we seen the like of it; wherefore my stomach consented not to it, and I ate none of it in comparison with my companions, and my eating so little of it was owing to the grace of God (whose name be exalted!), in consequence of which I have lived to the present time. For when my companions ate of that food, their minds became stupefied, and they ate like madmen, and their states became changed. Then the people brought to them cocoa-nut-oil, and gave them to drink of it, and anointed them with it; and when my companions drank of that oil, their eyes became turned in their faces, and they proceeded to eat of that food contrary to their usual manner.

Upon this, therefore, I was confounded respecting their case, and grieved

for them, and became extremely anxious by reason of the violence of my fear for myself with regard to these naked men. I observed them attentively, and lo, they were a Magian people, and the King of their city was a ghool; ⁵¹ and every one who arrived at their country, or whom they saw or met in the valley or the roads, they brought to their King, and they fed him with that food, and anointed him with that oil, in consequence of which his body became expanded, in order that he might eat largely; and his mind was stupefied, his faculty of reflection was destroyed, and he became like an idiot. Then they gave him to eat and drink in abundance of that food and oil, until he became fat and stout, when they slaughtered him and roasted him, and served him as meat to their King. But as to the companions of the King, they ate the flesh of men without roasting or otherwise cooking it. So when I saw them do thus, I was in the utmost anguish on my own account and on account of my companions. The latter, by reason of the excessive stupefaction of their minds, knew not what was done unto them, and the people committed them to a person who took them every day and went forth to pasture them on that island like cattle.

But as for myself, I became, through the violence of fear and hunger, infirm and wasted in body, and my flesh dried upon my bones. So when they saw me in this state, they left me and forgot me, and not one of them remembered me, nor did I occur to their minds, until I contrived a stratagem one day, and, going forth from that place, walked along the island to a distance. And I saw a herdsman sitting upon something elevated in the midst of the sea; and I certified myself of him, and, lo, he was the man to whom they had committed my companions that he might pasture them; and he had with him many like them. As soon, therefore, as that man beheld me, he knew that I was in possession of my reason, and that nought of that which afflicted my companions had afflicted me. So he made a sign to me from a distance, and said to me, Turn back, and go along the road that is on thy right hand: thou wilt so reach the King's highway. Accordingly I turned back, as this man directed me, and, seeing a road on my right hand, I proceeded along it, and ceased not to go on, sometimes running by reason of fear, and sometimes walking at my leisure until I had taken rest.

Thus I continued to do until I was hidden from the eyes of the man who directed me to the way, and I saw him not nor did he see me. The sun had disappeared from me, and darkness approached; wherefore I sat to rest, and desired to sleep; but sleep came not to me that night on account of the violence of my fear and hunger and fatigue. And when it was midnight, I arose and walked on over the island, and I ceased not to proceed until day arrived, and the morning came and diffused its light and shone, and the sun rose over the tops of the high hills and over the low gravelly plains. I was tired and hungry and thirsty; so I began to eat of the herbs and vegetables that were upon the island, and continued to eat of them till I was satiated, and my departing spirit was stayed; after which I arose and walked

on again over the island; and thus I ceased not to do all the day and the next night; whenever I was hungry, eating of the vegetables.⁵²

In this manner I proceeded for the space of seven days with their nights; and on the morning of the eighth day, I cast a glance, and beheld a faint object in the distance. So I went towards it, and ceased not to proceed until I came up to it, after sunset; and I looked at it with a scrutinizing eye, while I was yet distant from it, and with a fearful heart in consequence of what I had suffered first and after, and, lo, it was a party of men gathering pepper.⁵³ And when I approached them, and they saw me, they hastened to me, and came to me and surrounded me on every side, saying to me, Who art thou, and whence hast thou come? I answered them, Know ye, O people, that I am a poor foreigner. And I informed them of my whole case, and of the horrors and distresses that had befallen me, and what I had suffered; whereupon they said, By Allah, this is a wonderful thing! But how didst thou escape from the blacks, and how didst thou pass by them in this island, when they are a numerous people, and eat men, and no one is safe from them, nor can any pass by them? — So I acquainted them with that which had befallen me among them, and with the manner in which they had taken my companions, and fed them with food of which I did not eat. And they congratulated me on my safety, and wondered at that which had befallen me.

Then they made me sit among them until they had finished their work, and they brought me some nice food. I therefore ate of it, being hungry, and rested with them a while; after which they took me and embarked with me in a vessel, and went to their island and their abodes. They then took me to their King, and I saluted him, and he welcomed me and treated me with honour, and inquired of me my story. So I related to him what I had experienced, and what had befallen me and happened to me from the day of my going forth from the city of Baghdád until I had come unto him. And the King wondered extremely at my story, and at the events that had happened to me; he, and all who were present in his assembly. After that, he ordered me to sit with him. Therefore I sat; and he gave orders to bring the food, which accordingly they brought, and I ate of it as much as sufficed me, and washed my hands, and offered up thanks for the favour of God (whose name be exalted!), praising Him and glorifying Him. I then rose from the presence of the King, and diverted myself with a sight of his city; and, lo, it was a flourishing city, abounding with inhabitants and wealth, and with food and markets and goods, and sellers and buyers.

So I rejoiced at my arrival at that city, and my heart was at ease; I became familiar with its inhabitants, and was magnified and honoured by them and by their King above the people of his dominions and the great men of his city. And I saw that all its great men and its small rode excellent and fine horses without saddles; whereat I wondered; and I said to the King, Wherefore, O my lord, dost thou not ride on a saddle; for therein is ease to the rider, and additional power? He said, What kind of thing is

a saddle? This is a thing that in our lives we have never seen, nor have we ever ridden upon it. — And I said to him, Wilt thou permit me to make for thee a saddle to ride upon and to experience the pleasure of it? He answered me, Do so. I therefore said to him, Furnish me with some wood. And he gave orders to bring me all that I required. Then I asked for a clever carpenter, and sat with him, and taught him the construction of the saddle, and how he should make it.

Afterwards I took some wool, and teased it, and made felt of it; and I caused some leather to be brought, and covered the saddle with it, and polished it. I then attached its straps; and its girth: after which I brought the blacksmith, and described to him the form of the stirrups, and he forged an excellent pair of stirrups; and I filed them, and tinned them. Then I attached fringes of silk. Having done this, I arose and brought one of the best of the King's horses, girded upon him that saddle, attached to it the stirrups, bridled him, and brought him forward to the King; and it pleased him, and was agreeable to him. He thanked me, and seated himself upon it, and was greatly delighted with that saddle; and he gave me a large present as a reward for that which I had done for him. And when his Wezeer saw that I had made that saddle, he desired of me one like it. So I made for him a saddle like it. The grandees and dignitaries likewise desired of me saddles, and I made for them. I taught the carpenter the construction of the saddle; and the blacksmith, the mode of making stirrups; and we employed ourselves in making these things, and sold them to the great men and masters. Thus I collected abundant wealth, and became in high estimation with them, and they loved me exceedingly.

I continued to enjoy a high rank with the King and his attendants and the great men of the country and the lords of the state, until I sat one day with the King, in the utmost happiness and honour; and while I was sitting, the King said to me, Know, O thou, that thou hast become magnified and honoured among us, and hast become one of us, and we cannot part with thee, nor can we suffer thee to depart from our city; and I desire of thee that thou obey me in an affair, and reject not that which I shall say. So I said to him, And what dost thou desire of me, O King? For I will not reject that which thou shalt say, since thou hast shewn favour and kindness and beneficence to me, and (praise be to God!) I have become one of thy servants. — And he answered, I desire to marry thee among us to a beautiful, lovely, elegant wife, possessed of wealth and loveliness, and thou shalt become a dweller with us, and I will lodge thee by me in my palace: therefore oppose me not, nor reject what I say.

And when I heard the words of the King, I was abashed at him, and was silent, returning him no answer, by reason of the exceeding bashfulness with which I regarded him. So he said, Wherefore dost thou not reply to me, O my son? And I answered him, O my master, it is thine to command, O King of the age! And upon this he sent immediately and caused the Kádee and the witnesses to come, and married me forthwith to a woman

of noble rank, of high lineage, possessing abundant wealth and fortune, of great origin, of surprising loveliness and beauty, owner of dwellings and possessions and buildings. Then he gave me a great, handsome house, standing alone, and he gave me servants and other dependants, and assigned me supplies and salaries. Thus I became in a state of the utmost ease and joy and happiness, forgetting all the fatigue and affliction and adversity that had happened to me; and I said within myself, When I set forth on my voyage to my country, I will take her with me. But every event that is predestined to happen to man must inevitably take place, and no one knoweth what will befall him. I loved her and she loved me with a great affection, concord existed between me and her, and we lived in a most delightful manner, and most comfortable abode, and ceased not to enjoy this state for a length of time.

Then God (whose name be exalted!) caused to die the wife of my neighbour, and he was a companion of mine. So I went in to him to console him for the loss of his wife, and beheld him in a most evil state, anxious, weary in soul and heart; and upon this I consoled him and comforted him, saying to him, Mourn not for thy wife. God will happily compensate thee by giving thee one better than she, and thy life will be long if it be the will of God, whose name be exalted! — But he wept violently, and said to me, O my companion, how can I marry another after her, or how can God compensate me by giving me a better than she, when but one day remaineth of my life? So I replied, O my brother, return to thy reason, and do not announce thine own death; for thou art well, in prosperity and health. But he said to me, O my companion, by thy life, to-morrow thou wilt lose me, and never in thy life wilt thou see me again. — And how so? said I. He answered me, This day they will bury my wife, and they will bury me with her in the sepulchre; for it is our custom in our country, when the wife dieth, to bury with her her husband alive; and when the husband dieth, they bury with him his wife alive; that neither of them may enjoy life after the other. I therefore said to him, By Allah, this custom is exceedingly vile, and none can endure it!

And while we were thus conversing, lo, most of the people of the city came, and proceeded to console my companion for the loss of his wife and for himself. They began to prepare her body for burial according to their custom, brought a bier, and carried the woman in it, with all her apparel and ornaments and wealth,⁵⁴ taking the husband with them; and they went forth with them to the outside of the city, and came to a place in the side of a mountain by the sea. They advanced to a spot there, and lifted up from it a great stone, and there appeared, beneath the place of this, a margin of stone, like the margin of a well. Into this they threw down that woman; and, lo, it was a great pit beneath the mountain. Then they brought the man, tied him beneath his bosom by a rope of fibres of the palm-tree, and let him down into the pit. They also let down to him a great jug of sweet water, and seven cakes of bread; and when they had let him down, he

loosed himself from the rope, and they drew it up, and covered the mouth of the pit with that great stone as it was before, and went their ways, leaving my companion with his wife in the pit. — So I said within myself, By Allah, this death is more grievous than the first death!

I then went to their King, and said to him, O my lord, how is it that ye bury the living with the dead in your country? And he answered me, Know that this is our custom in our country: when the husband dieth, we bury with him his wife; and when the wife dieth we bury with her her husband alive; that we may not separate them in life nor in death; and this custom we have received from our forefathers. And I said, O King of the age, and in like manner the foreigner like me, when his wife dieth among you do ye with him as ye have done with this man? He answered me, Yes: we bury him with her, and do with him as thou hast seen. And when I heard these words from him, my gall-bladder almost burst by reason of the violence of my grief and mourning for myself; my mind was stupefied, and I became fearful lest my wife should die before me and they should bury me alive with her. Afterwards, however, I comforted myself, and said, Perhaps, I shall die before her: and no one knoweth which will precede and which will follow. And I proceeded to beguile myself with occupations.⁵⁵

And but a short time had elapsed after that when my wife fell sick and she remained so a few days, and died. So the greater number of the people assembled to console me, and to console her family for her death; and the King also came to console me for the loss of her, as was their custom. They then brought for her a woman to wash her, and they washed her, and decked her with the richest of apparel, and ornaments of gold, and necklaces and jewels. And when they had attired my wife, and put her in the bier, and carried her and gone with her to that mountain, and lifted up the stone from the mouth of the pit, and cast her into it, all my companions, and the family of my wife, advanced to bid me farewell and to console me for the loss of my life. I was crying out among them, I am a foreigner, and am unable to endure your custom! But they would not hear what I said, nor pay any regard to my words. They laid hold upon me and bound me by force, tying with me seven cakes of bread and a jug of sweet water, according to their custom, and let me down into that pit. And, lo, it was a great cavern beneath that mountain. They said to me, Loose thyself from the ropes. But I would not loose myself. So they threw the ropes down upon me, and covered the mouth of the pit with the great stone that was upon it, and went their ways.

I beheld in that cavern many dead bodies, and their smell was putrid and abominable: and I blamed myself for that which I had done, saying, By Allah, I deserve all that happeneth to me and befalleth me! I knew not night from day; and I sustained myself with little food, not eating until hunger almost killed me, nor drinking until my thirst became violent, fearing the exhaustion of the food and water that I had with me. I said, There is no strength nor power but in God, the High, the Great! What tempted

me to marry in this city? And every time that I say, I have escaped from a calamity, I fall into a calamity that is more mighty than the preceding one! By Allah, my dying this death is unfortunate! Would that I had been drowned in the sea, or had died upon the mountains! It had been better for me than this evil death! — And I continued in this manner, blaming myself. I laid myself down upon the bones of the dead, begging aid of God (whose name be exalted!), and wished for death, but I found it not, by reason of the severity of my sufferings. Thus I remained until hunger burned my stomach, and thirst inflamed me; when I sat, and felt for the bread, and ate a little of it, and I swallowed after it a little water. Then I rose and stood up, and walked about the sides of the cavern; and I found that it was spacious sideways, and with vacant cavities; but upon its bottom were numerous dead bodies, and rotten bones, that had lain there from old times. And upon this I made for myself a place in the side of the cavern, remote from the fresh corpses, and there I slept.

At length my provision became greatly diminished, little remaining with me. During each day, or in more than a day, I had eaten but once, and drunk one draught, fearing the exhaustion of the water and food that was with me before my death; and I ceased not to do this until I was sitting one day, and while I sat, meditating upon my case, thinking what I should do when my food and water were exhausted, lo, the mass of rock was removed from its place, and the light beamed down upon me. So I said, What can be the matter? And, behold, the people were standing at the top of the pit, and they let down a dead man with his wife with him alive, and she was weeping and crying out for herself; and they let down with her a large quantity of food and water.⁵⁶ I saw the woman; but she saw not me; and they covered the mouth of the pit with the stone, and went their ways. Then I arose, and, taking in my hand a long bone of a dead man, I went to the woman, and struck her upon the middle of the head; whereupon she fell down senseless; and I struck her a second and a third time, and she died. So I took her bread and what else she had, and I found upon her abundance of ornaments and apparel, necklaces and jewels and minerals. And having taken the water and food that was with her, I sat in a place that I had prepared in a side of the cavern, wherein to sleep, and proceeded to eat a little of that food, as much only as would sustain me, lest it should be exhausted quickly, and I should die of hunger and thirst.

I remained in that cavern a length of time; and whenever they buried a corpse, I killed the person who was buried with it alive, and took that person's food and drink, to subsist upon it, until I was sleeping one day, and I awoke from my sleep, and heard something make a noise in a side of the cavern. So I said, What can this be? I then arose and walked towards it, taking with me a long bone of a dead man; and when it was sensible of my presence, it ran away, and fled from me, and, lo, it was a wild beast. But I followed it to the upper part of the cavern, and thereupon a light appeared to me from a small spot, like a star. Sometimes it appeared to

me, and sometimes it was concealed from me. Therefore when I saw it, I advanced towards it, and the nearer I approached to it, the larger did the light from it appear to me. So upon this I was convinced that it was a hole in that cavern, communicating with the open country; and I said within myself, There must be some cause for this: either it is a second mouth, like that from which they let me down, or it is a fissure in this place. I meditated in my mind a while, and advanced towards the light; and, lo, it was a perforation in the back of that mountain, which the wild beasts had made, and through which they entered this place; and they ate of the dead bodies until they were satiated, and went forth through this perforation.

When I saw it, therefore, my mind was quieted, my soul was tranquillized, and my heart was at ease; I made sure of life after death, and became as in a dream. Then I managed to force my way through that perforation, and found myself on the shore of the sea, upon a great mountain, which formed a barrier between the sea on the one side, and the island and city on the other, and to which no one could gain access.⁵⁷ So I praised God (whose name be exalted!), and thanked Him, and rejoiced exceedingly, and my heart was strengthened. I then returned through that perforation into the cavern, and removed all the food and water that was in it, that I had spared. I also took the clothes of the dead, and clad myself in some of them, in addition to those I had on me; and I took abundance of the things that were on the dead, consisting of varieties of necklaces and jewels, long necklaces of pearls, ornaments of silver and gold set with various minerals, and rarities; and, having tied up some clothes of the dead in apparel of my own, I went forth from the perforation to the back of the mountain, and stood upon the shore of the sea. Every day I entered the cavern, and explored it; and whenever they buried a person alive, I took the food and water, and killed that person, whether male or female; after which I went forth from the perforation, and sat upon the shore of the sea, to wait for relief from God (whose name be exalted!), by means of a ship passing by me. And I removed from that cavern all the ornaments that I found, and tied them up in the clothes of the dead.

I ceased not to remain in this state for a length of time; and afterwards, as I was sitting, one day, upon the shore of the sea, meditating upon my case, lo, a vessel passed along in the midst of the roaring sea agitated with waves. So I took in my hand a white garment, of the clothes of the dead, and tied it to a staff, and ran with it along the seashore, making a sign to the people with that garment, until they happened to look, and saw me upon the summit of the mountain. They therefore approached me, and heard my voice, and sent to me a boat in which was a party of men from the ship; and when they drew near to me they said to me, Who art thou, and what is the reason of thy sitting in this place, and how didst thou arrive at this mountain; for in our lives we have never seen any one who hath came unto it? So I answered them, I am a merchant. The vessel that I was in was wrecked, and I got upon a plank, together with my things,

and God facilitated my landing at this place, with my things, by means of my exertion and my skill, after severe toil. They therefore took me with them in the boat, and embarked all that I had taken from the cavern, tied up in the garments and grave-clothes, and they proceeded with me until they took me up in the ship, to the master, and all my things with me.

And the master said to me, O man, how didst thou arrive at this place, which is a great mountain, with a great city behind it? All my life I have been accustomed to navigate this sea, and to pass by this mountain; but have never seen any thing there except the wild beasts and the birds—I answered him, I am a merchant I was in a great ship, and it was wrecked, and all my merchandise, consisting of these stuffs and clothes which thou seest, was submerged; but I placed it upon a great plank, one of the planks of the ship, and destiny and fortune aided me, so that I landed upon this mountain, where I waited for some one to pass by and take me with him. — And I acquainted them not with the events that had befallen me in the city, or in the cavern; fearing that there might be with them in the ship some one from that city. Then I took forth and presented to the owner of the ship a considerable portion of my property, saying to him, O my master, thou hast been the means of my escape from this mountain: therefore receive from me this as a recompense for the favour which thou hast done to me. But he would not accept it from me; and he said to me, We take nothing from any one; and when we behold a shipwrecked person on the shore of the sea or on an island, we take him with us, and feed him and give him to drink; and if he be naked, we clothe him; and when we arrive at the port of safety, we give him something of our property as a present, and act towards him with kindness and favour for the sake of God, whose name be exalted! — So upon this I offered up prayers for the prolongation of his life.

We ceased not to proceed on our voyage from island to island and from sea to sea. I hoped to escape, and was rejoiced at my safety; but every time that I reflected upon my abode in the cavern with my wife, my reason left me. We pursued our course⁵⁸ until we arrived at the Island of the Bell,⁵⁹ whence we proceeded to the Island of Kelà⁶⁰ in six days. Then we came to the Kingdom of Kelà, which is adjacent to India, and in it are a mine of lead, and places where the Indian cane groweth, and excellent camphor; and its King is a King of great dignity, whose dominion extendeth over the Island of the Bell. In it is a city called the City of the Bell,⁶¹ which is two days' journey in extent. — At length, by the providence of God, we arrived in safety at the city of El-Basrah, where I landed, and remained a few days, after which I came to the city of Baghdád, and to my quarter, and entered my house, met my family and my companions, and made inquiries respecting them; and they rejoiced at my safety, and congratulated me. I stored all the commodities that I had brought with me in my magazines, gave alms and presents, and clad the orphans and the widows; and I became in a state of the utmost joy and happiness, and re-

turned to my former habit of associating with familiars and companions and brothers, and indulging in sport and merriment. — Such were the most wonderful of the events that happened to me in the course of the fourth voyage. But, O my brother, [O Sindibád of the Land,] sup thou with me, and observe thy custom by coming to me to-morrow, when I will inform thee what happened to me and what befell me during the fifth voyage; for it was more wonderful and extraordinary than the preceding voyages.

He then gave orders to present the porter with a hundred pieces of gold, and the table was spread, and the party supped; after which they went their ways, wondering extremely; each story being more extraordinary than the preceding one. Es-Sindibád the Porter went to his house, and passed the night in the utmost joy and happiness, and in wonder; and when the morning came, and diffused its light and shone, he arose, and performed the morning-prayers, and walked on until he entered the house of Es-Sindibád of the Sea, and wished him good morning. And Es-Sindibád of the Sea welcomed him, and ordered him to sit with him until the rest of his companions came. And they ate and drank, and enjoyed themselves and were merry, and conversation flowed round among them. Then Es-Sindibád of the Sea began his narrative, saying thus: —

THE FIFTH VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers, that when I returned from the fourth voyage, and became immersed in sport and merriment and joy, and had forgotten all that I had experienced, and what had befallen me, and what I had suffered, by reason of my excessive joy at the gain and profit and benefits that I had obtained, my mind again suggested to me to travel, and to divert myself with the sight of the countries of other people, and the islands. So I arose and meditated upon that subject, and bought precious goods, suited for a sea voyage. I packed up the bales, and departed from the city of Baghdád to the city of El-Basrah; and, walking along the bank of the river, I saw a great, handsome, lofty vessel, and it pleased me; wherefore I purchased it. Its apparatus was new, and I hired for it a master and sailors, over whom I set my black slaves and my pages as superintendents, and I embarked in it my bales. And there came to me a company of merchants, who also embarked their bales in it, and paid me hire. We set sail in the utmost joy and happiness, and rejoicing in the prospect of safety and gain, and ceased not to pursue our voyage from island to island and from sea to sea, diverting ourselves with viewing the islands and towns, and landing at them and selling and buying.

Thus we continued to do until we arrived one day at a large island destitute of inhabitants. There was no person upon it: it was deserted and desolate; but on it was an enormous white dome, of great bulk; and we landed to amuse ourselves with a sight of it, and, lo, it was a great egg of a rukh'. Now when the merchants had landed, and were diverting

themselves with viewing it, not knowing that it was the egg of a rukh', they struck it with stones; whereupon it broke, and there poured down from it a great quantity of liquid, and the young rukh' appeared within it. So they pulled it and drew it forth from the shell, and killed it, and took from it abundance of meat. I was then in the ship, and knew not of it, and they acquainted me not with that which they did. But in the mean time one of the passengers said to me, O my master, arise and divert thyself with the sight of this egg which we imagined to be a dome. I therefore arose to take a view of it, and found the merchants striking the egg. I called out to them, Do not this deed; for the rukh' will come and demolish our ship, and destroy us. But they would not hear my words.

And while they were doing as above related, behold, the sun became concealed from us, and the day grew dark, and there came over us a cloud by which the sky was obscured. So we raised our heads to see what had intervened between us and the sun, and saw that the wings of the rukh' were what veiled from us the sun's light, so that the sky was darkened. And when the rukh' came, and beheld its egg broken, it cried out at us; whereupon its mate, the female bird, came to it, and they flew in circles over the ship, crying out at us with a voice more vehement than thunder. So I called out to the master and the sailors, and said to them, Push off the vessel, and seek safety before we perish. The master therefore hastened, and, the merchants having embarked, he loosed the ship, and we departed from that island. And when the rukh's saw that we had put forth to sea, they absented themselves from us for a while.

We proceeded, and made speed, desiring to escape from them, and to quit their country; but, lo, they had followed us, and they now approached us, each of them having in its claws a huge mass of rock from a mountain; and the male bird threw the rock that he had brought upon us. The master, however, steered away the ship, and the mass of rock missed her by a little space. It descended into the sea by the ship, and the ship went up with us, and down, by reason of the mighty plunging of the rock, and we beheld the bottom of the sea in consequence of its vehement force. Then the mate of the male rukh' threw upon us the rock that she had brought, which was smaller than the former one, and, as destiny had ordained, it fell upon the stern of the ship, and crushed it, making the rudder fly into twenty pieces, and all that was in the ship became submerged in the sea.⁶²

I strove to save myself, impelled by the sweetness of life, and God (whose name be exalted!) placed within my reach one of the planks of the ship; so I caught hold of it, and, having got upon it, began to row upon it with my feet, and the wind and the waves helped me forward. The vessel had sunk near an island in the midst of the sea, and destiny cast me, by permission of God (whose name be exalted!), on to that island. I therefore landed upon it; but I was at my last breath, and in the state of the dead, from the violence of the fatigue and distress and hunger and thirst that I had suffered. I then threw myself down upon the shore of the sea, and

remained lying there a while, until my soul felt at ease, and my heart was tranquillized, when I walked along the island, and saw that it resembled one of the gardens of Paradise. Its trees bore ripe fruits, its rivers were flowing, and its birds were warbling the praises of Him to whom belongeth might and permanence. Upon that island was an abundance of trees and fruits, with varieties of flowers. So I ate of the fruits until I was satiated, and I drank of those rivers until I was satisfied with drink; and I praised God (whose name be exalted!) for this, and glorified Him. I then remained sitting upon the island till evening came, and night approached; whereupon I rose; but I was like a slain man, by reason of the fatigue and fear that I had experienced; and I heard not in that island a voice, nor did I see in it any person.

I slept there without interruption until the morning, and then rose and stood up, and walked among the trees; and I saw a streamlet,⁶³ by which sat an old man, a comely person, who was clad from the waist downwards with a covering made of the leaves of trees. So I said within myself, Perhaps this old man hath landed upon this island and is one of the shipwrecked persons with whom the vessel fell to pieces. I then approached him and saluted him, and he returned the salutation by a sign, without speaking; and I said to him, O sheykh, what is the reason of thy sitting in this place? Whereupon he shook his head, and sighed, and made a sign to me with his hand, as though he would say, Carry me upon thy neck, and transport me from this place to the other side of the streamlet. I therefore said within myself, I will act kindly with this person, and transport him to this place to which he desireth to go: perhaps I shall obtain for it a reward [in heaven]. Accordingly I advanced to him, and took him upon my shoulders, and conveyed him to the place that he had indicated to me; when I said to him, Descend at thine ease. But he descended not from my shoulders. He had twisted his legs round my neck, and I looked at them, and I saw that they were like the hide of the buffalo in blackness and roughness. So I was frightened at him, and desired to throw him down from my shoulders; but he pressed upon my neck with his feet, and squeezed my throat, so that the world became black before my face, and I was unconscious of my existence, falling upon the ground in a fit, like one dead. He then raised his legs, and beat me upon my back and my shoulders; and I suffered violent pain; wherefore I rose with him. He still kept his seat upon my shoulders, and I had become fatigued with bearing him; and he made a sign to me that I should go in among the trees, to the best of the fruits.

When I disobeyed him, he inflicted upon me, with his feet, blows more violent than those of whips; and he ceased not to direct me with his hand to every place to which he desired to go, and to that place I went with him. If I loitered, or went leisurely, he beat me; and I was as a captive to him. We went into the midst of the island, among the trees, and he descended not from my shoulders by night nor by day: when he desired to sleep, he would wind his legs around my neck, and sleep a little, and then he would

arise and beat me, whereupon I would arise with him quickly, unable to disobey him, by reason of the severity of that which I suffered from him; and I blamed myself for having taken him up, and having had pity on him. I continued with him in this condition, enduring the most violent fatigue, and said within myself, I did a good act unto this person, and it hath become an evil to myself! By Allah, I will never more do good unto any one as long as I live! — And I begged of God (whose name be exalted!), at every period and in every hour, that I might die, in consequence of the excessive fatigue and distress that I suffered.

Thus I remained for a length of time, until I carried him one day to a place in the island where I found an abundance of pumpkins, many of which were dry. Upon this I took a large one that was dry, and, having opened its upper extremity, and cleansed it, I went with it to a grape-vine, and filled it with the juice of the grapes. I then stopped up the aperture, and put it in the sun, and left it for some days, until it had become pure wine; and every day I used to drink of it, to help myself to endure the fatigue that I underwent with that obstinate devil; for whenever I was intoxicated by it, my energy was strengthened. So, seeing me one day drinking, he made a sign to me with his hand, as though he would say, What is this? And I answered him, This is something agreeable, that invigorateth the heart, and dilateth the mind. Then I ran with him, and danced among the trees; I was exhilarated by intoxication, and clapped my hands, and sang, and was joyful.

Therefore when he beheld me in this state, he made a sign to me to hand him the pumpkin, that he might drink from it; and I feared him, and gave it to him; whereupon he drank what remained in it, and threw it upon the ground, and, being moved with merriment, began to shake upon my shoulders. He then became intoxicated, and drowned in intoxication; all his limbs, and the muscles of his sides, became relaxed, and he began to lean from side to side upon my shoulders. So when I knew that he was drunk, and that he was unconscious of existence, I put my hand to his feet, and loosed them from my neck. Then I stooped with him, and sat down, and threw him upon the ground. I scarcely believed that I had liberated myself and escaped from the state in which I had been; but I feared him, lest he should arise from his intoxication, and torment me. I therefore took a great mass of stone from among the trees, and, coming to him, struck him upon his head as he lay asleep, so that his flesh became mingled with his blood, and he was killed. May no mercy of God be on him! ⁶⁴

After that, I walked about the island, with a happy mind, and came to the place where I was before, on the shore of the sea. And I remained upon that island, eating of its fruits, and drinking of the water of its rivers, for a length of time, and watching to see some vessel passing by me, until I was sitting one day, reflecting upon the events that had befallen me and happened to me, and I said within myself, I wonder if God will preserve me in safety, and if I shall return to my country, and meet my family and my

companions. And, lo, a vessel approached from the midst of the roaring sea agitated with waves, and it ceased not in its course until it anchored at that island; whereupon the passengers landed there. So I walked towards them; and when they beheld me, they all quickly approached me and assembled around me, inquiring respecting my state, and the cause of my coming to that island. I therefore acquainted them with my case, and with the events that had befallen me; whereat they wondered extremely. And they said to me, This man who rode upon thy shoulders is called the Old Man of the Sea, and no one ever was beneath his limbs and escaped from him except thee; and praise be to God for thy safety! Then they brought me some food, and I ate until I was satisfied; and they gave me some clothing, which I put on, covering myself decently. After this, they took me with them in the ship; and when we had proceeded days and nights, destiny drove us to a city of lofty buildings, all the houses of which overlooked the sea. That city is called the City of the Apes; and when the night cometh, the people who reside in it go forth from the doors that open upon the sea, and, embarking in boats and ships, pass the night upon the sea, in their fear of the apes, lest they should come down upon them in the night from the mountains.⁶⁵

I landed to divert myself in this city, and the ship set sail without my knowledge. So I repented of my having landed there, remembering my companions, and what had befallen them from the apes, first and afterwards; and I sat weeping and mourning. And thereupon a man of the inhabitants of the city advanced to me and said to me, O my master, it seemeth that thou art a stranger in this country. I therefore replied, Yes: I am a stranger, and a poor man. I was in a ship which anchored at this city, and I landed from it to divert myself in the city, and returned, but saw not the ship. — And he said, Arise and come with us, and embark in the boat; for if thou remain in the city during the night, the apes will destroy thee. So I replied, I hear and obey. I arose immediately, and embarked with the people in the boat, and they pushed it off from the land until they had propelled it from the shore of the sea to the distance of a mile. They passed the night, and I with them; and when the morning came, they returned in the boat to the city, and landed, and each of them went to his occupation. Such hath been always their custom, every night; and to every one of them who remaineth behind in the city during the night, the apes come, and they destroy him. In the day, the apes go forth from the city, and eat of the fruits in the gardens, and sleep in the mountains until the evening, when they return to the city. And this city is in the furthest parts of the country of the blacks.

Among the most wonderful of the events that happened to me in the treatment that I met with from its inhabitants, was this. A person of the party with whom I passed the night said to me, O my master, thou art a stranger in this country. Art thou skilled in any art with which thou mayest occupy thyself? — And I answered him, No, by Allah, O my brother: I am

acquainted with no art, nor do I know how to make any thing. I was a merchant, a person of wealth and fortune, and I had a ship, my own property, laden with abundant wealth and goods; but it was wrecked in the sea, and all that was in it sank, and I escaped not drowning but by the permission of God; for he provided me with a piece of a plank, upon which I placed myself; and it was the means of my escape from drowning. — And upon this the man arose and brought me a cotton bag, and said to me. Take this bag, and fill it with pebbles from this city, and go forth with a party of the inhabitants. I will associate thee with them, and give them a charge respecting thee, and do thou as they shall do. Perhaps thou wilt accomplish that by means of which thou wilt be assisted to make thy voyage, and to return to thy country.

Then that man took me and led me forth from the city, and I picked up small pebbles, with which I filled that bag. And, lo, a party of men came out from the city, and he associated me with them, giving them a charge respecting me, and saying to them, This is a stranger; so take him with you, and teach him the mode of gathering. Perhaps he may gain the means of subsistence, and ye will obtain [from God] a reward and recompense. — And they replied, We hear and obey. They welcomed me, and took me with them, and proceeded, each of them having a bag like mine, filled with pebbles; and we ceased not to pursue our way until we arrived at a wide valley, wherein were many lofty trees, which no one could climb. In that valley were also many apes, which, when they saw us, fled from us, and ascended those trees. Then the men began to pelt the apes with the stones that they had with them in the bags; upon which the apes began to pluck off the fruits of those trees, and to throw them at the men; and I looked at the fruits which the apes threw down, and, lo, they were cocoa-nuts.

Therefore when I beheld the party do thus, I chose a great tree, upon which were many apes, and, advancing to it, proceeded to pelt those apes with stones; and they broke off nuts from the tree and threw them at me. So I collected them as the rest of the party did and the stones were not exhausted from my bag until I had collected a great quantity. And when the party had ended this work, they gathered together all that was with them, and each of them carried off as many of the nuts as he could.⁶⁶ We then returned to the city during the remainder of the day, and I went to the man, my companion, who had associated me with the party, thanking him for his kindness. But he said to me, Take these and sell them, and make use of the price. And afterwards he gave me the key of a place in his house, and said to me, Put here these nuts that thou hast remaining with thee, and go forth every day with the party as thou hast done this day; and of what thou bringest, separate the bad, and sell them, and make use of their price; and the rest keep in thy possession in this place. Perhaps thou wilt accumulate of them what will aid thee to make thy voyage. — So I replied, Thy reward is due from God, whose name be exalted! I did as he told me, and continued every day to fill the bag with stones, and to go forth

with the people, and do as they did. They used to commend me, one to another, and to guide me to the tree upon which was abundance of fruit; and I ceased not to lead this life for a length of time, so that I collected a great quantity of good cocoa-nuts, and I sold a great quantity, the price of which became a large sum in my possession. I bought every thing that I saw and that pleased me, my time was pleasant, and my good fortune increased throughout the whole city.

I remained in this state for some time; after which, as I was standing by the seaside, lo, a vessel arrived at that city, and cast anchor by the shore. In it were merchants, with their goods, and they proceeded to sell and buy, and to exchange their goods for cocoa-nuts and other things. So I went to my companion, informed him of the ship that had arrived, and told him that I desired to make the voyage to my country. And he replied, It is thine to determine. I therefore bade him farewell, and thanked him for his kindness to me. Then I went to the ship, and, accosting the master, engaged with him for my passage, and embarked in that ship the cocoa-nuts and other things that I had with me, after which they set sail that same day. We continued our course from island to island and from sea to sea, and at every island at which we cast anchor I sold some of those cocoa-nuts, and exchanged; and God compensated me with more than I had before possessed and lost. We passed by an island in which are cinnamon and pepper,⁶⁷ and some persons told us that they had seen, upon every bunch of pepper, a large leaf that shadeth it and wardeth from it the rain whenever it raineth; and when the rain ceaseth to fall upon it, the leaf turneth over from the bunch, and hangeth down by its side.⁶⁸

From that island I took with me a large quantity of pepper and cinnamon, in exchange for cocoa-nuts. We passed also by the Island of El-'Asirát,⁶⁹ which is that wherein is the Kamáree aloes-wood. And after that, we passed by another island, the extent of which is five days' journey, and in it is the Sanfee⁷⁰ aloes-wood, which is superior to the Kamáree; but the inhabitants of this island are worse in condition and religion than the inhabitants of the island of the Kamáree aloes-wood; for they love depravity and the drinking of wines, and know not the call to prayer, nor the act of prayer.⁷¹ And we came after that to the pearl-fisheries; whereupon I gave to the divers some cocoa-nuts, and said to them, Dive for my luck and lot. Accordingly they dived in the bay⁷² there, and brought up a great number of large and valuable pearls; and they said to me, O my master, by Allah, thy fortune is good! So I took up into the ship what they had brought up for me, and we proceeded, relying on the blessing of God (whose name be exalted!), and continued our voyage until we arrived at El-Basrah, where I landed, and remained a short time. I then went thence to the city of Baghdád, entered my quarter, came to my house, and saluted my family and companions, who congratulated me on my safety. I stored all the goods and commodities that I had brought with me, clothed the orphans and the widows, bestowed alms and gifts, and made presents to my family and my

companions and my friends. God had compensated me with four times as much as I had lost, and I forgot what had happened to me, and the fatigue that I had suffered, by reason of the abundance of my gain and profits, and resumed my first habits of familiar intercourse and fellowship. — Such were the most wonderful things that happened to me in the course of the fifth voyage; but sup ye, and to-morrow come again, and I will relate to you the events of the sixth voyage; for it was more wonderful than this.

Then they spread the table, and the party supped; and when they had finished their supper, Es-Sindibád of the Sea gave orders to present Es-Sindibád the Porter with a hundred pieces of gold: so he took them and departed, wondering at this affair. He passed the night in his abode, and when the morning came, he arose and performed the morning-prayers; after which he walked to the house of Es-Sindibád of the Sea, went in to him, and wished him good morning; and Es-Sindibád of the Sea ordered him to sit. He therefore sat with him, and he ceased not to converse with him until the rest of his companions came. And they conversed together, and the servants spread the table, and the party ate and drank, and enjoyed themselves and were merry. Then Es-Sindibád of the Sea began to relate to them the story of the sixth voyage, saying to them, —

THE SIXTH VOYAGE OF ES-SINDIBÁD OF THE SEA

Know, O my brothers and my friends and my companions, that when I returned from that fifth voyage, and forgot what I had suffered, by reason of sport and merriment and enjoyment and gayety, and was in a state of the utmost joy and happiness, I continued thus until I was sitting one day in exceeding delight and happiness and gayety; and while I sat, lo, a party of merchants came to me, bearing the marks of travel. And upon this I remembered the days of my return from travel, and my joy at meeting my family and companions and friends, and at entering my country; and my soul longed again for travel and commerce. So I determined to set forth. I bought for myself precious, sumptuous goods, suitable for the sea, packed up my bales, and went from the city of Baghdád to the city of El-Basrah, where I beheld a large vessel, in which were merchants and great men, and with them were precious goods. I therefore embarked my bales with them in this ship, and we departed in safety from the city of El-Basrah. We continued our voyage from place to place and from city to city, selling and buying, and diverting ourselves with viewing different countries. Fortune and the voyage were pleasant to us, and we gained our subsistence, until we were proceeding one day, and, lo, the master of the ship vociferated and called out, threw down his turban, slapped his face, plucked his beard, and fell down in the hold of the ship by reason of the violence of his grief and rage. So all the merchants and other passengers came together to him and said to him, O master, what is the matter? And he answered them, Know, O company, that we have wandered from our course, having passed forth from

the sea in which we were, and entered a sea of which we know not the routes; and if God appoint not for us some means of effecting our escape from this sea, we all perish: therefore pray to God (whose name be exalted!) that He may save us from this case.

Then the master arose and ascended the mast; and desired to loose the sails; but the wind became violent upon the ship, and drove her back, and her rudder broke near a lofty mountain; whereupon the master descended from the mast, and said, There is no strength nor power but in God, the High, the Great! No one is able to prevent what is predestined! By Allah, we have fallen into a great peril, and there remaineth to us no way of safety or escape from it! — So all the passengers wept for themselves: they bade one another farewell, because of the expiration of their lives, and their hope was cut off. The vessel drove upon that mountain, and went to pieces; its planks were scattered, and all that was in it was submerged; the merchants fell into the sea, and some of them were drowned, and some caught hold upon that mountain, and landed upon it.

I was of the number of those who landed upon the mountain; and, lo, within it was a large island.⁷³ By it were many vessels broken in pieces, and upon it were numerous goods, on the shore of the sea, of the things thrown up by the sea from the ships that had been wrecked, and the passengers of which had been drowned. Upon it was an abundance, that confounded the reason and the mind, of commodities and wealth that the sea cast upon its shores. I ascended to the upper part of the island, and walked about it, and I beheld in the midst of it a stream of sweet water, flowing forth from beneath the nearest part of the mountain, and entering at the furthest part of it, on the opposite side [of the valley].⁷⁴ Then all the other passengers went over that mountain to [the interior of] the island, and dispersed themselves about it, and their reason was confounded at that which they beheld. They became like madmen in consequence of what they saw upon the island, of commodities and wealth lying on the shore of the sea. I beheld also in the midst of the above-mentioned stream an abundance of various kinds of jewels and minerals, with jacinths and large pearls, suitable to Kings. They were like gravel in the channels of the water which flowed through the fields; and all the bed of that stream glittered by reason of the great number of minerals and other things that it contained. We likewise saw on that island an abundance of the best kind of Sanfee⁷⁵ aloes-wood, and Kamáree aloes-wood.

And in that island is a gushing spring of crude ambergris, which floweth like wax over the side of that spring through the violence of the heat of the sun, and spreadeth upon the sea-shore,⁷⁶ and the monsters of the deep⁷⁷ come up from the sea and swallow it, and descend with it into the sea; but it becometh hot in their stomachs, therefore they eject it from their mouths into the sea, and it congealeth on the surface of the water. Upon this, its colour and its qualities become changed, and the waves cast it up on the shore of the sea: so the travellers and merchants who know it take it and sell it.

But as to the crude ambergris that is not swallowed, it floweth over the side of that fountain, and congealeth upon the ground; and when the sun shineth upon it, it melteth, and from it the odour of the whole of that valley becometh like the odour of musk. Then, when the sun withdraweth from it, it congealeth again. The place wherein is this crude ambergris no one can enter: no one can gain access to it: for the mountain surroundeth that island.⁷⁸

We continued to wander about the island, diverting ourselves with the view of the good things which God (whose name be exalted!) had created upon it, and perplexed at our case, and at the things that we beheld, and affected with violent fear. We had collected upon the shore of the sea a small quantity of provisions, and we used it sparingly, eating of it every day, or two days, only one meal, dreading the exhaustion of our stock, and our dying in sorrow, from the violence of hunger and fear. Each one of us that died we washed, and shrouded in some of the clothes and linen which the sea cast upon the shore of the island; and thus we did until a great number of us had died, and there remained of us but a small party, who were weakened by a colic occasioned by the sea. After this, we remained a short period, and all my associates and companions died, one after another, and each of them who died we buried.

Then I was alone on that island, and there remained with me but little of the provisions, after there had been much. So I wept for myself, and said, Would that I had died before my companions, and that they had washed me and buried me! There is no strength nor power but in God, the High, the Great! — And I remained a short time longer; after which I arose and dug for myself a deep grave on the shore of the island, and said within myself, When I fall sick, and know that death hath come to me, I will lie down in this grave, and die in it, and the wind will blow the sand upon me, and cover me; so I shall become buried in it.⁷⁹ I blamed myself for my little sense, and my going forth from my country and my city, and my voyaging to foreign countries, after what I had suffered in the first instance, and the second and the third and the fourth and the fifth; and when I had not performed one of my voyages without suffering in it horrors and distresses more troublesome and more difficult than the horrors preceding. I believed not that I could escape and save myself, and repented of undertaking sea-voyages, and of my returning to this life when I was not in want of wealth, but had abundance, so that I could not consume what I had, nor spend half of it during the rest of my life; having enough for me, and more than enough.

Then I meditated in my mind, and said, This river must have a beginning and an end, and it must have a place of egress into an inhabited country. The right plan in my opinion will be for me to construct for myself a small raft,⁸⁰ of sufficient size for me to sit upon it, and I will go down and cast it upon this river, and depart on it. If I find safety, I am safe, and escape, by permission of God (whose name be exalted!); and if I find no way of saving myself, it will be better for me to die in this river than in this place.⁸¹ — And

I sighed for myself. Then I arose and went and collected pieces of wood that were upon that island, of Sanfee⁸² and Kamáree aloes-wood, and bound them upon the shore of the sea with some of the ropes of the ships that had been wrecked; and I brought some straight planks, of the planks of the ships, and placed them upon those pieces of wood. I made the raft to suit the width of the river, less wide than the latter, and bound it well and firmly; and, having taken with me some of those minerals and jewels and goods, and of the large pearls that were like gravel, as well as other things that were upon the island, and some of the crude, pure, excellent ambergris, I put them upon that raft, with all that I had collected upon the island, and took with me what remained of the provisions. I then launched the raft upon the river, made for it two pieces of wood like oars, and acted in accordance with the following saying of one of the poets: —

Depart from a place wherein is oppression, and leave the house to tell its builder's fate;
For thou wilt find, for the land that thou quittest, another; but no soul wilt thou find
to replace thine own.

Grieve not on account of nocturnal calamities; since every affliction will have its end;
And he whose death is decreed to take place in one land will not die in any land but
that.

Send not thy messenger on an errand of importance; for the soul hath no faithful minister save itself.

I departed upon the raft along the river, meditating upon what might be the result of my case, and proceeded to the place where the river entered beneath the mountain. I propelled the raft into that place, and became in intense darkness within it, and the raft continued to carry me in with the current to a narrow place beneath the mountain, where the sides of the raft rubbed against the sides of the channel of the river, and my head rubbed against the roof of the channel. I was unable to return thence, and I blamed myself for that which I had done, and said, If this place become narrower to the raft, it will scarcely pass through it, and it cannot return: so I shall perish in this place in sorrow, inevitably! I threw myself upon my face on the raft, on account of the narrowness of the channel of the river, and ceased not to proceed, without knowing night from day, by reason of the darkness in which I was involved beneath that mountain, together with my terror and fear for myself lest I should perish. In this state I continued my course along the river, which sometimes widened and at other times contracted; but the intensity of the darkness wearied me excessively, and slumber overcame me in consequence of the violence of my distress. So I lay upon my face on the raft, which ceased not to bear me along while I slept, and knew not whether the time was long or short.⁸³

At length I awoke, and found myself in the light; and, opening my eyes, I beheld an extensive tract, and the raft tied to the shore of an island, and around me a company of Indians and [people like] Abyssinians. When they saw that I had risen, they rose and came to me, and spoke to me in their

language; but I knew not what they said, and imagined that it was a dream, and that this occurred in sleep, by reason of the violence of my distress and vexation. And when they spoke to me and I understood not their speech, and returned them not an answer, a man among them advanced to me, and said to me, in the Arabic language, Peace be on thee, O our brother! What art thou and whence hast thou come, and what is the cause of thy coming to this place? We are people of the sown lands and the fields, and we came to irrigate our fields and our sown lands, and found thee asleep on the raft: so we laid hold upon it, and tied it here by us, waiting for thee to rise at thy leisure. Tell us then what is the cause of thy coming to this place. — I replied, I conjure thee by Allah, O my master, that thou bring me some food; for I am hungry; and after that, ask of me concerning what thou wilt. And thereupon he hastened, and brought me food, and I ate until I was satiated and was at ease, and my fear subsided, my satiety was abundant, and my soul returned to me. I therefore praised God (whose name be exalted!) for all that had occurred, rejoicing at my having passed forth from that river, and having come to these people; and I told them of all that had happened to me from beginning to end, and of what I had experienced upon that river, and of its narrowness. They then talked together, and said, We must take him with us and present him to our King, that he may acquaint him with what hath happened to him.

Accordingly they took me with them, and conveyed with me the raft, together with all that was upon it, of riches and goods, and jewels and minerals, and ornaments of gold, and they took me in to their King, who was the King of Sarandeeb,⁸⁴ and acquainted him with what had happened; whereupon he saluted me and welcomed me, and asked me respecting my state, and respecting the events that had happened to me. I therefore acquainted him with all my story, and what I had experienced, from first to last; and the King wondered at this narrative extremely, and congratulated me on my safety. Then I arose and took forth from the raft a quantity of the minerals and jewels, and aloes-wood and crude ambergris, and gave it to the King; and he accepted it from me, and treated me with exceeding honour, lodging me in a place in his abode. I associated with the best and the greatest of the people, who paid me great respect, and I quitted not the abode of the King.⁸⁵

The island of Sarandeeb is under the equinoctial line; ⁸⁶ its night being always twelve hours, and its days also twelve hours. Its length is eighty leagues; and its breadth, thirty; and it extendeth largely between a lofty mountain and a deep valley. This mountain is seen from a distance of three days, and it containeth varieties of jacinths, and different kinds of minerals, and trees of all sorts of spices, and its surface is covered with emery, where-with jewels are cut into shape: in its rivers also are diamonds, and pearls are in its valleys. I ascended to the summit of the mountain, and diverted myself with a view of its wonders, which are not to be described; and afterwards I went back to the King, and begged him to give me permission to return to

my country.⁸⁷ He gave me permission after great pressing, and bestowed upon me an abundant present from his treasures; and he gave me a present and a sealed letter, saying to me, Convey these to the Khaleefeh Hároon Er-Rasheed, and give him many salutations from us. So I replied, I hear and obey. Then he wrote for me a letter on skin of the kháwee,⁸⁸ which is finer than parchment, of a yellowish colour; and the writing was in ultramarine.

And the form of what he wrote to the Khaleefeh was this: — Peace be on thee, from the King of India, before whom are a thousand elephants,⁸⁹ and on the battlements of whose palace are a thousand jewels. To proceed: we have sent to thee a trifling present: accept it then from us. Thou art to us a brother and sincere friend, and the affection for you that is in our hearts is great: therefore favour us by a reply. The present is not suited to thy dignity; but we beg of thee, O brother, to accept it graciously. And peace be on thee! — And the present was a cup of ruby, a span high, the inside of which was embellished with precious pearls; and a bed covered with the skin of the serpent that swalloweth the elephant, which skin hath spots, each like a piece of gold, and whosoever sitteth upon it never becometh diseased;⁹⁰ and a hundred thousand mithkáls of Indian aloes-wood; and a slave-girl like the shining full-moon. Then he bade me farewell, and gave a charge respecting me to the merchants and the master of the ship.

So I departed thence, and we continued our voyage from island to island and from country to country until we arrived at Baghdád, whereupon I entered my house, and met my family and my brethren; after which I took the present, with a token of service from myself for the Khaleefeh. On entering his presence, I kissed his hand, and placed before him the whole, giving him the letter; and he read it, and took the present, with which he was greatly rejoiced, and he treated me with the utmost honour. He then said to me, O Sindibád, is that true which this King hath stated in his letter? And I kissed the ground, and answered, O my lord, I witnessed in his kingdom much more than he hath mentioned in his letter. On the day of his public appearance, a throne is set for him upon a huge elephant, eleven cubits high, and he sitteth upon it, having with him his chief officers and pages and guests, standing in two ranks, on his right and on his left. At his head standeth a man having in his hand a golden javelin, and behind him a man in whose hand is a great mace of gold, at the top of which is an emerald a span in length, and of the thickness of a thumb. And when he mounteth, there mount at the same time with him a thousand horsemen clad in gold and silk; and as the King proceedeth, a man before him proclaimeth, saying, This is the King of great dignity, of high authority! And he proceedeth to repeat his praises in terms that I remember not, at the end of his panegyric, saying, This is the King the owner of the crown the like of which neither Suleymán nor the Míhráj possessed! Then he is silent; and one behind him proclaimeth, saying, He will die! Again I say, He will die! Again I say, He will die! — And the other saith, Extolled be the perfection of the

Living who dieth not!⁹¹ — Moreover, by reason of his justice and good government and intelligence, there is no Kádee in his city; and all the people of his country distinguish the truth from falsity.

And the Khaleefeh wondered at my words, and said, How great is this King! His letter hath shewn me this; and as to the greatness of his dominion, thou hast told us what thou hast witnessed. By Allah, he hath been endowed with wisdom and dominion! — Then the Khaleefeh conferred favours upon me, and commanded me to depart to my abode. So I came to my house, and gave the legal and other alms, and continued to live in the same pleasant circumstances as at present. I forgot the arduous troubles that I had experienced, discarded from my heart the anxieties of travel, rejected from my mind distress, and betook myself to eating and drinking, and pleasures and joy.

And when Es-Sindibád of the Sea had finished his story, every one who was present wondered at the events that had happened to him. He then ordered his treasurer to give to Es-Sindibád of the Land a hundred pieces of gold, and commanded him to depart, and to return the next day with the boon-companions, to hear his seventh story. So the porter went away happy to his abode, and on the morrow he was present with all the boon-companions; and they sat according to their usual custom, and employed themselves in eating and drinking and enjoyment until the end of the day, when Es-Sindibád of the Sea made a sign to them that they should hear his seventh story, and said, —

THE SEVENTH VOYAGE OF ES-SINDIBÁD OF THE SEA

When I relinquished voyaging, and the affairs of commerce, I said within myself, What hath happened to me sufficeth me. And my time was spent in joy and pleasures. But while I was sitting one day, the door was knocked: so the door-keeper opened, and a page of the Khaleefeh entered and said, The Khaleefeh summoneth thee. I therefore went with him to his majesty, and kissed the ground before him and saluted him, whereupon he welcomed me and treated me with honour; and he said to me, O Sindibád, I have an affair for thee to perform. Wilt thou do it? — So I kissed his hand, and said to him, O my lord, what affair hath the master for the slave to perform? And he answered me, I desire that thou go to the King of Sarandeeb, and convey to him our letter and our present; for he sent to us a present and a letter. And I trembled thereat, and replied, By Allah the Great, O my lord, I have taken a hatred to voyaging; and when a voyage on the sea, or any other travel, is mentioned to me, my joints tremble, in consequence of what hath befallen me and what I have experienced of troubles and horrors, and I have no desire for that whatever. Moreover I have bound myself by an oath not to go forth from Baghdád. — Then I informed the Khaleefeh of all that had befallen me from first to last; and he wondered exceedingly, and said, By Allah the Great, O Sindibád, it hath not been heard from times of

old that such events have befallen any one as have befallen thee, and it is incumbent on thee that thou never mention the subject of travel. But for my sake thou wilt go this time, and convey our present and our letter to the King of Sarandeeb; and thou shalt return quickly if it be the will of God (whose name be exalted!), that we may no longer have a debt of favour and courtesy to the King. — So I replied that I heard and obeyed, being unable to oppose his command. He then gave me the present and the letter, with money for my expenses, and I kissed his hand and departed from him.

I went from Baghdád to the sea, and embarked in a ship, and we proceeded days and nights, by the aid of God (whose name be exalted!), until we arrived at the island of Sarandeeb, and with us were many merchants. As soon as we arrived, we landed at the city, and I took the present and the letter, and went in with them to the King, and kissed the ground before him. And when he saw me, he said, A friendly welcome to thee, O Sindibád! By Allah the Great, we have longed to see thee, and praise be to God who hath shewn us thy face a second time! — Then he took me by my hand, and seated me by his side, welcoming me, and treating me with familiar kindness, and he rejoiced greatly. He began to converse with me, and addressed me with courtesy, and said, What was the cause of thy coming to us, O Sindibád? So I kissed his hand, and thanked him, and answered him, O my lord, I have brought thee a present and a letter from my master the Khaleefeh Hároon Er-Rasheed. I then offered to him the present and the letter, and he read the letter, and rejoiced at it greatly.

The present was a horse worth ten thousand pieces of gold, with its saddle adorned with gold set with jewels; and a book, and a sumptuous dress, and a hundred different kinds of white cloths of Egypt, and silks of Es-Suweys⁹² and El-Koofeh and Alexandria, and Greek carpets, and a hundred menns of silk and flax, and a wonderful, extraordinary cup of crystal, in the midst of which was represented the figure of a lion with a man kneeling before him and having drawn an arrow in his bow with his utmost force, and also the table of Suleymán the son of Dáood, on whom be peace!⁹³ And the contents of the letter were as follows: — Peace from the King Er-Rasheed, strengthened by God (who hath given to him and to his ancestors the rank of the noble, and widespread glory), on the fortunate Sultán. To proceed: thy letter hath reached us, and we rejoiced at it; and we have sent the book [entitled] the Delight of the Intelligent, and the Rare Present for Friends;⁹⁴ together with varieties of royal rarities; therefore do us the favour to accept them: and peace be on thee! — Then the King conferred upon me abundant presents, and treated me with the utmost honour; so I prayed for him, and thanked him for his beneficence; and some days after that, I begged his permission to depart; but he permitted me not save after great pressing. Thereupon I took leave of him, and went forth from his city, with merchants and other companions, to return to my country, without any desire for travel or commerce.

We continued our voyage until we had passed many islands; but in the midst of our course over the sea, there appeared to us a number of boats, which surrounded us, and in them were men like devils, having, in their hands, swords and daggers, and equipped with coats of mail, and arms and bows. They smote us, and wounded and slew those of us who opposed them, and, having taken the ship with its contents, conveyed us to an island, where they sold us as slaves, for the smallest price. But a rich man purchased me, and took me into his house, fed me and gave me to drink, and clad me and treated me in a friendly manner. So my soul was tranquillized, and I rested a little. Then, one day, he said to me, Dost thou not know any art or trade? I answered him, O my lord, I am a merchant: I know nothing but traffic. And he said, Dost thou know the art of shooting with the bow and arrow? — Yes, I answered: I know that. And thereupon he brought me a bow and arrows, and mounted me behind him upon an elephant: then he departed at the close of night, and, conveying me among some great trees, came to a lofty and firm tree, upon which he made me climb; and he gave me the bow and arrows, saying to me, Sit here now, and when the elephants come in the daytime to this place, shoot at them with the arrows: perhaps thou wilt strike one of them; and if one of them fall, come to me and inform me. He then left me and departed; and I was terrified and frightened. I remained concealed in the tree until the sun rose; when the elephants came forth wandering about among the trees, and I ceased not to discharge my arrows till I shot one of them. I therefore went in the evening to my master, and informed him; and he was delighted with me, and treated me with honour; and he went and removed the slain elephant.

In this manner I continued, every day shooting one, and my master coming and removing it, until, one day, I was sitting in the tree, concealed, and suddenly elephants innumerable came forth, and I heard the sounds of their roaring and growling, which were such that I imagined the earth trembled beneath them. They all surrounded the tree in which I was sitting, their circuit being fifty cubits, and a huge elephant, enormously great, advanced and came to the tree, and, having wound his trunk around it, pulled it up by the roots, and cast it upon the ground. I fell down senseless among the elephants, and the great elephant, approaching me, wound his trunk around me, raised me on his back, and went away with me, the other elephants accompanying. And he ceased not to proceed with me, while I was absent from the world, until he had taken me into a place, and thrown me from his back, when he departed, and the other elephants followed him. So I rested a little, and my terror subsided; and I found myself among the bones of elephants. I knew therefore that this was the burial-place of the elephants, and that the elephant had conducted me to it on account of the teeth.⁹⁵

I then arose, and journeyed a day and a night until I arrived at the house of my master, who saw me changed in complexion by fright and

hunger. And he was rejoiced at my return, and said, By Allah, thou hast pained our heart; for I went and found the tree torn up, and I imagined that the elephants had destroyed thee. Tell me, then, how it happened with thee. — So I informed him of that which had befallen me; whereat he wondered greatly, and rejoiced; and he said to me, Dost thou know that place? I answered, Yes, O my master. And he took me, and we went out, mounted on an elephant, and proceeded until we came to that place; and when my master beheld those numerous teeth, he rejoiced greatly at the sight of them; and he carried away as much as he desired, and we returned to the house. He then treated me with increased favour, and said to me, O my son, thou hast directed us to a means of very great gain. May God then recompense thee well! Thou art freed for the sake of God, whose name be exalted! These elephants used to destroy many of us on account of [our seeking] these teeth; but God hath preserved thee from them, and thou hast profited us by these teeth to which thou hast directed us. — I replied, O my master, may God free thy neck from the fire [of Hell]! And I request of thee, O my master, that thou give me permission to depart to my country. — Yes, said he: thou shalt have that permission: but we have a fair, on the occasion of which the merchants come to us and purchase the teeth of these elephants of us. The time of the fair is now near; and when they have come to us, I will send thee with them, and will give thee what will convey thee to thy country. — So I prayed for him and thanked him; and I remained with him treated with respect and honour.

Then, some days after this, the merchants came as he had said, and bought and sold and exchanged; and when they were about to depart, my master came to me, and said, The merchants are going: therefore arise that thou mayest depart with them to thy country. Accordingly I arose, determined to go with them. They had bought a great quantity of those teeth, and packed up their loads, and embarked in the ship; and my master sent me with them. He paid for me the money for my passage in the ship, together with all that was required of me, and gave me a large quantity of goods. And we pursued our voyage from island to island until we had crossed the sea and landed on the shore, when the merchants took forth what was with them, and sold. I also sold what I had at an excellent rate; and I purchased some of the most elegant of things suited for presents, and beautiful rarities, with every thing that I desired. I likewise bought for myself a beast to ride, and we went forth, and crossed the deserts from country to country until I arrived at Baghdád; when I went into the Khaleefeh, and, having given the salutation, and kissed his hand, I informed him of what had happened and what had befallen me; whereupon he rejoiced at my safety, and thanked God (whose name be exalted!); and he caused my story to be written in letters of gold. I then entered my house, and met my family and my brethren. — This is the end of the history of the events that happened to me during my voyages; and praise be to God, the One, the Creator, the Maker!

THE CONCLUSION OF THE STORY OF ES-SINDIBÁD OF THE SEA

And when Es-Sindibád of the Sea had finished his story, he ordered his servant to give to Es-Sindibád of the Land a hundred pieces of gold, and said to him, How now, O my brother? Hast thou heard of the like of these afflictions and calamities and distresses, or have such troubles as have befallen me befallen any one else, or hath any one else suffered such hardships as I have suffered? Know then that these pleasures are a compensation for the toil and humiliations that I have experienced. — And upon this, Es-Sindibád of the Land advanced, and kissed his hands, and said to him, O my lord, by Allah, thou hast undergone great horrors, and hast deserved these abundant favours: continue then, O my lord, in joy and security; for God hath removed from thee the evils of fortune; and I beg of God that He may continue to thee thy pleasures, and bless thy days. — And upon this, Es-Sindibád of the Sea bestowed favours upon him, and made him his boon-companion; and he quitted him not by night nor by day as long as they both lived.

Praise be to God, the Mighty, the Omnipotent, the Strong, the Eminent in power, the Creator of the heaven and the earth, and of the land and the seas! ⁹⁸

XXI

THE CITY OF BRASS¹

THERE was, in olden time, and in an ancient age and period, in Damascus of Syria, a King, one of the Khaleefehs, named 'Abd-El-Melik the son of Marwán; ² and he was sitting, one day, having with him the great men of his empire, consisting of Kings and Sultáns, when a discussion took place among them, respecting the traditions of former nations. They called to mind the stories of our lord Suleymán the son of Dáood (on both of whom be peace!), and the dominion and authority which God (whose name be exalted!) had bestowed upon him over mankind and the Jinn and the birds and wild beasts and other things; ³ and they said, We have heard from those who were before us, that God (whose perfection be extolled, and whose name be exalted!) bestowed not upon any one the like of that which He bestowed upon our lord Suleymán, and that he attained to that to which none other attained, so that he used to imprison the Jinn and the Máríds and the Devils in bottles ⁴ of brass, and pour molten lead over them, and seal this cover over them with his signet.

Then Tálib [the son of Sahl] related, that a man embarked in a ship with a company of others, and they voyaged to the island of Sicily, ⁵ and ceased not in their course until there arose against them a wind which bore them away to one of the lands of God, whose name be exalted! This happened during the black darkness of night, and when the day shone forth, there came out to them, from caves in that land, people of black complexion and with naked bodies, like wild beasts, not understanding speech. They had a King of their own race, and none of them knew Arabic save their King. So when they saw the ship and those who were in her, he came forth to them attended by a party of his companions, and saluted them and welcomed them, and inquired of them respecting their religion. They therefore acquainted him with their state; and he said to them, No harm shall befall you. And when he asked them respecting their religion, each of them was of some one of the religions prevailing before the manifestation of El-Islám, and before the mission of Mohammad, may God bless and save him! — wherefore the people of the ship said, We know not what thou sayest. ⁶ Then the King said to them, There hath not come to us any one of the sons of Adam before you. And he entertained them with a banquet of the flesh of birds and of wild beasts and of fish, beside which they had no food.

And after this, the people of the ship went down to divert themselves in the city, and they found one of the fishermen who had cast his net in the

sea to catch fish, and he drew it up, and, lo, in it was a bottle of brass, stopped with lead, which was sealed with the signet of Suleymán the son of Dáood, on both of whom be peace! And the fisherman came forth and broke it; whereupon there proceeded from it a blue smoke, which united with the clouds of heaven; and they heard a horrible voice, saying, Repentance! repentance! O Prophet of God! — Then, of that smoke there was formed a person of terrible aspect, of terrific make, whose head would reach [as high as] a mountain; and he disappeared from before their eyes. As to the people of the ship, their hearts were almost eradicated; but the blacks thought nothing of the event. And a man returned to the King, and asked him respecting this; and the King answered him, Know that this is one of the Jinn whom Suleymán the son of Dáood, when he was incensed against them imprisoned in these bottles, and he poured lead over them, and threw them into the sea. When the fisherman casteth his net, it generally bringeth up these bottles; and when they are broken, there cometh forth from them a Jinnee, who imagineth that Suleymán is still living; wherefore he repenteth, and saith, Repentance! O Prophet of God!

And the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, wondered at these words, and said, Extolled be the perfection of God! Suleymán was endowed with a mighty dominion! — And among those who were present in that assembly was En-Nábighah Edh-Dhubyánee; and he said, Tálib hath spoken truth in that which he hath related, and the proof of his veracity is the saying of the Wise, the First [thus versified]: ⁷ —

And [consider] Suleymán, when the Deity said to him,

Perform the office of Khaleefeh, and govern with diligence;

And whoso obeyeth thee, honour him for doing so; and whoso disobeyeth thee, imprison him forever.

He used to put them into bottles of brass, and to cast them into the sea. — And the Prince of the Faithful approved of these words, and said, By Allah, I desire to see some of these bottles! So Tálib the son of Sahl replied, O Prince of the Faithful, thou art able to do so, and yet remain in thy country. Send to thy brother 'Abd-El-'Azeez the son of Marwán desiring him to bring them to thee from the Western Country,⁸ that he may write orders to Moosà to journey from the Western Country to this mountain which we have mentioned, and to bring thee what thou desirest of these bottles; for the furthest tract of his province is adjacent to this mountain. — And the Prince of the Faithful approved of his advice, and said, O Tálib, thou has spoken truth in that which thou hast said, and I desire that thou be my messenger to Moosà the son of Nuseyr⁹ for this purpose, and thou shalt have a white ensign,¹⁰ together with what thou shalt desire of wealth or dignity or other things, and I will be thy substitute to take care of thy family. To this, Tálib replied, Most willing, O Prince of the Faithful. And the Khaleefeh said to him, Go in dependence on the blessing of God, and his aid. Then he gave orders that they should write for him a letter to his

brother 'Abd-El-'Azeez, his viceroy in Egypt, and another letter to Moosà, his viceroy in the Western Country, commanding him to journey, himself, in search of the bottles of Suleymán, to leave his son to govern the country in his stead, and to take with him guides, to expend wealth, and to collect a large number of men, and not to be remiss in accomplishing that object, nor to use any pretext to excuse himself. He sealed the two letters, and delivered them to Tálib the son of Sahl, commanding him to hasten, and to elevate the ensigns over his head; and he gave him riches and riders and footmen to aid him in his way: he gave orders also to supply his house with every thing requisite.

So Tálib went forth on his way to Egypt. He proceeded with his companions, traversing the districts from Syria, until they entered Misr; ¹¹ when the Governor of Egypt met him, and lodged him with him; and he treated him with the utmost honour during the period of his stay with him. Then he sent with him a guide who accompanied him to Upper Egypt until they came to the Emeer Moosà the son of Nuseyr; and when he knew of his approach, he went forth to him and met him, and rejoiced at his arrival; and Tálib handed to him the letter. So he took it and read it, and understood its meaning; and he put it upon his head, saying, I hear and obey the command of the Prince of the Faithful. He determined to summon his great men; and they presented themselves; and he inquired of them respecting that which had been made known to him by the letter; whereupon they said, O Emeer, if thou desire him who will guide thee to that place, have recourse to the sheykh 'Abd-Es-Samad the son of 'Abd-El-Kuddoos Es-Samoodé; ¹² for he is a knowing man, and hath travelled much, and he is acquainted with the deserts and wastes and the seas, and their inhabitants and their wonders, and the countries and their districts. Have recourse therefore to him, and he will direct thee to the object of thy desire.

Accordingly he gave orders to bring him, and he came before him; and, lo, he was a very old man, whom the vicissitudes of years and times had rendered decrepit. The Emeer Moosà saluted him, and said to him, O sheykh 'Abd-Es-Samad, our lord the Prince of the Faithful, 'Abd-El-Melik the son of Marwán, hath commanded us thus and thus, and I possess little knowledge of that land, and it hath been told me that thou art acquainted with that country and the routes. Hast thou then a wish to accomplish the affair of the Prince of the Faithful? — The sheykh replied, Know, O Emeer, that this route is difficult, far extending, with few tracks. The Emeer said to him, How long a period doth it require? He answered, It is a journey of two years and some months going, and the like returning; and on the way are difficulties and horrors, and extraordinary and wonderful things. Moreover, thou art a warrior for the defence of the faith, and our country is near unto the enemy; so perhaps the Christians may come forth during our absence: it is expedient therefore that thou leave in thy province one to govern it. — He replied, Well. And he left his son Hároon as his substitute in his province, exacted an oath of fidelity of him, and commanded the troops

that they should not oppose him, but obey him in all that he should order them to do. And they heard his words, and obeyed him. His son Hároon was of great courage, an illustrious hero, and a bold champion; and the sheykh 'Abd-Es-Samad pretended to him that the place in which were the things that the Prince of the Faithful desired was four months' journey distant, on the shore of the sea, and that throughout the whole route were halting-places adjacent to one another, and grass and springs. And he said, God will assuredly make this affair easy to us through the blessing attendant upon thee, O Viceroy of the Prince of the Faithful. Then the Emeer Moosà said, Knowest thou if any one of the Kings have trodden this land before us? He answered him, Yes, O Emeer: this land belonged to the King of Alexandria, Darius the Greek.¹³

After this they departed, and they continued their journey until they arrived at a palace; whereupon the sheykh said, Advance with us to this palace, which presenteth a lesson to him who will be admonished. So the Emeer Moosà advanced thither, together with the sheykh 'Abd-Es-Samad and his chief companions, till they came to its entrance. And they found it open, and having lofty angles, and steps, among which were two wide steps of coloured marbles, the like of which hath not been seen: the ceilings and walls were decorated with gold and silver and minerals, and over the entrance was a slab, whereon was an inscription in ancient Greek; and the sheykh 'Abd-Es-Samad said, Shall I read it, O Emeer? The Emeer answered, Advance and read. May God bless thee! for nought hath happened to us during this journey but what hath been the result of the blessing attendant upon thee. So he read it; and, lo, it was poetry; and it was this: —

Here was a people whom, after their works, thou shalt see wept over for their lost dominion;

And in this palace is the last information respecting lords collected in the dust.

Death hath destroyed them and disunited them, and in the dust they have lost what they amassed;

As though they had only put down their loads to rest a while; quickly have they departed!

And the Emeer Moosà wept until he became insensible, and he said, There is no deity but God, the Living, the Enduring without failure! He then entered the palace, and was confounded by its beauty and its construction; and he looked at the figures and images that it contained. And, lo, over the second door were inscribed some verses. So the Emeer Moosà said, Advance, O sheykh, and read. Accordingly, he advanced and read; and the verses were these: —

How many companies have alighted in the tabernacles¹⁴ since times of old, and taken their departure!

Consider thou then what the accidents of fortune have done with others when they have befallen them.

They have shared together what they collected, and they have left the pleasure thereof, and departed.

What enjoyments they had! and what food did they eat! and then in the dust they themselves were eaten!

And again the Emeer Moosà wept violently: the world became yellow before his face; and he said, We have been created for a great object! ¹⁵

Then they attentively viewed the palace; and, lo, it was devoid of inhabitants, destitute of household and occupants: its courts were desolate, and its apartments were deserted; and in the midst of it was a chamber covered with a lofty dome, rising high into the air, around which were four hundred tombs. To these tombs the Emeer Moosà drew near, and, behold, among them was a tomb constructed of marble, whereon were engraved these verses: —

How often have I stood [in fight]! and how often slain! and to how many things have I been a witness!

And how often have I eaten! and how often drunk! and how often have I heard the songs of beauteous damsels!

And how often have I ordered! and how often forbidden! and how many strong fortresses are seen,

Which I have besieged and searched, and from which I have taken the lovely female's ornaments!

But in my ignorance I transgressed to obtain things wished for which proved at last to be frail.

Then consider attentively thy case, O man, before thou shalt drink the cup of death; For after a little while shall the dust be poured upon thee, and thou wilt be lifeless.

And the Emeer Moosà, and those who were with him, wept. Then he drew near to the dome-crowned chamber, and, lo, it had eight doors of sandal-wood, with nails of gold, ornamented with stars of silver set with various jewels. And over the first door were inscribed these verses: —

What I have left, I left not from generosity; but through the sentence and decree operating upon man.

Long time I lived, happy and enraged, defending my asylum like a fierce lion.

I was never quiet, nor would I bestow a mustard-seed, by reason of my avarice, though I were cast into the fire.

Thus did I until I was smitten by the decree of the glorious Deity, the Creator, the Maker.

When my death was appointed soon to take place, I could not prevent it by my numerous stratagems;

My troops, that I had collected availed not, and none of my friends aided me, nor my neighbour.

Throughout my whole life was I wearied in my journey to the grave, now in ease, and now in difficulty.

So, when the purses have become laden, shouldst thou accumulate deenár upon deenár,¹⁶ It will all pass before the morning to another, and they will have brought thee a camel-driver and a grave-digger;

And on the day of thy judgment, lone shalt thou meet God, laden with sin and crimes and heavy burdens.

Then let not the world deceive thee with its beauty; but see what it hath done to thy family and neighbour.

And when the Emeer Moosà heard these verses, he wept again so violently that he became insensible; and after he had recovered, he entered the chamber covered with the dome, and beheld in it a long tomb, of terrible appearance, whereon was a tablet of iron of China; and the sheykh 'Abd-Es-Samad drew near to it, and read its inscription; and, lo, on it was written, —

In the name of God, the Eternal, the Everlasting throughout all ages: in the name of God, who begetteth not, and who is not begotten, and unto whom there is none like: in the name of God, the Mighty and Powerful: in the name of the Living who dieth not. — To proceed: — O thou who arrivest at this place, be admonished by the misfortunes and calamities that thou beholdest, and be not deceived by the world and its beauty, and its falsity and calumny, and its fallacy and finery; for it is a flatterer, a cheat, a traitor. Its things are borrowed, and it will take the loan from the borrower: and it is like the confused visions of the sleeper, and the dream of the dreamer, as though it were the saráb¹⁷ of the plain, which the thirsty imagineth to be water: the Devil adorneth it for man until death. These are the characteristics of the world: confide not therefore in it, nor incline to it; for it will betray him who dependeth upon it, and who in his affairs relieth upon it. Fall not in its snares, nor cling to its skirts. For I possessed four thousand bay horses in a stable: and I married a thousand damsels, of the daughters of Kings, high-bosomed virgins, like moons; and I was blessed with a thousand children, like stern lions; and I lived a thousand years, happy in mind and heart; and I amassed riches such as the Kings of the regions of the earth were unable to procure, and I imagined that my enjoyments would continue without failure. But I was not aware when there alighted among us the terminator of delights and the separator of companions, the desolator of abodes and the ravager of inhabited mansions, the destroyer of the great and the small and the infants and the children and the mothers. We had resided in this palace in security until the event decreed by the Lord of all creatures, the Lord of the heavens and the Lord of the earths, befell us, and the thunder of the Manifest Truth assailed us, and there died of us every day two, till a great company of us had perished. So when I saw that destruction had entered our dwellings, and had alighted among us, and drowned us in the sea of deaths, I summoned a writer, and ordered him to write these verses and admonitions and lessons, and caused them to be engraved upon these doors and tablets and tombs. I had an army comprising a thousand thousand bridles, composed of hardy men, with spears, and coats of mail and sharp swords, and strong arms; and I ordered them to clothe themselves with the long coats of mail, and to hang on the keen swords, and to place in rest the terrible lances, and mount the high-blooded horses. Then, when the event appointed by the Lord of all creatures, the Lord of the earth and the heavens, befell us, I said, O companies of troops and soldiers, can ye prevent that which hath befallen me from the Mighty King? But the soldiers and troops were unable to do so, and they said, How shall we contend against Him from whom none hath secluded, the Lord of the door that hath no door-keeper? So I said, Bring to me the wealth. (And it was contained in a thousand pits, in each of which were a thousand hundred-weights of red gold, and in them were varieties of pearls and jewels, and there was the like quantity of white silver, with treasures such as the Kings of the earth were unable to procure.) And they did so; and when they had brought the wealth before me, I said to them, Can ye deliver me by means of all these riches, and purchase for me therewith one day during which I may remain alive? But they could not do so. They resigned themselves to fate and destiny, and I submitted to God with patient endurance of fate and affliction until He took my soul, and made me to dwell in my grave. And if thou ask concerning my name, I am Koosh the son of Sheddád the son of 'Ád the Greater.¹⁸

And upon the same tablet were also inscribed these verses: —

Shouldst thou think upon me after the length of my age, and the vicissitudes of days and circumstances,

I am the son of Sheddád, who held dominion over mankind and each tract of the whole earth.

All the stubborn troops became abject unto me, and Esh-Shám from Misr unto 'Adnán.¹⁹ In glory I reigned, abasing their Kings, the people of the earth fearing my dominion; And I beheld the tribes and armies in my power, and saw the countries and their inhabitants dread me.

When I mounted, I beheld my army comprising a million bridles upon neighing steeds; And I possessed wealth that could not be calculated, which I treasured up against misfortunes,

Determining to devote the whole of my property for the purpose of extending the term of my life.

But the Deity would nought save the execution of his purpose; and thus I became separated from my brethren.

Death, the disuniter of mankind, came to me, and I was removed from grandeur to the mansion of contempt;

And I found [the recompense of] all my past actions, for which I am pledged:²⁰ for I was sinful!

Then raise thyself, lest thou be upon a brink; and beware of calamities! Mayest thou be led aright!

And again the Emeer Moosà wept until he became insensible, in considering the fates of the people; after which, as they were going about through the different apartments of the palace, and viewing attentively its chambers and its places of diversion, they came to a table upon four legs of alabaster, whereon was inscribed, —

Upon this table have eaten a thousand one-eyed Kings, and a thousand Kings each sound in both eyes. All of them have quitted the world, and taken up their abode in the burial-grounds and the graves.

And the Emeer Moosà wrote all this. Then he went forth, and took not with him from the palace aught save the table.

The soldiers proceeded, with the sheykh 'Abd-Es-Samad before them shewing them the way until all the first day had passed, and the second, and the third. They then came to a high hill, at which they looked, and, lo, upon it was a horseman of brass, on the top of whose spear was a wide and glistening head that almost deprived the beholder of sight, and on it was inscribed, O thou who comest unto me, if thou know not the way that leadeth to the city of Brass, rub the hand of the horseman, and he will turn, and then will stop, and, in whatsoever direction he stoppeth, thither proceed, without fear and without difficulty; for it will lead thee to the City of Brass. — And when the Emeer Moosà rubbed the hand of the horseman, it turned like the blinding lightning, and faced a different direction from that in which they were travelling.

The party therefore turned thither and journeyed on, and it was the right way. They took that route, and continued their course the same

day and the next night until they had traversed a wide tract of country. And as they were proceeding, one day, they came to a pillar of black stone, wherein was a person sunk to his arm-pits, and he had two huge wings, and four arms; two of them like those of the sons of Adam, and two like the fore-legs of lions, with claws. He had hair upon his head like the tails of horses, and two eyes like two burning coals, and he had a third eye, in his forehead, like the eye of the lynx, from which there appeared sparks of fire. He was black and tall; and he was crying out, Extolled be the perfection of my Lord, who hath appointed me this severe affliction and painful torture until the day of resurrection! When the party beheld him, their reason fled from them, and they were stupefied at the sight of his form, and retreated in flight; and the Emeer Moosà said to the sheykh 'Abd-Es-Samad, What is this? He answered, I know not what he is. And the Emeer said, Draw near to him, and investigate his case: perhaps he will discover it, and perhaps thou wilt learn his history. The sheykh 'Abd-Es-Samad replied, May God amend the state of the Emeer! Verily we fear him. — Fear ye not, rejoined the Emeer; for he is withheld from injuring you and others by the state in which he is. So the sheykh 'Abd-Es-Samad drew near to him, and said to him, O thou person, what is thy name, and what is thy nature, and what hath placed thee here in this manner? And he answered him, As to me, I am an 'Efreet of the Jinn, and my name is Dáhish the son of El-Aamash,²¹ and I am restrained here by the majesty, confined by the power, [of God,] tormented as long as God (to whom be ascribed might and glory!) willeth. Then the Emeer Moosà said, O sheykh 'Abd-Es-Samad, ask him what is the cause of his confinement in this pillar. He therefore asked respecting that, and the 'Efreet answered him, Verily my story is wonderful; and it is this: —

There belonged to one of the sons of Iblees an idol of red carnelion, of which I was made guardian; and there used to worship it one of the Kings of the sea, of illustrious dignity, of great glory, leading among his troops of the Jánn, a million warriors who smote with swords before him, and who answered his prayer in cases of difficulty. These Jánn who obeyed him were under my command and authority, following my words when I ordered them: all of them were in rebellion against Suleymán the son of Dáood (on both of whom be peace!); and I used to enter the body of the idol, and command them and forbid them. Now the daughter of that King was a frequent adorer of the idol, assiduous in the worship of it, and she was the handsomest of the people of her age, endowed with beauty and loveliness, and elegance and perfection; and I described her to Suleymán, on whom be peace! So he sent to her father, saying to him, Marry to me thy daughter, and break thy carnelion-idol, and bear witness that there is no deity but God, and that Suleymán is the Prophet of God. If thou do so, thy due shall be the same as our due, and thy debt as our debt. But if thou refuse, I bring against thee forces with which thou hast not power to contend: therefore prepare an answer to the question,²² and put on the

garment of death; for I will come to thee with forces that shall fill the vacant region, and leave thee like yesterday that hath passed. — And when the messenger of Suleymán (on whom be peace!) came to him, he was insolent and contumacious, and magnified himself and was proud. Then he said to his wezeers, What say ye respecting the affair of Suleymán the son of Dáood? For he hath sent demanding my daughter, and commanding me to break my carnelion-idol, and to adopt his faith. — And they replied, O great King, can Suleymán do unto thee that, when thou art in the midst of this vast sea? If he come unto thee, he cannot prevail against thee; since the Márids of the Jinn will fight on thy side; and thou shalt seek aid against him of thine idol that thou worshippes; for he will aid thee against him and will defend thee. The right opinion is, that thou consult thy lord (and they meant by him the red carnelion-idol), and hear what will be his reply: if he counsel thee to fight him, fight him; but otherwise, do not. — And upon this the King went immediately, and, going in to his idol, after he had offered a sacrifice and slain victims, fell down before it prostrate, and began to weep, and to recite these verses:—

O my lord, verily I know thy dignity; and, behold, Suleymán desireth to break thee.
O my lord, verily I seek thy defence: command then; for I am obedient to thy command.

(Then that 'Efreet, the half of whom was in the pillar, said to the sheykh 'Abd-Es-Samad, while those around him listened,) And thereupon I entered the body of the idol, by reason of my ignorance, and the paucity of my sense, and my solicitude respecting the affair of Suleymán, and recited this couplet:—

As for me, I am not in fear of him; for I am acquainted with every thing.
If he wish to wage war with me, I will go forth, and I will snatch his soul from him.

So when the King heard my reply to him, his heart was strengthened, and he determined to wage war with Suleymán the Prophet of God (on whom be peace!) and to fight against him. Accordingly, when the messenger of Suleymán came, he inflicted upon him a painful beating, and returned him a shameful reply; and he sent to threaten Suleymán, saying to him, by the messenger, Thy mind hath suggested to thee desires. Dost thou threaten me with false words? Either come thou to me, or I will go to thee.

Then the messenger returned to Suleymán, and acquainted him with all that had occurred and happened to him. And when the Prophet of God, Suleymán, heard that, [it was as though] his resurrection took place; ²³ his resolution was roused, and he prepared his forces, consisting of Jinn and men, and wild beasts, and birds and reptiles. He commanded his Wezeer Ed-Dimiryát, the King of the Jinn, to collect the Márids of the Jinn from every place: so he collected for him, of the Devils, six hundred millions. He also commanded Asaf the son of Barkhiyá [his Wezeer of men] to collect his soldiers of mankind; and their number was one million, or more.

He made ready the accoutrements and weapons, and mounted, with his forces of the Jinn and of mankind, upon the carpet,²⁴ with the birds flying over his head, and the wild beasts beneath the carpet marching, until he alighted upon his enemy's coast, and surrounded his island, having filled the land with the forces. He then sent to our King, saying to him, Behold, I have arrived: therefore repel from thee that which hath come down, or else submit thyself to my authority, and acknowledge my mission, and break thine idol, and worship the One, the Adored God, and marry to me thy daughter according to law, and say thou, and those who are with thee, I testify that there is no deity but God, and I testify that Suleymán is the Prophet of God. If thou say that, peace and safety shall be thy lot. But if thou refuse, thy defending thyself from me in this island shall not prevent thee: for God (whose name be blessed and exalted!) hath commanded the wind to obey me, and I will order it to convey me unto thee on the carpet, and will make thee an example to restrain others.— So the messenger came to him, and communicated to him the message of the Prophet of God, Suleymán, on whom be peace! But the King said to him, There is no way for the accomplishment of this thing that he requireth of me: therefore inform him that I am coming forth unto him.

Accordingly the messenger returned to Suleymán, and gave him the reply. The King then sent to the people of his country, and collected for himself, of the Jinn that were under his authority, a million; and to these he added others, of the Márids and Devils that were in the islands of the seas and on the tops of the mountains; after which he made ready his forces, and opened the armouries, and distributed to them the weapons. And as to the Prophet of God, Suleymán (on whom be peace!), he disposed his troops, commanding the wild beasts to form themselves into two divisions, on the right of the people and on their left, and commanding the birds to be upon the islands. He ordered them also, when the assault should be made, to tear out the eyes of their antagonists with their beaks, and to beat their faces with their wings; and he ordered the wild beasts to tear in pieces their horses; and they replied, We hear and obey God and thee, O Prophet of God! Then Suleymán, the Prophet of God, set for himself a couch of alabaster adorned with jewels, and plated with plates of red gold, and he placed his Wezeer Āsaf the son of Barkhiyà on the right side, and his Wezeer Ed-Dimiryát on the left side, and the Kings of mankind on his right, and the Kings of the Jinn on his left, and the wild beasts and vipers and serpents before him.

After this, they came upon us all together, and we contended with him in a wide tract for a period of two days; and calamity befell us on the third day, and the decree of God (whose name be exalted!) was executed among us. The first who charged upon Suleymán were I and my troops; and I said to my companions, Keep in your places in the battle-field while I go forth to them and challenge Ed-Dimiryát. And, lo, he came forth, like a great mountain, his fires flaming, and his smoke ascending; and he approached,

and smote me with a flaming fire; and his arrow prevailed over my fire. He cried out at me with a prodigious cry, so that I imagined the heaven had fallen and closed over me, and the mountains shook at his voice. Then he commanded his companions, and they charged upon us all together: we also charged upon them, and we cried out, one to another: the fires rose and the smoke ascended, the hearts of the combatants were almost cleft asunder, and the battle raged. The birds fought in the air; and the wild beasts in the dust; and I contended with Ed-Dimiryát until he wearied me and I wearied him; after which I became weak and my companions and troops were enervated, and my tribes were routed. The Prophet of God, Suleymán, cried out, Take ye this great tyrant, the ill-omened, the infamous! And the men charged upon the men, and the Jinn upon the Jinn; defeat befell our King, and we became unto Suleymán a spoil. His troops charged upon our forces, with the wild beasts on their right and left, and the birds were over our heads, tearing out the eyes of the people, sometimes with their talons and sometimes with their beaks, and sometimes they beat with their wings upon the faces of the combatants, while the wild beasts bit the horses and tore in pieces the men, until the greater portion of the party lay upon the face of the earth like the trunks of palm-trees.

As to me, I flew from before Ed-Dimiryát; but he followed me a journey of three months, until he overtook me.²⁵ I had fallen down through fatigue, and he rushed upon me, and made me a prisoner. So I said to him, By Him who hath exalted thee and abased me, pity me, and take me before Suleymán, on whom be peace! But when I came before Suleymán, he met me in a most evil manner: he caused this pillar to be brought, and hollowed it, and put me in it, and sealed me with his signet; after which, he chained me, and Ed-Dimiryát conveyed me to this place, where he set me down as thou seest me, and this pillar is my prison until the day of resurrection. He charged a great king²⁶ to guard me in this prison, and I am in this condition tortured as thou seest me.

The party therefore wondered at him, and at the horrible nature of his form; and the Emeer Moosà said, There is no deity but God! Suleymán was endowed with a mighty dominion! — And the sheykh 'Abd-Es-Samad said to the 'Efreet, O thou, I ask thee concerning a thing of which do thou inform us. The 'Efreet replied, Ask concerning what thou wilt. And the sheykh said, Are there in this place any of the 'Efrees confined in bottles of brass from the time of Suleymán, on whom be peace? He answered, Yes, in the Sea of El-Karkar,²⁷ where are a people of the descendants of Nooh (on whom be peace!), whose country the deluge reached not, and they are separated there from [the rest of] the sons of Adam. — And where, said the sheykh, is the way to the City of Brass, and the place wherein are the bottles? What distance is there between us and it? — The 'Efreet answered, It is near.

So the party left him, and proceeded; and there appeared to them a great black object, with two [seeming] fires corresponding with each other

in position, in the distance, in that black object; whereupon the Emeer Moosà said to the sheykh, What is this great black object, and what are these two corresponding fires? The guide answered him, Be rejoiced, O Emeer; for this is the City of Brass, and this is the appearance of it that I find described in the Book of Hidden Treasures; that its wall is of black stones, and it hath two towers of brass of El-Andalus,²⁸ which the beholder seeth resembling two corresponding fires; and thence it is named the City of Brass. — They ceased not to proceed until they arrived at it; and, lo, it was lofty, strongly fortified, rising high into the air, impenetrable: the height of its walls was eighty cubits, and it had five and twenty gates, none of which would open but by means of some artifice; and there was not one gate to it that had not, within the city, one like it: such was the beauty of the construction and architecture of the city. They stopped before it, and endeavoured to discover one of its gates, but they could not; and the Emeer Moosà said to the sheykh 'Abd-Es-Samad, O sheykh, I see not to this city any gate. The sheykh replied, O Emeer, thus do I find it described in the Book of Hidden Treasures; that it hath five and twenty gates, and that none of its gates may be opened but from within the city. — And how, said the Emeer, can we contrive to enter it, and divert ourselves with a view of its wonders?

Then the Emeer Moosà ordered one of his young men to mount a camel, and ride round the city, in the hope that he might discover a trace of a gate, or a place lower than that to which they were opposite.²⁹ So one of his young men mounted, and proceeded around it for two days with their nights, prosecuting his journey with diligence, and not resting; and when the third day arrived, he came in sight of his companions, and he was astounded at that which he beheld of the extent of the city, and its height. Then he said, O Emeer, the easiest place in it is this place at which ye have alighted. And thereupon the Emeer Moosà took Tálíb the son of Sahl, and the sheykh 'Abd-Es-Samad, and they ascended a mountain opposite the city, and overlooking it; and when they had ascended that mountain, they saw a city than which eyes had not beheld any greater. Its pavilions were lofty, and its domes were shining; its mansions were in good condition, and its rivers were running; its trees were fruitful, and its gardens bore ripe produce. It was a city with impenetrable gates, empty, still, without a voice or a cheering inhabitant, but the owl hooting in its quarters, and birds skimming in circles in its areas, and the raven croaking in its districts and its great thoroughfare-streets, and bewailing those who had been in it. The Emeer Moosà paused, sorrowing for its being devoid of inhabitants, and its being despoiled of people and dwellers; and he said, Extolled be the perfection of Him whom ages and times change not, the Creator of the creation by his power! And while he was extolling the perfection of God (to whom be ascribed might and glory!), he happened to look aside, and, lo, there were seven tablets of white marble, appearing from a distance. So he approached them, and, behold, they were sculptured and inscribed; and he ordered that

their writing should be read: therefore the sheykh 'Abd-Es-Samad advanced and examined them and read them; and they contained admonition, and matter for example and restraint, unto those endowed with faculties of discernment. Upon the first tablet was inscribed, in the ancient Greek character, —

O son of Adam, how heedless art thou of the case of him who hath been before thee! Thy years and age have diverted thee from considering him. Knowest thou not that the cup of death will be filled for thee, and that in a short time thou wilt drink it? Look then to thyself before entering thy grave. Where are those who possessed the countries and abased the servants of God and led armies? Death hath come upon them; and God is the terminator of delights and the separator of companions and the devastator of flourishing dwellings; so He hath transported them from the amplitude of palaces to the straitness of the graves.

And in the lower part of the tablet were inscribed these verses:

Where are the Kings and the peoplers of the earth? They have quitted that which they have built and peopled;

And in the grave they are pledged for their past actions: there, after destruction, they have become putrid corpses.

Where are the troops? They repelled not, nor profited. And where is that which they collected and hoarded?

The decree of the Lord of the Throne surprised them. Neither riches nor refuge saved them from it.

And the Emeer Moosà fainted; his tears ran down upon his cheeks, and he said, By Allah, indifference to the world is the most appropriate and the most sure course! Then he caused an inkhorn and a paper to be brought, and he wrote the inscription of the first tablet; after which he drew near to the second tablet,³⁰ and the third, and the fourth; and, having copied what was inscribed on them, he descended from the mountain; and the world had been pictured before his eyes.

And when he came back to the troops, they passed the day devising means of entering the city; and the Emeer Moosà said to his Wezeer, Tálib the son of Sahl, and to those of his chief officers who were around him, How shall we contrive to enter the city, that we may see its wonders? Perhaps we shall find in it something by which we may ingratiate ourselves with the Prince of the Faithful. — Tálib the son of Sahl replied, May God continue the prosperity of the Emeer! Let us make a ladder, and mount upon it, and perhaps we shall gain access to the gate from within. — And the Emeer said, This is what occurred to my mind, and excellent is the advice. Then he called to the carpenters and blacksmiths, and ordered them to make straight some pieces of wood, and to construct a ladder covered with plates of iron. And they did so, and made it strong. They employed themselves in constructing it a whole month, and many men were occupied in making it. And they set it up and fixed it against the wall, and it proved to be equal to the wall in height, as though it had been made for it before that day. So the Emeer Moosà wondered at it, and said, God

bless you! It seemeth from the excellence of your work, as though ye had adapted it by measurement to the wall.

He then said to the people, Which of you will ascend this ladder, and mount upon the wall, and walk along it, and contrive means of descending into the city, that he may see how the case is, and then inform us of the mode of opening the gate? And one of them answered, I will ascend it, O Emeer, and descend and open the gate. The Emeer therefore replied, Mount. God bless thee! — Accordingly, the man ascended the ladder until he reached the top of it; when he stood, and fixed his eyes towards the city, clapped his hands, and cried out with his loudest voice, saying, Thou art beautiful! Then he cast himself down into the city, and his flesh became mashed with his bones. So the Emeer Moosà said, This is the action of the rational. How then will the insane act? If we do thus with all our companions, there will not remain of them one; and we shall be unable to accomplish our affair, and the affair of the Prince of the Faithful. Depart ye; for we have no concern with this city. — But one of them said, Perhaps another than this may be more steady than he. And a second ascended, and a third, and a fourth, and a fifth; and they ceased not to ascend by that ladder to the top of the wall, one after another, until twelve men of them had gone, acting as acted the first. Therefore the sheykh 'Abd-Es-Samad said, There is none for this affair but myself, and the experienced is not like the inexperienced. But the Emeer Moosà said to him, Thou shalt not do that, nor will I allow thee to ascend to the top of this wall; for shouldst thou die, thou wouldst be the cause of the death of us all, and there would not remain of us one; since thou art the guide of the party. The sheykh however replied, Perhaps the object will be accomplished by my means, through the will of God, whose name be exalted! And thereupon all the people agreed to his ascending.

Then the sheykh 'Abd-Es-Samad arose, and encouraged himself, and, having said, In the name of God, the Compassionate, the Merciful! — he ascended the ladder, repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety,³¹ until he reached the top of the wall; when he clapped his hands, and fixed his eyes. The people therefore all called out to him, O sheykh 'Abd-Es-Samad, do it not, and cast not thyself down! And they said, Verily to God we belong, and verily unto Him we return! If the sheykh 'Abd-Es-Samad fall, we all perish! — Then the Sheykh 'Abd-Es-Samad laughed immoderately, and sat a long time repeating the praises of God (whose name be exalted!), and reciting the Verses of Safety; after which he rose with energy, and called out with his loudest voice, O Emeer, no harm shall befall you, for God (to whom be ascribed might and glory!) hath averted from me the effect of the artifice and fraudulence of the Devil, through the blessing resulting from the utterance of the words, In the name of God, the Compassionate, the Merciful. — So the Emeer said to him, What hast thou seen, O sheykh? He answered, When I reached the top of the wall, I beheld ten damsels, like moons, who made a sign with their hands,

as though they would say, Come to us. And it seemed to me that beneath me was a sea (or great river) of water; whereupon I desired to cast myself down, as our companions did: but I beheld them dead; so I withheld myself from them, and recited some words of the book of God (whose name be exalted!), whereupon God averted from me the influence of those damsels' artifice, and they departed from me; therefore I cast not myself down, and God repelled from me the effect of their artifice and enchantment. There is no doubt that this is an enchantment and an artifice which the people of this city contrived in order to repel from it every one who should desire to look down upon it, and wish to obtain access to it; and these our companions are laid dead.

He then walked along the wall till he came to the two towers of brass, when he saw that they had two gates of gold, without locks upon them, or any sign of the means of opening them. Therefore the sheykh paused as long as God willed,³² and, looking attentively, he saw in the middle of one of the gates a figure of a horseman of brass, having one hand extended, as though he were pointing with it, and on it was an inscription, which the sheykh read, and, lo, it contained these words:—Turn the pin that is in the middle of the front of the horseman's body twelve times, and then the gate will open. So he examined the horseman, and in the middle of the front of his body was a pin, strong, firm, well fixed; and he turned it twelve times; whereupon the gate opened immediately, with a noise like thunder; and the sheykh 'Abd-Es-Samad entered. He was a learned man, acquainted with all languages and characters. And he walked on until he entered a long passage, whence he descended some steps, and he found a place with handsome wooden benches, on which were people dead, and over their heads were elegant shields, and keen swords, and strung bows, and notched arrows. And behind the [next] gate were a bar of iron, and barricades of wood, and locks of delicate fabric, and strong apparatus. Upon this, the sheykh said within himself, Perhaps the keys are with these people. Then he looked, and, lo, there was a sheykh who appeared to be the oldest of them, and he was upon a high wooden bench among the dead men.

So the sheykh 'Abd-Es-Samad said, May not the keys of the city be with this sheykh! Perhaps he was the gate-keeper of the city, and these were under his authority.—He therefore drew near to him, and lifted up his garments, and, lo, the keys were hung to his waist. At the sight of them, the sheykh 'Abd-Es-Samad rejoiced exceedingly; his reason almost fled from him in consequence of his joy; and he took the keys, approached the gate, opened the locks, and pulled the gate and the barricades and other apparatus, which opened, and the gate also opened, with a noise like thunder, by reason of its greatness and terribleness, and the enormousness of its apparatus. Upon this, the sheykh exclaimed, God is most great!³³—and the people made the same exclamation with him, rejoicing at the event. The Emeer Moosà also rejoiced at the safety of the sheykh 'Abd-Es-Samad, and at the opening of the gate of the city; the people thanked the sheykh

for that which he had done, and all the troops hastened to enter the gate. But the Emeer Moosà cried out to them, saying to them, O people, if all of us enter, we shall not be secure from some accident that may happen. Half shall enter, and half shall remain behind.

The Emeer Moosà then entered the gate, and with him half of the people, who bore their weapons of war. And the party saw their companions lying dead: so they buried them. They saw also the gate-keepers and servants and chamberlains and lieutenants lying upon beds of silk, all of them dead. And they entered the market of the city, and beheld a great market, with lofty buildings, none of which projected beyond another: the shops were open, and the scales hung up, and the utensils of brass ranged in order, and the kháns were full of all kinds of goods. And they saw the merchants dead in their shops: their skins were dried, and their bones were carious, and they had become examples to him who would be admonished. They saw likewise four markets of particular shops filled with wealth. And they left this place, and passed on to the silk-market, in which were silks and brocades interwoven with red gold and white silver upon various colours, and the owners were dead, lying upon skins, and appearing almost as though they would speak.

Leaving these, they went on to the market of jewels and pearls and jacinths; and they left it, and passed on to the market of the money-changers, whom they found dead, with varieties of silks beneath them, and their shops were filled with gold and silver. These they left, and they proceeded to the market of the perfumers; and lo, their shops were filled with varieties of perfumes, and bags of musk, and ambergris, and aloes-wood, and nedd,³⁴ and camphor, and other things; and the owners were all dead, not having with them any food. And when they went forth from the market of the perfumers, they found near unto it a palace, decorated, and strongly constructed; and they entered it, and found banners unfurled, and drawn swords, and strung bows, and shields hung up by chains of gold and silver, and helmets gilded with red gold. And in the passages of that palace were benches of ivory, ornamented with plates of brilliant gold, and with silk, on which were men whose skins had dried upon the bones: the ignorant would imagine them to be sleeping; but, from the want of food, they had died, and tasted mortality. Upon this the Emeer Moosà paused, extolling the perfection of God (whose name be exalted!), and his holiness, and contemplating the beauty of that palace, and its strong construction, and its wonderful fabrication in the most beautiful form and with the firmest architecture; and most of its decoration was in ultramarine.³⁵ Around it were inscribed these verses: —

Consider what thou beholdest, O man; and be on thy guard before thou departest;
And prepare good provision, that thou mayest enjoy it; for every dweller in a house
shall depart.

Consider a people who decorated their abodes, and in the dust have become pledged for
their actions.

They built; but their buildings availed not: and treasured; but their wealth did not save them when the term had expired.
 How often they hoped for what was not decreed them! But they passed to the graves, and hope did not profit them;
 And from their high and glorious state they were removed to the narrowness of the sepulchre. Evil is their abode!
 Then there came to them a crier, after they were buried, saying, Where are the thrones and the crowns and the apparel?
 Where are the faces which were veiled and curtained, and on which, for their beauty, proverbs were composed?—
 And the grave plainly answered the inquirer for them, As to the cheeks, the rose is gone from them.
 Long time they ate and drank; but now, after pleasant eating, they themselves have been eaten.

And the Emeer Moosà wept until he became senseless; and, afterwards, having given orders to write these verses, he went on into the interior of the palace. There he beheld a great hall, and four large and lofty chambers, each one fronting another, wide, decorated with gold and silver and with various colours. In the midst of the hall was a great fountain of alabaster, over which was a canopy of brocade; and in those chambers were places [one in each chamber] containing decorated fountains, and tanks lined with marble; and channels of water flowed along the floors of those chambers, the four streams meeting together in a great tank lined with marbles of various colours.—The Emeer Moosà then said to the sheykh 'Abd-Es-Samad, Enter these chambers with us. So they entered the first chamber; and they found it filled with gold and with white silver, and pearls and jewels, and jacinths and precious minerals. They found in it also chests full of red and yellow and white brocades. And they went hence to the second chamber, and opened a closet in it, and, lo, it was filled with arms and weapons of war, consisting of gilded helmets, and Davidean coats of mail, and Indian swords, and lances of Khatt Hejer, and maces of Khuwârezm, and other instruments of war and battle.³⁶ Then they passed thence to the third chamber, in which they found closets having upon their doors closed locks, and over them were curtains worked with various kinds of embroidery. They opened one of these closets, and found it filled with weapons decorated with varieties of gold and silver and jewels. And they went thence to the fourth chamber, where also they found closets, one of which they opened, and they found it full of utensils for food and drink, consisting of various vessels of gold and silver, and saucers of crystal, and cups set with brilliant pearls, and cups of carnelion, and other things.

So they began to take what suited them of those things, and each of the soldiers carried off what he could. And when they determined to go forth from those chambers, they saw there a door of sâj³⁷ inlaid with ivory and ebony, and adorned with plates of brilliant gold, in the midst of that palace. Over it was hung a curtain of silk worked with various kinds of embroidery, and upon it were locks of white silver, to be opened by artifice, without a key. The sheykh 'Abd-Es-Samad therefore advanced to those locks, and

he opened them by his knowledge and boldness and excellent skill. And the party entered a passage paved with marble, upon the sides of which were curtains³⁸ whereon were figured various wild beasts and birds, all these being worked with red gold and white silver, and their eyes were of pearls and jacinths; whosoever beheld them was confounded. Next they came to a saloon, on beholding which the Emeer Moosà and the sheykh 'Abd-Es-Samad were amazed at its construction.

They then passed on, and found a saloon constructed of polished marble adorned with jewels. The beholder imagined that upon its floor was running water, and if any one walked upon it he would slip. The Emeer Moosà therefore ordered the sheykh 'Abd-Es-Samad to throw upon it something that they might be enabled to walk on it; and he did this, and contrived so that they passed on. And they found in it a great dome constructed of stones gilded with red gold. The party had not beheld, in all that they had seen, any thing more beautiful than it. And in the midst of that dome was a great dome-crowned structure of alabaster, around which were lattice-windows, decorated, and adorned with oblong emeralds, such as none of the Kings could procure. In it was a pavilion of brocade, raised upon columns of red gold, and within this were birds, the feet of which were of emeralds; beneath each bird was a net of brilliant pearls, spread over a fountain; and by the brink of the fountain was placed a couch adorned with pearls and jewels and jacinths, whereon was a damsel resembling the shining sun. Eyes had not beheld one more beautiful. Upon her was a garment of brilliant pearls, on her head was a crown of red gold, with a fillet of jewels, on her neck was a necklace of jewels in the middle of which were refulgent gems, and upon her forehead were two jewels the light of which was like that of the sun; and she seemed as though she were looking at the people, and observing them to the right and left.

When the Emeer Moosà beheld this damsel, he wondered extremely at her loveliness, and was confounded by her beauty and the redness of her cheeks and the blackness of her hair. And any beholder would imagine that she was alive, and not dead. And they said to her, Peace be on thee, O damsel. But Tálík the son of Sahl said to the Emeer, May God amend thy state! Know that this damsel is dead. There is no life in her. How then can she return the salutation? — And he added, O Emeer, she is skillfully embalmed; and her eyes have been taken out after her death, and quicksilver hath been put beneath them, after which they have been restored to their places; so they gleam; and whenever the air putteth them in motion, the beholder imagineth that she twinkleth her eyes, though she is dead.³⁹ — Upon this the Emeer Moosà said, Extolled be the perfection of God, who hath subdued his servants by death! — And as to the couch upon which was the damsel, it had steps, and upon the steps were two slaves, one of them white and the other black; and in the hand of one of them was a weapon of steel, and in the hand of the other a jewelled sword that blinded

the eyes; and before the two slaves was a tablet of gold, whereon was read an inscription, which was this: —

In the name of God, the Compassionate, the Merciful. Praise be to God, the Creator of Man; and He is the Lord of lords, and the Cause of causes. In the name of God, the Everlasting, the Eternal: in the name of God, the Ordainer of fate and destiny. O son of Adam, how ignorant art thou in the long indulgence of hope! and how unmindful art thou of the arrival of the predestined period! Knowest thou not that death hath called for thee, and hath advanced to seize thy soul? Be ready then for departure, and make provision in the world; for thou wilt quit it soon. Where is Adam, the father of mankind? Where are Nooh and his offspring? Where are the sovereign Kisrās and Cæsars? Where are the Kings of India and El-'Erāk? Where are the Kings of the regions of the earth? Where are the Amalekites? Where are the mighty monarchs? The mansions are void of their presence, and they have quitted their families and homes. Where are the Kings of the foreigners and the Arabs? They have all died, and become rotten bones. Where are the lords of high degree? They have all died. Where are Károon and Hámán?⁴⁰ Where is Sheddád the son of 'Ád? Where are Ken'án and the Lord of the Stakes?⁴¹ God hath cut them off, and it is He who cutteth short the lives of mankind, and He hath made the mansions to be void of their presence. Did they prepare provision for the day of resurrection, and make themselves ready to reply to the Lord of men? — O thou, if thou know me not, I will acquaint thee with my name and my descent. I am Tedmur,⁴² the daughter of the King of the Amalekites, of those who ruled the country with equity. I possessed what none of the Kings possessed, and ruled with justice, and acted impartially towards my subjects: I gave and bestowed, and I lived a long time in the enjoyment of happiness and an easy life, and possessing emancipated female and male slaves. Thus I did until the summoner of death came to my abode, and disasters occurred before me. And the case was this: — Seven years in succession came upon us, during which no water descended on us from heaven, nor did any grass grow for us on the face of the earth. So we ate what food we had in our dwellings, and after that we fell upon the beasts and ate them, and there remained nothing. Upon this, therefore, I caused the wealth to be brought, and meted it with a measure, and sent it by trusty men, who went about with it through all the districts, not leaving unvisited a single large city, to seek for some food. But they found it not: and they returned to us with the wealth, after a long absence. So thereupon we exposed to view our riches and our treasures, locked the gates of the fortresses in our city, and submitted ourselves to the decree of our Lord, committing our case to our Master; and thus we all died, as thou beholdest, and left what we had built and what we had treasured. This is the story: and after the substance there remaineth not aught save the vestige.

And they looked at the lower part of the tablet, and saw inscribed upon it these verses: —

Child of Adam, let not hope make game of thee. From all that thy hands have treasured thou shalt be removed.

I see thee desirous of the world and its embellishments; and the past generations have pursued the same course.

They acquired wealth, both lawful and forbidden; but it repelled not fate when the term expired;

They led troops in multitudes, and collected riches; and they left their wealth and buildings, and departed

To the narrow graves, and lay down in the dust; and there they have remained, pledged for their actions;

As if the company of travellers had put down their baggage during night in a house where was no food for guests,

And its owner had said to them, O people, there is not any lodging for you in it. So they packed after alighting:

And they all thereupon became fearful and timid: neither halting nor journeying was pleasant unto them.

Then prepare good provision that will rejoice thee to-morrow; and act not save agreeably with the fear of thy Lord.

And upon the tablet were also inscribed these words: ⁴³ —

Whoso arriveth at our city, and entereth it, God facilitating his entrance into it, let him take of the wealth what he can, but not touch any thing that is on my body; for it is the covering of my person, and the attire with which I am fitted forth from the world. Therefore let him fear God, and not seize aught of it; for he would destroy himself. I have caused this to be an admonition from me unto him, and a charge which I give him in confidence. And peace be on you! I beg God, moreover, to save you from the evil of trials and sickness.

The Emeer Moosà, when he heard these words, again wept so violently that he became insensible; and after he had recovered, he wrote all that he saw, and was admonished by what he witnessed. He then said to his companions, Bring the sacks,⁴⁴ and fill them with part of these riches and these vessels and rarities and jewels. And thereupon, Tálíb the son of Sahl said to the Emeer Moosà, O Emeer, shall we leave this damsel with the things that are upon her? They are things that have no equal, nor is the like of them at any time found, and they are more than the riches thou hast taken, and will be the best present by which thou mayest ingratiate thyself with the Prince of the Faithful. — But the Emeer replied, O thou, heardest thou not that which the damsel hath given as a charge, in the inscription upon this tablet? Moreover, and especially, she hath given it as a charge offered in confidence, and we are not of the people of treachery. — The Wezeer Tálíb, however, said, And on account of these words wilt thou leave these riches and these jewels, when she is dead? What then should she do with these things, which are the ornaments of the world, and the decoration of the living? With a garment of cotton might this damsel be covered, and we are more worthy of the things than she. — Then he drew near to the steps, and ascended them until he ⁴⁵ reached the spot between the two men [the slaves before mentioned], when, lo, one of these two smote him upon his back, and the other smote him with his sword that was in his hand, and struck off his head, and he fell down dead. So the Emeer Moosà said, May God not regard with mercy thy resting-place! There was, in these riches, a sufficiency; and covetousness doth doubtlessly dishonour the person in whom it existeth! — He thereupon gave orders for the entry of the troops, who accordingly entered, and they loaded the camels with part of those riches and minerals; after which the Emeer Moosà commanded them to close the gate as it was before.

They then proceeded along the sea-coast until they came in sight of a high mountain overlooking the sea. In it were many caves, and, lo, in these was a people of the blacks, clad in hides, and with burnuses of hides ⁴⁶

upon their heads, whose language was not known. And when they saw the troops, they ran away from them, and fled to those caves, while their women and their children stood at the entrances of the caves. So the Emeer Moosà said, O sheykh 'Abd-Es-Samad, what are these people? And he answered, These are the objects of the inquiry of the Prince of the Faithful. They therefore alighted, and the tents were pitched, and the riches were put down; and they had not rested when the King of the blacks came down from the mountain, and drew near to the troops. He was acquainted with the Arabic language; wherefore, when he came to the Emeer Moosà, he saluted him; and the Emeer returned his salutation, and treated him with honour. Then the King of the blacks said to the Emeer, Are ye of mankind, or of the Jinn? The Emeer answered, As to us, we are of mankind; and as to you, there is no doubt but that ye are of the Jinn, because of your seclusion in this mountain that is separated from the world; and because of the greatness of your make. But the King of the blacks replied, Nay, we are a people of the race of Adam, of the sons of Hám the son of Nooh, on whom be peace! And as to this sea, it is known by the name of El-Karkar.

So the Emeer Moosà said to him, And whence obtained ye knowledge, when there hath not come unto you any prophet divinely inspired in such a country as this? He answered, Know, O Emeer, that there appeareth unto us, from this sea, a person diffusing a light whereby the surrounding tracts are illuminated; and he proclaimeth, with a voice which the distant and the near hear, O sons of Hám, be abashed at Him who seeth and is not seen; and say, There is no deity but God: Mohammad is the Apostle of God. And I am Abu-l-Abbás El-Khidr.⁴⁷ — Before that, we used to worship one another; but he called us to the worship of the Lord of mankind. — Then he said to the Emeer Moosà, He hath also taught us some words to say. — And what, asked the Emeer, are these words? He answered, They are these: — There is no deity but God alone: He hath no partner: to Him belongeth dominion, and to Him belongeth praise: He giveth life and killeth; and He is able to accomplish every thing. And we seek not access to God (to whom be ascribed might and glory!) save by these words, nor know we any others. Also, every night of Friday⁴⁸ we see a light upon the face of the earth, and we hear a voice saying, Perfect! Holy! Lord of the Angels and the Spirit!⁴⁹ Whatsoever God willeth cometh to pass, and what He willeth not cometh not to pass! Every benefit from God is a gratuitous favour! And there is no strength nor power but in God, the High, the Great!

The Emeer Moosà then said to him, We are the associates of the King of El-Islám, 'Abd-El-Melik the son of Marwán; and we have come on account of the bottles of brass that are here in your sea, and wherein are the devils imprisoned from the time of Suleymán the son of Dáood (on both of whom be peace!). He hath commanded us to bring him some of them, that he may see them, and divert himself by the view of them. — And the

King of the blacks replied, Most willingly. Then he feasted him with fish, and ordered the divers to bring up from the sea some of the bottles of Suleymán; and they brought up for them twelve bottles; wherewith the Emeer Moosà was delighted, and the sheykh 'Abd-Es-Samad also, and the soldiers, on account of the accomplishment of the affair of the Prince of the Faithful. The Emeer Moosà thereupon presented to the King of the blacks many presents, and gave him large gifts. In like manner too the King of the blacks gave to the Emeer Moosà a present consisting of the wonders of the sea, in the form of human beings, and said to him, Your entertainment for these three days shall be of these fish. And the Emeer replied, We must carry with us some of them, that the Prince of the Faithful may see them; for thereby will his heart be pleased more than by the bottles of Suleymán.

Then they bade him farewell, and they journeyed back until they came to the land of Syria, and went in to the Prince of the Faithful; whereupon the Emeer Moosà acquainted him with all that he had seen, and all that had occurred to him with respect to the verses and histories and admonitions, and told him of the case of Tálib the son of Sahl. And the Prince of the Faithful said to him, Would that I had been with you, that I might have beheld what ye beheld! He then took the bottles, and proceeded to open one after another, and the devils came forth from them, saying, Repentance, O Prophet of God! We will not return to the like conduct ever! — And 'Abd-El-Melik the son of Marwán wondered at this. But as to the damsels of the sea, with the like of which the King of the blacks feasted them, they made for them troughs of wood, which they filled with water, and into these they put them. They died, however, in consequence of the intensity of the heat. After this the Prince of the Faithful caused the riches to be brought before him, and divided them among the Muslims. And he said, God hath not bestowed upon any one the like of what He bestowed upon Suleymán the son of Dáood. Then the Emeer Moosà begged the Prince of the Faithful that he might appoint his son in his place as Governor of the province, and that he might himself go to the noble Jerusalem,⁵⁰ there to worship God. So the Prince of the Faithful appointed his son to the government, and he himself went to the noble Jerusalem, and he died there.

This is the end of that which hath come down to us, of the history of the City of Brass, entire. And God is all-knowing.⁵¹

XXII

JOODAR, HIS WICKED BROTHERS AND THE ENCHANTED TREASURE

A MERCHANT, whose name was 'Omar, had issue consisting of three sons; one of whom was named Sálím, and the youngest was named Joodar,¹ and the middle one was named Seleem. He reared them until they became men; but he loved Joodar more than his two brothers; and when it became manifest that he so loved Joodar, jealousy seized them, and they hated Joodar, and it was evident to their father that they hated their brother.

Now their father was of great age, and he feared that, when he died, Joodar would suffer trouble from his brothers: so he summoned several persons of his family, and some of the Kádee's dividers of property, and some of the men of science, and said, Bring ye to me my wealth and my stuffs. Accordingly they brought to him all the wealth and the stuffs; and he said, O men, divide this wealth and these stuffs into four portions conformably to the law. They therefore divided the property; and he gave to each son a portion, and himself took a portion, saying, This was my property, and I have divided it among them, and there remaineth not to them aught to claim of me, nor aught for one to claim of another: so when I die, discord will not ensue among them; for I have divided among them the inheritance during my life, and this property that I myself have taken shall be for my wife, the mother of these children, that she may have recourse to it for her subsistence.²

Then, after a short period, their father died. But neither of the two envious brothers was content with that which their father 'Omar had done; on the contrary, they demanded more of Joodar, and said to him, The wealth of our father is in thy possession. He therefore referred his case with them to the judges, and the Muslims who were present at the time of the division came and testified of that which they knew, and the judge forbade their injuring one another; but Joodar lost a considerable sum of money, and his brothers lost in like manner, by reason of the litigation;³ and they left him a while. Then they plotted against him a second time, and he referred his case with them to the judges; so they lost a considerable sum of money again, on account of the judges. And they ceased not to seek his harm, appealing from tyrant to tyrant, they losing and he losing, until they had given all their wealth as food to the tyrants, and the three became paupers. The two brothers of Joodar then came to their mother, and, mocking her, took her money, and beat her and turned her out. She therefore

came to her son Joodar, and said to him, Thy two brothers have done unto me thus and thus, and taken my money. And she began to curse them; whereupon Joodar said to her, O my mother, do not curse them; for God will requite each of them for his conduct. But, O my mother, I have become poor, and my two brothers are poor, and contention occasioneth the loss of money. I have contended with them much before the judges, and it profited us not at all; on the contrary, we have lost all that our father left us, and the people have defamed us on account of our giving testimony [one against another]. Shall I then on thine account contend with them, and shall we refer the case to the judges? This is a thing that must not be. Only do thou reside with me, and the cake of bread that I eat I will leave for thee. Pray thou for me, and God will supply me with the means of thy subsistence; and do thou leave both of them to receive from God the recompense of their conduct, and console thyself with the saying of the poet:—

If an ignorant fellow oppress thee, leave him, and look for the time of vengeance on the oppressor;⁴

And avoid noxious tyranny; for if a mountain oppressed a mountain, the oppressor would be shattered.

— And he proceeded to soothe the mind of his mother until she consented; and she remained with him.

He then procured for himself a net, and he used to go to the river and the lakes, and to every place in which was water; every day he went to some place; and he earned one day ten, and one day twenty, and one day thirty [nusfs⁵], which he expended upon his mother, and he ate well and drank well. But his two brothers neither worked nor sold nor bought; ruin and destruction and overtaking calamity entered their abode, and they had consumed what they had taken from their mother, and become of the number of the wretched paupers, and naked. So sometimes they would come to their mother, humbling themselves to her excessively, and complaining to her of their hunger; and, the mother's heart being compassionate, she would give them some stinking bread; and if any food cooked the day before were there, she would say to them, Eat it quickly, and go before your brother cometh; for it will not be agreeable to him, and it will harden his heart against me, and ye will disgrace me with him. Wherefore they would eat in haste and go.

But they came in to their mother one day, and she put for them some cooked meat and some bread, which they proceeded to eat; and, lo, their brother Joodar entered. So his mother was abashed and confounded at the sight of him, fearing that he would be incensed against her, and she hung down her head towards the ground in her abashment at her son. He, however, smiled in their faces, and said, Welcome, O my brothers! It is a blessed day. What hath happened that ye have visited me on this blessed day?—And he embraced them, and loved them, and said, It was not my wish that ye should leave me desolate, and not come to me nor

visit me nor your mother. They therefore replied, By Allah, O our brother, we longed to see thee, and nothing hindered us but abashment in consequence of what hath happened between us and thee; but we have repented greatly. This was the doing of the Devil (may God — whose name be exalted! — execrate him!); and we have no blessing except thee and our mother. — Joodar rejoined, I have no blessing except you two. And his mother said to him, O my son, may God whiten thy face,⁶ and may God increase thy prosperity! Thou art the superior [in generosity⁷], O my son. — He then said, Welcome to you both! Reside with me; for God is bountiful, and good things with me are plentiful. — He became reconciled to them, and they passed the night with him, and supped with him, and on the following day they breakfasted with him; after which, Joodar took up the net, and went forth relying upon Providence. His two brothers also went, and were absent until noon, when they returned; and their mother put before them the dinner; and in the evening their brother came, bringing meat and vegetables. In this state they continued for a period of a month; Joodar catching fish and selling them, and expending their price upon his mother and his brothers, and the latter eating and frolicking.

Now it happened one day that Joodar took the net to the river, and cast it, and drew it, and it came up empty; and he cast it a second time, and it came up empty. He therefore said within himself, There are no fish in this place. Then he removed to another place, and there cast the net; but again it came up empty. And he removed to another place and ceased not to change his place from morning to evening; but caught not a single minnow.⁸ So he said, Wonderful! Are the fish exhausted from the river, or what is the cause? — He then put the net upon his back, and returned grieved and vexed, suffering anxiety for his two brothers and his mother, and not knowing wherewith to give them to sup. And he came to an oven, and saw the people crowding to take the bread, with money in their hands, and the baker was not looking towards them. Upon this, he stopped and sighed; and the baker said to him, Welcome to thee, O Joodar! Dost thou want bread? — And he was silent; but the baker said to him, If thou have not the money, take what will suffice thee, and thou shalt have a delay. So Joodar said, Give me bread for ten nusfs. The baker replied, Take these ten nusfs besides, and to-morrow bring me fish for the twenty. And Joodar said, On the head and the eye. He therefore took the bread and the ten nusfs, and bought with these some meat and vegetables, saying, To-morrow the Lord will dispel the trouble of my case.

He went to his abode, and his mother cooked the food, and he supped and slept; and on the following day, he took the net. His mother said to him, Remain and breakfast. But he replied, Breakfast thou with my two brothers. And he repaired to the river, and cast the net in it a first time, and a second, and a third, and changed his place; and he ceased not to do thus until the time of afternoon-prayers; but nothing fell to his lot; wherefore he took up the net, and went away vexed. Now his way was none other

than that which led by the baker; and when Joodar came to him, the baker saw him, and counted out to him the bread and the money, saying to him, Come, take and go. If there is nothing to-day there will be to-morrow. — And Joodar desired to excuse himself to him; but the baker said to him, Go. No excuse is necessary. Hadst thou caught any thing, it had been with thee; and when I saw thee empty-handed, I knew that nothing had betided thee; and if to-morrow nothing betide thee, come, take bread, and be not abashed. Thou shalt have a delay. — Then, on the third day, he went from lake to lake until the time of afternoon-prayers; but saw not in them aught. So he went to the baker, and received from him the bread and the money. And thus he continued to do for a period of seven days.

He then became straitened in mind, and said to himself, Go to-day to the Lake of Károon.⁹ And when he had arrived there, he was about to cast the net, and was not aware of it when there approached him a Maghrabee¹⁰ riding upon a mule, and wearing a magnificent dress, and on the back of the mule was a pair of embroidered saddlebags, and every thing that was on the mule was embroidered. The Maghrabee alighted from the back of the mule, and said, Peace be on thee, O Joodar, O son of 'Omar! So Joodar replied, And on thee be peace, O master the pilgrim!¹¹ And the Maghrabee said to him, O Joodar, I have an affair for thee to perform; and if thou comply with my desire, thou wilt obtain abundant good fortune, and be on account thereof my companion, and perform for me my affairs. Joodar therefore said, O my master the pilgrim, tell me what is in thy mind, and I will obey thee: I have no opposition to shew thee. And the Maghrabee said to him, Recite the Fátehah.¹² So he recited it with him. And after this, the Maghrabee took forth and gave him a cord of silk, and said to him, Bind my hands behind me, and make my bond very tight; then throw me into the lake, and wait over me a little; and if thou see me put forth my hands from the water, raising them high, before I appear, cast thou the net upon me, and draw me out quickly; but if thou see me put forth my feet, know that I am dead. In this case, leave me. and take the mule and the saddle-bags, and go to the market of the merchants:¹³ thou wilt find a Jew, whose name is Shumey'ah; give thou to him the mule, and he will give thee a hundred pieces of gold: so take them, and conceal the secret, and go thy way. — He therefore bound his hands tightly behind him, the Maghrabee saying to him, Pull tightly the bonds. Then the latter said, Push me until thou shalt have thrown me into the lake.

Accordingly he pushed him, and threw him into it; whereupon he sank; and Joodar stood waiting for him a considerable time; and, lo, the feet of the Maghrabee came forth. Therefore Joodar knew that he was dead, and he took the mule and left him, and went to the market of the merchants, where he saw the Jew sitting upon a chair at the door of the magazine. And when he saw the mule, the Jew said, Verily the man hath perished. Then he said, Nought caused him to perish save covetousness. And he took from him the mule, and gave him a hundred pieces of gold, charging him to conceal the

secret. So Joodar took the pieces of gold, and went, and took as much bread as he required of the baker, saying to him, Take this piece of gold. He therefore took it, and calculated what was owing to him, and replied, I have yet to give thee two days' bread.¹⁴ Joodar then went from the baker to the butcher, to whom he gave another piece of gold, and he took the meat, saying to the butcher, Retain the rest of the piece of gold on account. He bought also some vegetables, and went; and he saw his two brothers begging of his mother something to eat, and she was saying to them, Wait until your brother shall have come; for I have nothing. So he went in to them, and said to them, Take, eat. And they fell upon the bread like ghouls. Then Joodar gave to his mother the rest of the gold, saying, Take, O my mother; and when my brothers come, give to them, that they may buy and eat during my absence.

He passed that night, and when he arose in the morning, he took the net, and went to the Lake of Károon, and, stopping there, he was about to cast the net. And, lo, another Maghrabee approached, riding upon a mule, and more bedecked than he who had died; and he had with him a pair of saddlebags, in which were two little boxes; in each side of it was a little box. And he said, Peace be on thee, O Joodar. So Joodar replied, On thee be peace, O my master the pilgrim! And the Maghrabee said, Did there come to thee yesterday a Maghrabee riding upon a mule like this mule? Upon this, Joodar feared, and denied, saying, I saw not any one — fearing that he would say, Whither is he gone? — and if he answered him, He was drowned in the lake — perhaps he might say, Thou drownedst him. It was therefore impossible for him to do aught save to deny. The Maghrabee then said to him, O poor man, this was my brother, and he hath gone before me. Joodar replied, I have no knowledge of him. But the Maghrabee rejoined, Didst thou not bind his hands behind him, and throw him into the lake, and did he not say to thee, If my hands come forth, cast upon me the net, and draw me out quickly; but if my feet come forth, I shall be dead, and take thou the mule, and give it to the Jew Shumey'ah, and he will give thee a hundred pieces of gold? — and his feet came forth, and thou tookest the mule, and gavest it to the Jew, and he gave thee a hundred pieces of gold. — So Joodar said, Since thou knowest this, wherefore dost thou ask me? The Maghrabee answered, It is my desire that thou do with me as thou didst with my brother.

And he took forth and gave him a cord of silk, saying, Bind my hands behind me, and throw me in; and if the like of that which befell my brother befall me, take the mule, and give it to the Jew, and receive from him a hundred pieces of gold. He therefore said to him, Advance. Accordingly he advanced, and Joodar bound his hands behind him, and pushed him; whereupon he fell into the lake, and sank; and he waited for him a while, and his feet came up. Therefore Joodar said, He is gone to perdition! If it be the will of God, every day may Maghrabees come to me, and I will bind their hands behind them, and they shall die, and a hundred pieces of gold from each one who dieth will suffice me. — He then took the mule, and went away;

and when the Jew saw him, he said to him, The other hath died! Joodar replied, May thy head long survive! And the Jew said to him, This is the recompense of the covetous. And he took the mule from him, and gave him a hundred pieces of gold. So Joodar took them, and repaired to his mother, and gave them to her; whereupon she said to him, O my son, whence came unto thee this? He therefore informed her; and she said to him, Go not again henceforth to the Lake of Károon; for I fear for thee with respect to the Maghrabees. But he replied, O my mother, I throw them not in save with their own consent; and how shall I act? This is a trade from which there accrueth to us every day a hundred pieces of gold, and I return quickly: so by Allah I will not desist from going to the Lake of Károon until all traces of the Maghrabees cease, and not one of them remaineth.

Then, on the third day, he went and stood there; and, lo, there came a Maghrabee riding upon a mule, and having with him a pair of saddle-bags; but he was more bedecked than the two former ones; and he said, Peace be on thee, O Joodar, O Son of 'Omar! So Joodar said within himself, Whence do they all know me? Then he returned his salutation. And the Maghrabee said, Have any Maghrabees passed by this place? Joodar answered him, Two. The Maghrabee asked him, Whither went they? — I bound their hands behind them, answered Joodar, and threw them into this lake; so they were drowned; and the same end is for thee also. And the Maghrabee laughed, and said, O poor man, every living being hath his destiny. He then alighted from the mule, and said, O Joodar, do with me as thou didst with both of them. And he took forth the cord of silk. So Joodar said to him, Turn round thy hands that I may bind them behind thy back; for I am in haste, and my time is gone. He therefore turned round his hands towards him, and Joodar tied them behind his back, and pushed him; whereupon he fell into the lake, and Joodar stood waiting for him.

And, lo, the Maghrabee put forth to him his hands, saying to him, Cast the net, O poor man! Accordingly he cast the net over him, and drew it; and, behold he was grasping in his hands two fishes, the colour of which was red, like coral; in each hand a fish; and he said to Joodar, Open the two little boxes. So he opened them for him; and he put in each little box a fish, and covered the mouths of the boxes over them. Then he pressed Joodar to his bosom, and kissed him on the right cheek and on the left, and said to him, May God deliver thee from every difficulty! By Allah, hadst thou not cast the net over me, and drawn me out, I had not ceased to grasp these two fishes, submerged in the water, until I had died, and I had not been able to come forth from the water. — And Joodar said to him, O my master the pilgrim, I conjure thee by Allah that thou acquaint me with the affair of the two who were drowned before, and with the truth of the history of these two fishes, and with the affair of the Jew.

The Maghrabee therefore replied, O Joodar, know that the two who were drowned before were my brothers. One of them was named 'Abd-Es-Selám, and the other was named 'Abd-El-Ahad; I am named 'Abd-Es-

Samad, and the Jew is our brother; his name is 'Abd-Er-Raheem: he is not a Jew, but a Muslim, of the Málikee persuasion.¹⁵ Our father taught us the arts of solving mysteries and opening hidden treasures, and enchantment; and we strove until the Márids of the Jinn, and the 'Efreet, served us. We were four brothers, and the name of our father was 'Abd-El-Wadood; and our father died, leaving to us an abundance of things; whereupon we divided the treasures and riches and talismans until we came to the books, which also we divided. But there ensued among us a dissension respecting a book entitled *The Stories of the Ancients*, the like of which existeth not, nor can any one give its price, nor can its equivalent be made up in jewels; for in it are given accounts of all the hidden treasures, and the solutions of mysteries. Our father was in the habit of making use of it, and we committed to memory a little of its contents, and each of us desired to possess it, that he might know what was in it. Now when a dissension occurred between us, there was present with us our father's sheykh, who had reared him and taught him enchantment and divination, and he was named Diviner El-Abtan; ¹⁶ and he said to us, Bring ye the book.

So we gave him the book; and he said, Ye are the sons of my son, and it is impossible that I should wrong any one of you. Then let him who desireth to take this book go and strive to accomplish the opening of the treasure of Esh-Shamardal,¹⁷ and bring me the celestial planisphere, and the kohl-pot, and the seal-ring, and the sword. For the seal-ring hath a Márid that serveth it, whose name is Er-Raad el-Kâsif; ¹⁸ and whoso possesseth this seal-ring, neither King nor Sultán can prevail against him; and if he desire to possess the earth, in all its length and breadth, he will be able to do so. And as to the sword, if it be drawn against an army, and its bearer shake it, he will rout the army; and if he say to it, at the time of his shaking it, Slay this army — there will proceed from that sword a lightning, which will slay the whole army. And as to the celestial planisphere, whoso possesseth it, if he desire to behold all the countries from the east to the west, he will behold them, and divert himself with viewing them, while he sitteth: whatsoever quarter he desireth to see, he will turn the face of the planisphere towards it, and, looking in the planisphere, he will see that quarter and its inhabitants, as though all were before him. Moreover, if he be incensed against a city, and turn the face of the planisphere towards the sun's disk, desiring to burn that city, it will be burned. And as to the kohl-pot, whosoever applieth kohl from it to his eyes, he will see the treasures of the earth. But I have a condition to impose upon you; and it is this; that whosoever is unable to open this treasure, he shall not have any claim to the book; and he who openeth this treasure, and bringeth me these four repositied things, shall be entitled to take this book. — And we consented to the condition.

He then said to us, O my sons, know that the treasure of Esh-Shamardal is under the dominion of the sons of the Red King, and your father informed me that he had striven to open that treasure, and had not been able; but that the sons of the Red King had fled from him to a lake in the land of Egypt,

called the Lake of Károon, where they withstood his authority; and he pursued them to Cairo; but could not prevail against them, on account of their descending into that lake; for it was guarded by a talisman. He then returned overcome, and could not open the treasure of Esh-Shamardal by reason of the sons of the Red King. So when your father was unable to prevail against them, he came to me, and complained to me. I therefore made for him an astrological calculation, and saw that his treasure could not be opened save by the good fortune of a young man of the sons of Cairo, named Joodar the son of 'Omar; for that he would be the means of the seizure of the sons of the Red King. Also, that the said young man would be a fisherman, that the meeting with him would be by the Lake of Károon, and that the charm would not be dissolved unless Joodar should bind behind his back the hands of the person whose lot it was to accomplish this, and throw him into the lake; whereupon he would contend with the sons of the Red King; and whosoever have the fortune to do so would seize the sons of the Red King. But he saw that he who should not be fortunate would perish, and his feet would appear from the water; and that he who should be safe, his hands would appear; and it would be requisite that Joodar should cast over him the net, and take him forth from the lake.

Upon this, [two of] my brothers said, We will go, though we perish. And I said, I will go also. But as to our brother who is in the garb of a Jew, he said, I have no desire. So we agreed with him that he should repair to Cairo in the disguise of a Jewish merchant, in order that if one of us should die in the lake, he might receive the mule and the saddle-bags from Joodar, and give him a hundred pieces of gold. And when the first came to thee, the sons of the Red King slew him; and they slew my second brother; but they could not prevail against me: so I seized them.

Upon this, Joodar said, Where are they whom thou seizedst? The Maghrabee replied, Didst thou not see them? I have imprisoned them in the two little boxes. — Joodar said, These are fishes. The Maghrabee however replied, These are not fishes: verily they are 'Efreetes in the form of fishes. But, O Joodar, know that the opening of the treasure cannot be accomplished save by thy good fortune. Wilt thou then comply with my desire, and go with me to the city of Fás and Miknás,¹⁹ and open the treasure? If so, I will give thee what thou shalt desire. Thou hast become my brother by a covenant before God, and thou shalt return to thy family with a comforted heart. — Joodar said to him, O my master the pilgrim, I have in my charge my mother and my two brothers, and I am he who provideth for them; and if I go with thee, who will give them bread to eat? But the Maghrabee replied, This is a vain pretext; and if it be on account of the money required for expenses, we will give thee a thousand pieces of gold which thou shalt give to thy mother that she may expend of it until thou shalt return to thy country; and if thou go away, thou shalt return before four months. And when Joodar heard the mention of the thousand pieces of gold, he said, Give me, O pilgrim, the thousand pieces of gold, and I will leave them with my

mother, and will go with thee. So the Maghrabee took forth and gave him the gold, and he took it, and went to his mother, and acquainted her with that which had happened between him and the Maghrabee, saying to her, Take these thousand pieces of gold, and expend of them upon thyself and upon my two brothers, while I journey with the Maghrabee to the west, and I shall be absent four months, and abundant good fortune will betide me: so pray for me, O my mother. She replied, O my son, thou wilt render me desolate, and I fear for thee. But he said, O my mother, no harm will befall him whom God preserveth; and the Maghrabee is a good man. And he proceeded to praise to her his state. So she replied, May God incline his heart to thee! Go with him, O my son. Perhaps he will give thee something.

He therefore bade farewell to his mother, and went, and when he came to the Maghrabee 'Abd-Es-Samad, the latter said to him, Hast thou consulted thy mother? He answered, Yes, and she prayed for me. And the Maghrabee said to him, Mount behind me. So he got upon the back of the mule, and they journeyed from noon until the time of afternoon-prayers, when Joodar was hungry, and he saw not with the Maghrabee any thing to be eaten; wherefore he said to him, O my master the pilgrim, probably thou hast forgotten to bring for us any thing to eat on the way. The Maghrabee said, Art thou hungry? Joodar answered, Yes. And upon this the Maghrabee alighted from the mule, with Joodar, and said, Put down the pair of saddle-bags. So he put it down. Then the Maghrabee said to him, What thing dost thou desire, O my brother? Joodar answered him, Any thing. The Maghrabee however replied, I conjure thee by Allah that thou tell me what thing thou desirest. Joodar said, Bread and cheese. But the Maghrabee replied, O poor man, bread and cheese are not suitable to thy condition: therefore demand something good. — In my estimation, said Joodar, at this time every thing is good. And the Maghrabee asked him, Dost thou like browned chickens?²⁰ He answered, Yes. And the Maghrabee said, Dost thou like rice with honey? He answered, Yes. And the Maghrabee said, Dost thou like such a dish, and such a dish? — until he had named to him four and twenty different dishes of food.

Then Joodar said within himself, Is he mad? Whence will he bring me the dishes of food that he hath named, when he hath neither kitchen nor cook? But say to him, It is enough. — So he said to him, It is enough. Dost thou make me desire the dishes when I shall see nothing? — The Maghrabee however replied, Welcome to thee, O Joodar! And he put his hand into the saddle-bag, and took forth a dish of gold containing two browned, hot chickens. Then he put his hand a second time, and took forth a dish of gold containing kebáb.²¹ And he ceased not to take forth from the pair of saddle-bags until he had taken forth the four and twenty dishes that he had mentioned, entire and complete; whereupon Joodar was confounded. He then said to him, Eat, O poor man. And Joodar said, O my master, dost thou put in this pair of saddle-bags a kitchen and people to

cook? So the Maghrabee laughed, and replied, This is enchanted, having a servant: were we to demand every hour a thousand dishes, the servant would bring them and make them ready instantly. Joodar therefore said, An excellent thing is this pair of saddle-bags! Then they ate until they were satisfied, and what remained they threw upon the ground; after which the Maghrabee replaced the dishes, empty, in the saddle-bags, and, having put in his hand, took forth a ewer; and they drank, and performed the ablution, recited the afternoon-prayers, and replaced the ewer in the pair of saddle-bags.

The Maghrabee then put into them the two little boxes, placed the saddle-bags on the mule, and mounted, saying, Mount, that we may journey on. And he said, 'O Joodar, knowest thou what space we have traversed from Cairo unto this place? Joodar answered him, By Allah, I know not. And the Maghrabee said to him, We have traversed a space of a whole month's journey. — And how so? asked Joodar. The Maghrabee answered him, O Joodar, know that the mule which is beneath us is one of the Márids of the Jinn, that will travel in a day a year's journey; but for thy sake it proceeded leisurely. — They then journeyed on until sunset; and when they halted in the evening, the Maghrabee took forth from the saddle-bags the supper; and in the morning he took forth the breakfast. Thus they continued to do for a period of four days, journeying until midnight, and alighting and sleeping, and proceeding in the morning; and all that Joodar desired he demanded of the Maghrabee, who produced it to him from the pair of saddle-bags. And on the fifth day, they arrived at Fás and Miknás.

They entered the city; and when they entered, every one who met the Maghrabee saluted him and kissed his hand. Thus he proceeded until he came to a door; whereupon he knocked at it, and, lo, the door opened, and there appeared from it a damsel like the moon, to whom he said, O Rahmeh,²² O my daughter, open for us the pavilion. She replied, On the head and the eye, O my father. And she entered, wriggling her sides,²³ so that Joodar's reason fled, and he said, This is none other than the daughter of a King! Then the damsel opened the pavilion, and the Maghrabee took the pair of saddle-bags from the back of the mule, and said to it, Depart: God bless thee! And, behold, the ground clove asunder, and the mule descended, and the ground became again as it was. So Joodar said, O Excellent Protector! Praise be to God, who delivered us upon its back! — The Maghrabee however said, Wonder not, O Joodar: for I told thee that the mule is an 'Efreet: but come up with us into the pavilion.

And when they entered that pavilion, Joodar was amazed at the abundance of the rich furniture, and at what he beheld in it of rarities, and articles of jewels and minerals; and after they had seated themselves, the Maghrabee ordered the damsel, saying to her, O Rahmeh, bring such a wrapper. She therefore arose and brought a wrapper, which she put down before her father; and he opened it and took forth from it a dress worth a thousand pieces of gold, and said, Put it on, O Joodar. Welcome to thee! — So he put

on the dress, and became like one of the Kings of the West; after which the Maghrabee placed the saddle-bags before him, and, having put his hand into them, took forth from them dishes containing varieties of viands until they composed a table of forty different dishes, when he said, O my lord, advance and eat, and be not displeased with us. We know not what viands thou desirest: therefore tell us what thou wouldst have, and we will place it before thee without delay. — Joodar replied, By Allah, O my master the pilgrim, I love all viands, and hate not aught: then ask me not respecting any thing; but bring all that occur to thy mind, and I have nothing to do but eat. — Then he resided with him twenty days. Every day the Maghrabee clad him with a dress, and the food was from the pair of saddle-bags; the Maghrabee not buying any thing, either of meat or bread, nor cooking; but taking forth all that he required from the saddle-bags, even the different kinds of fruit.

After this, the Maghrabee, on the one and twentieth day, said, O Joodar, arise with us; for this is the day decreed for the opening of the treasure of Esh-Shamardal. So he arose with him, and they walked to the extremity of the city. Then they went forth from it, and Joodar mounted a mule and the Maghrabee mounted a mule, and they ceased not to journey on until noon, when they came to a river of running water. There 'Abd-Es-Samad alighted, and he said, Alight, O Joodar. And he alighted; and 'Abd-Es-Samad said, Quick! — making a sign with his hand to the two slaves [who accompanied him]; whereupon they took the two mules, and each slave departed by one way, and they were absent a little while; after which, one of them approached with a tent, which he pitched; and the other approached with a mattress, which he spread in the tent, placing around it cushions and pillows. Then one of them went and brought the two little boxes in which were the two fishes; and the other brought the pair of saddle-bags. Upon this, the Maghrabee arose and said, Come, O Joodar. So he came, and seated himself by his side; and the Maghrabee took forth from the saddle-bags the dishes of viands, and they dined; after which, the Maghrabee took the two little boxes, and recited a charm over them, whereupon those who were within them began to say, At thy service, O diviner of the world! Have mercy upon us! — They prayed for help, while he recited his charm over them, until the two little boxes burst, and became broken in pieces, the fragments flying about, and there appeared from them two beings with their hands bound behind them, saying, Quarter! O diviner of the world! What dost thou desire to do unto us? — He answered, My desire is, either to burn you, or that ye promise me to open the treasure of Esh-Shamardal. And they replied, We promise thee, and we will open for thee the treasure; but on the condition that thou bring here Joodar the fisherman; for the treasure cannot be opened but by his good fortune, and no one can enter it except Joodar the son of 'Omar. So he said to them, Him whom ye mention I have brought, and he is here, hearing you and beholding you.

They therefore promised him to open the treasure, and he released them.

Then he took forth a tube, and some tablets of red carnelion, which he placed upon the tube; and he took a perfuming-vessel, put in it some charcoal, and blew it with a single puff, wherewith he kindled it; and, having made ready the incense, he said, O Joodar, I will recite the charm, and throw on the incense, and when I have begun the charm I cannot speak; for the charm would be frustrated; and I desire to inform thee how thou shalt act to attain thy wish. So Joodar replied, Inform me.

The Maghrabee therefore said, Know that when I have recited the charm, and thrown on the incense, the water will dry up from the bed of the river, and there will appear to thee a door of gold, of the size of the city-gate, with two rings of metal. Descend to the door, and knock it lightly, and wait a while: then knock a second time, with more force than the first time: after that, give three knocks without intermission, one after another. Thereupon thou wilt hear a speaker say, Who knocketh at the door of treasures and knoweth not how to solve the mysteries? And do thou answer, I am Joodar the fisherman, the son of 'Omar. Then he will open to thee the door; and there will come forth to thee a person with a sword in his hand, who will say to thee, If thou be that man, stretch forth thy neck that I may smite off thy head. And stretch thou forth to him thy neck, and fear not; for when he raiseth his hand with the sword and smiteth thee, he will fall down before thee, and after a while thou wilt see him a body without a soul, and thou wilt not suffer pain from the blow, nor will aught befall thee: but if thou oppose him, he will slay thee.—And after that, when thou hast annulled his talisman by obedience, enter on until thou seest another door, which knock. There will come forth to thee a horseman riding upon a horse, and having upon his shoulder a spear, and he will say, What hath brought thee into this place, which no one entereth, either of mankind or of the Jinn? And he will shake at thee the spear: but open to him thy bosom, and he will smite thee, and will fall down instantly, and thou wilt see him a body without a soul. If thou oppose him, however, he will slay thee.—Then enter the third door. There will come forth to thee a son of Adam having in his hand a bow and arrows, and he will shoot at thee with the bow: but open thou to him thy bosom, and he will smite thee, and will fall down before thee a body without a soul: but if thou oppose him, he will slay thee.—Next enter the fourth door. There will come forth to thee a huge lion, who will rush upon thee, opening his mouth, and shewing thee that he desireth to devour thee: yet fear thou not, nor flee from him; but when he cometh up to thee, give him thy hand, and when he biteth at thy hand he will fall down instantly, and nought will befall thee.—After this, enter the fifth door. There will come forth a black slave, who will say to thee, Who art thou? Answer him, I am Joodar. And he will say to thee, if thou be that man, enter the sixth door.—Advance therefore to that door, and say, O 'Eesà, tell Moosà to open the door. Thereupon the door will be opened, and do thou enter. Thou wilt find two serpents; one of them on the left, and the other on the right. Each of them will open its mouth, and

they will dart upon thee instantly: but stretch thou forth to them thy two hands, and each of them will bite at a hand: if thou oppose, however, they will kill thee. — Then enter on to the seventh door, and knock it. [The semblance of] thy mother will come forth to thee, and will say to thee, Welcome, O my son! Advance, that I may salute thee. — But do thou reply, Keep far from me, and pull off thine apparel. She will thereupon say to thee, O my son, I am thy mother, and I have a claim upon thy duty for suckling and rearing thee. How then wouldst thou strip me of my clothing? — Do thou, however, say to her, If thou pull not off thy clothing, I will slay thee. And look on thy right side: thou wilt see a sword suspended on the wall: so take it, and draw it upon her, and say to her, Pull off. Then she will endeavour to beguile thee, and will humble herself unto thee: yet pity her not; but every time that she pulleth off to thee any thing, say to her, Pull off the rest. And cease not to threaten her with slaughter until she pulleth off to thee all that is upon her, and falleth down. — Upon this, the mysterious contrivances will have become dissolved, and the talismans annulled, and thou wilt be secure. So enter: thou wilt find the gold in heaps within the treasury: pay no regard, however, to aught of it: but thou wilt see a private chamber at the upper end of the treasury, with a curtain over its entrance. Remove the curtain, and thou wilt see the diviner Esh-Shamardal lying upon a couch of gold, having at his head something round, shining like the moon; and it is the celestial planisphere. He is also equipped with the sword, hung upon his side; and upon his finger is a seal-ring; and upon his neck is a chain, to which is attached a kohl-pot. Bring therefore the four reposed things; and beware of forgetting aught of the things with which I have acquainted thee; and act not contrary to the directions; for thou wouldst repent, and fear would be entertained for thee. — Then he repeated to him the charge, a second and a third and a fourth time, until he said, I have it in my memory; but who is able to face these talismans that thou hast mentioned, and to endure these great horrors? The Maghrabee replied, O Joodar, fear not; for they are bodies without souls. And he proceeded to tranquillize him. So Joodar said, I rely upon God.

Then the Maghrabee 'Abd-Es-Samad threw on the incense, and continued a while reciting the charm; and, lo, the water had gone, and the bottom of the river appeared, and the door of the treasure. Joodar therefore descended to the door, and knocked it; and he heard a speaker say, Who knocketh at the doors of the treasures and knoweth not how to solve the mysteries? So he answered, I am Joodar the son of 'Omar. And upon this, the door opened, and the person came forth to him, and drew the sword, saying to him, Stretch forth thy neck. Accordingly, he stretched forth his neck, and the person smote him, and fell down. In like manner did Joodar at the second door, and so on until he had annulled the talismans of [six of] the seven doors. Then [the semblance of] his mother came forth to him, saying to him, Salutations to thee, O my son! And he said to her as the Maghrabee had directed him; but after she had long remonstrated with him, and done nearly all that he

had commanded her, she said to him, O my son, is thy heart stone? Is not this unlawful? — And he replied, Thou hast spoken truth. So when he had uttered these words, she cried out and said, He hath erred: therefore beat ye him! And there fell upon him blows like the drops of rain: the servants of the treasure assembled around him, and they inflicted upon him a beating that he forgot not during his life; after which they pushed him, and cast him forth outside the door of the treasure, and the doors of the treasure became closed as they were before. So when they cast him outside the door, the the Maghrabee took him up instantly, and the waters flowed as before. Then 'Abd-Es-Samad the Maghrabee recited over Joodar a charm, until he recovered from his intoxication, when he said to him, What hast thou done, O poor man? Joodar therefore told him what had happened; whereupon the Maghrabee replied, Did I not say to thee, Act not contrary to the directions? Thou hast done ill to me and to thyself. But now thou must remain with me till the next year, to the like of this day. — And he called out immediately to the two slaves, who forthwith struck the tent and carried it away, and, after they had been absent a little while, returned with the two mules; and the Maghrabee and Joodar each mounted a mule, and they returned to the city of Fás.

Joodar remained with the Maghrabee, eating well and drinking well, and every day the latter clad him in a rich dress, until the year had ended, and that day arrived; when the Maghrabee said to him, This is the appointed day; so repair with us. Joodar replied, Well. The Maghrabee therefore took him outside the city, and they saw the two slaves with the two mules, and rode until they arrived at the river; whereupon the two slaves pitched the tent, and spread the furniture in it, and the Maghrabee took forth the table of viands, and they dined. After this, the Maghrabee took forth the tube and the tablets, as on the first occasion, kindled the fire, made ready his incense, and said, O Joodar, I desire to charge thee. He replied, O my master the pilgrim, if I have forgotten the beating, I may have forgotten the charge. So the Maghrabee said to him, Dost thou retain the charge in thy memory? He answered Yes. And the Maghrabee said, Keep thy self-possession, and imagine not that the woman is thy mother; for she is only a talisman in the form of thy mother, and her desire is to make thee err; and if the first time thou camest forth alive, this time, if thou err, they will cast thee forth slain. He replied, If I err, I shall deserve their burning me. Then the Maghrabee put the incense and recited the charm, and the river dried up.

So Joodar advanced to the door and knocked it; whereupon it opened, and he annulled all the talismans until he came to [the semblance of] his mother, who said to him, Welcome, O my son! But he replied, How should I be thy son, O accursed? Pull off! — And she endeavoured to beguile him; but he insisted; and when she had done as he commanded her, she became a body without a soul. He therefore entered, and saw the gold in heaps, but paid no regard to aught of it. Then he came to the private chamber, and

beheld the diviner Esh-Shamardal lying, with the sword on his side, and the seal-ring upon his finger, and the kohl-pot upon his bosom; and he saw the celestial planisphere over his head. So he advanced, and loosed the sword, and took the seal-ring and the celestial planisphere and the kohl-pot, and went forth; and, lo, a set of musical instruments sounded in honour of him, and the servants [of the treasure] began to call out, Mayest thou enjoy that which thou hast obtained, O Joodar! The instruments ceased not to sound until he went forth from the treasure, and came to the Maghrabee, who thereupon ceased from the recitation of the charm, and the fumigation, and, rising, pressed him to his bosom, and saluted him; and Joodar gave him the four repositied articles. So the Maghrabee took them, and called out to the two slaves, who forthwith took the tent, and restored it to its place; after which they returned with the two mules, and the Maghrabee and Joodar mounted them, and entered the city of Fás. The Maghrabee then brought the pair of saddle-bags, and proceeded to take forth from it the dishes containing the various viands until a complete table was before him, when he said, O my brother, O Joodar, eat. He therefore ate until he was satisfied, and the Maghrabee emptied the remains of the viands into other dishes, and put back the empty dishes into the saddle-bags.

Then the Maghrabee 'Abd-Es-Samad said, O Joodar, thou quittedst thy land and thy country on our account, and hast accomplished our affair; wherefore thou hast a claim upon us for some object of desire; so demand of us what thou wishest; for God (whose name be exalted!) giveth thee, and we are [merely] the means. Require then what thou wilt, and be not abashed, since thou deservest. — He therefore replied, O my master, I desire of God, and then of thee, that thou give me this pair of saddle-bags. And the Maghrabee said [to his slave], Bring the pair of saddle-bags. Accordingly he brought it; and he said to Joodar, Take it; for it is thy due; and hadst thou desired something else, we had given it to thee. But, O poor man, this will not profit thee save in food, and thou hast wearied thyself with us, and we promised thee that we would restore thee to thy country with a comforted heart; wherefore thou shalt eat from this pair of saddle-bags, and we will give thee another pair of saddle-bags, full of gold and jewels, and have thee conveyed to thy country; so thou shalt become a merchant, and clothe thyself and thy family, and not stand in need of money for thy expenses. Eat thou and thy family from this pair of saddle-bags; and the mode of acting with it is this: that thou put forth thy hand into it, and say, By the great names that have influence over thee, O servant of this pair of saddle-bags, bring me such a dish! Thereupon he will bring thee what thou demandest, even if thou demand every day a thousand different dishes of food.

Then he caused a slave to come with a mule, and filled for Joodar a pair of saddle-bags, one half with gold, and the other half with jewels and minerals, and said to him, Mount this mule, and the slave will walk before thee; for he will acquaint thee with the way until he conveyeth thee to the

door of thy house; and when thou hast arrived, take the two pairs of saddle-bags, and give him the mule, and he will bring it back. But let not any one know thy secret. And now we commit thee unto God. — So Joodar replied, May God increase thy prosperity! He put the two pairs of saddle-bags upon the back of the mule, and mounted; and the slave walked before him. The mule followed the slave that day, and all the following night; and on the second day, in the morning, he entered the Báb en-Nasr,²⁴ and beheld his mother sitting and saying, Something for the sake of God! So his reason fled, and, having alighted from the back of the mule, he threw himself upon her; and when she saw him, she wept. Then he mounted her upon the mule, and walked by her stirrup until he arrived at the house, when he set down his mother, took the two pairs of saddle-bags, and left the mule to the slave, who took it and departed to his master: for the slave was a devil and the mule was a devil.

But as to Joodar, the fact of his mother's begging was grievous to him; and when he entered the house, he said to her, O my mother, are my two brothers well? She answered, Well. And he said, Wherefore dost thou beg in the way? She answered, O my son, in consequence of my hunger. He replied, I gave thee, before I departed, a hundred pieces of gold the first day, and a hundred pieces of gold the second day, and I gave thee a thousand pieces of gold on the day that I departed. — O my son, she said, they have cheated me, and taken them from me, saying, We desire to purchase with them merchandise. And they took them, and turned me out: so I betook myself to begging in the way, by reason of the violence of my hunger. — He then said, O my mother, no harm shall befall thee now that I have come: therefore suffer no anxiety. This is a pair of saddle-bags full of gold and jewels, and good things are abundant. — And she replied, O my son, thou art fortunate! May God be well pleased with thee, and increase his favours to thee! Arise, O my son; bring for us some bread; for I have passed the night in violent hunger, without supper. — Upon this, he laughed, and said to her, Welcome to thee, O my mother! Demand then whatever thou desirest to eat, and I will present it to thee immediately. I need not to purchase from the market, nor need I any one to cook. — So she said, O my son, I see not with thee any thing. He replied, I have with me, in the pair of saddle-bags, of every kind of viands. And she said, O my son, whatever is ready will stay hunger. — Thou hast spoken truth, he replied; for when plenty is wanting, man is content with the smallest thing; but when plenty is at hand, man desireth to eat of what is good; and I have plenty; therefore demand what thou desirest. And she said to him, O my son, some hot bread, and a piece of cheese. But he replied, O my mother, this is not suitable to thy condition. So she said to him, Thou knowest my condition; wherefore, what is suitable to my condition, thereof give me to eat. And he said, O my mother, suitable to thy condition are browned meat, and browned chickens, and boiled rice with butter and salt and pepper; and suitable to thy condition are sausages, and stuffed gourds, and stuffed lamb, and stuffed ribs of lamb, and kunáfeh

with broken almonds and hazel-nuts, and honey and sugar, and katáif, and bakláweh.²⁵ His mother therefore thought that he was laughing at her, and making jest of her: so she said to him, Yooh! Yooh! ²⁶ What hath happened unto thee? Dost thou dream, or hast thou become mad? — He asked her, Whence learnedst thou that I had become mad? She answered him, Because thou mentionest to me all kinds of excellent dishes; and who can afford their price, or who knoweth how to cook them? And he replied, By my life, I must give thee to eat of all that I have mentioned to thee, immediately. She said, I see not aught. And he said to her, Bring me the pair of saddle-bags.

She therefore brought him the pair of saddle-bags, and, feeling it, found it to be empty; and she put it before him. And he proceeded to stretch forth his hand and to take out filled dishes until he had produced to her all that he had mentioned. So his mother said to him, O my son, verily the pair of saddle-bags is small, and it was empty, with nothing in it; yet thou hast taken forth from it all these things: then where were these dishes? And he answered, O my mother, know that the Maghrabee gave me this pair of saddle-bags, and it is enchanted, and hath a servant: if a man desire anything, and recite over it the names, and say, O servant of this pair of saddle-bags, bring me such a dish! — he will bring it. Upon this, his mother said to him, Shall I stretch forth my hand and demand of him? He answered, Stretch forth thy hand. And she did so, saying, By the names that have influence over thee, O servant of this pair of saddle-bags, bring me stuffed ribs of lamb! And she saw that the dish had come into the bag: so she put forth her hand and took it, and found in it delicate stuffed ribs. Then she demanded the bread, and demanded every thing that she desired, of various kinds of viands. And he said to her, O my mother, after thou shalt have finished eating, empty the rest of the viands into other dishes than these, and put back the empty dishes into the saddle-bags; for the charm is on this condition: and take care of the pair of saddle-bags. She therefore removed the pair of saddle-bags, and took care of it. And he said to her, O my mother, conceal the secret, and keep it; and whenever thou wantest any thing, take it forth from the saddle-bags, and give alms, and feed my two brothers, whether in my presence or in my absence.

After this, he began to eat with her, and, lo, his two brothers came in to him. The news had been given to them by a man of the sons of his quarter, who said to them, Your brother hath come, mounted on a mule, with a slave before him, and wearing a dress of which the like existeth not. So they said, one to the other, Would that we had not distressed our mother! She will doubtless acquaint him with that which we have done unto her. Oh, how we shall be disgraced by him! — But one of them said, Our mother is tender-hearted; and if she inform him, our brother is more tender-hearted than she towards us; and when we excuse ourselves to him, he will accept our excuse. — Then they went in to him; and he rose to them upon his feet, and saluted them with the best salutation, and said to them, Sit and eat.

So they sat and ate; and they were weak from hunger; wherefore they ceased not to eat until they were satiated. And Joodar said to them, O my brothers, take the remainder of the food, and distribute it to the poor and needy. They replied, O our brother, leave it that we may make our supper of it. But he said to them, At the time of supper there will be brought to you more than this. They therefore took forth the rest of the viands, and to every poor person who passed by them they said, Take and eat — until nothing remained. Then they took back the dishes, and Joodar said to his mother, Put them into the saddle-bags.

And in the evening, he entered the saloon, and took forth from the saddle-bags a table of forty different dishes; after which, he went up [into another apartment]; and when he sat between his two brothers, he said to his mother, Bring the supper. So when she entered the saloon, she saw the dishes full; and she placed the table, and brought the dishes, one after another, until the forty dishes were all put. They then supped; and after the supper, Joodar said, Take ye, and feed the poor and the needy. Accordingly they took the rest of the viands, and distributed them. And after they had supped, Joodar produced to them sweetmeats, of which they ate; and what remained of them, Joodar told them to give to the neighbours to eat. On the following day they breakfasted in the same manner, and they ceased not to remain in this state for a period of ten days.

Then Sálím said to Seleem, What is the cause of this thing, that our brother produceth to us a feast in the morning, and a feast at noon, and a feast at sunset, and, at the end of the night, sweetmeats, and that every thing that remaineth he distributeth to the poor? This is the action of Sultáns. And whence came to him this prosperity? ²⁷ We never see him buy any thing, nor doth he light a fire, nor hath he either kitchen or cook. Shall we not inquire respecting these various viands, and respecting these sweetmeats? — His brother replied, By Allah, I know not. But knowest thou any one who will acquaint us with the truth of this matter? — None, said Sálím, will acquaint us except our mother. — They therefore contrived for themselves a stratagem, and, going to their mother during the absence of their brother, they said, O our mother, we are hungry. So she replied, Rejoice at good news. And she entered the saloon, demanded of the servant of the pair of saddle-bags, and brought out to them hot viands; whereupon they said, O our mother, this food is hot, and thou hast not cooked, nor blown [a fire]. She replied, It is from the pair of saddle-bags. And they said to her, What is this pair of saddle-bags? She answered them, It is enchanted, and the demand is obtained by virtue of the charm. And she acquainted them with the case, and said to them, Conceal the secret. They replied, The secret is concealed, O our mother; but teach us the mode of this. She therefore taught them; and they proceeded to put forth their hands, and to take out the things that they demanded. And their brother had no knowledge thereof.

So when they knew the property of the pair of saddle-bags, Sálím said

to Seleem, O my brother, how long shall we remain with Joodar like servants, and eat his alms? Shall we not employ a stratagem against him, and take this pair of saddle-bags, and enjoy it? — How, said Seleem, shall the stratagem be contrived? Sálím answered, We will sell our brother to the Captain of the Sea of Es-Suweys.²⁸ — And how shall we manage, asked the other, that we may sell him? — I will go with thee, answered Sálím, to that Captain, and we will invite him to an entertainment with two of his company; and what I shall say to Joodar, do thou declare me to be veracious therein; and at the close of the night, I will show thee what I will do.

Thus they agreed to sell their brother. They went to the house of the Captain of the Sea of Es-Suweys, and Sálím and Seleem both went in to the Captain and said to him, O Captain, we have come to thee on account of an affair that will rejoice thee. So he replied, Good. And they said to him, We are two brothers, and we have a third brother, a profligate, in whom is no good; and our father died, leaving to us a sum of money. Then we divided the money, and he took what fell to his lot of the inheritance, and expended it in debauchery and vice; and when he was reduced to poverty, he domineered over us, and proceeded to complain against us to the oppressors, and to say, Ye two have taken my property, and the property of my father — and we referred our case to the judges, and lost the property. After this, he suffered us a while, and complained against us a second time, so that he brought us to poverty, and he desisted not from oppressing us; wherefore we have become impatient of him, and desire that thou purchase him of us. — So he said to them, Can ye employ a stratagem against him, and bring him to me here? If so, I will send him quickly to the sea. — They answered, We cannot bring him; but thou shalt be our guest, and bring with thee two; no more; and when he sleepeth, we five will assist one another against him, and seize him, and put a gag in his mouth, and take him under the covering of the night. Then thou shalt carry him forth from the house, and do with him as thou wilt. — And he said, I hear and obey. Will ye sell him for forty pieces of gold? — They answered him, Yes: and after the time of the afternoon-prayers, thou shalt come to such a quarter, where thou wilt find one of us waiting for thee. And he replied, Go ye.

They therefore sought Joodar; and after they had waited a while, Sálím advanced to him, and kissed his hand. So Joodar said to him, What dost thou want, O my brother? And he answered him, Know that I have a friend, who invited me to entertainments many times in his house during thine absence, and he is entitled to a thousand kindnesses from me, and he always treateth me with honour, as my brother knoweth. Now I saluted him to-day, and he invited me; but I said to him, I cannot quit my brother. He therefore said, Bring him with thee. And I replied, He will not consent to that; but if thou and thy brothers will be my guests — for his brothers were sitting by him; so I invited them, thinking that I should invite them and they would refuse. But when I invited him and his brothers, he consented, and said, Wait for me at the door of the Záwiye^h,²⁹ and I will come with my

brothers. Therefore I fear that he will come, and am abashed at thee. Wilt thou then comfort my heart, and entertain them this night? Thy good things are abundant, O my brother. But if thou consent not, give me leave to take them into the neighbours' house. — And Joodar said to him, Wherefore shouldst thou take them into the neighbours' house? Is our house then narrow, or have we not aught wherewith to give them a supper? Shame upon thee to consult me. Thou hast nothing to require but nice viands and sweetmeats in such quantities that there shall remain of them; and if thou bring people and I be absent, demand of thy mother, and she will produce to thee viands more than enough. Go: bring them. Blessings have betided us. — So he kissed his hand, and went and sat at the door of the Zâwiyeh till after the time of afternoon-prayers; and, lo, they approached him.

He therefore took them and conducted them into the house; and when Joodar saw them, he said to them, Welcome to you! And he seated them, and made himself familiar with them, not knowing what was secretly purposed to betide him from them. Then he demanded of his mother the supper, and she proceeded to take forth from the pair of saddle-bags, while he said, Bring such a dish — until there were before them forty different dishes. So they ate until they were satisfied, and the table was removed; the sailors thinking that this hospitable entertainment proceeded from Sâlim. And when a third of the night had passed, Joodar caused the sweetmeats to be brought to them; and Sâlim was the one who served them. Joodar and Seleem sat until they expressed a desire to sleep; when Joodar arose and laid himself down, and the others lay down until he was inadvertent; whereupon they arose, and assisted each other against him, and he awoke not until the gag was in his mouth. They bound his hands behind him, carried him away, and took him forth from the pavilion under the covering of the night, and sent him to Es-Suweys, where they put shackles upon his feet, and he served in silence, and ceased not to serve in the manner of captives and slaves for a whole year. — Such was the case of Joodar.

But as to the case of his two brothers, when they arose in the morning, they went in to their mother, and said to her, O our mother, our brother Joodar hath not awoke. So she replied, Wake ye him. They asked her, Where is he lying? And she answered them, With the guests. They said, Probably he hath gone with the guests while we were asleep, O our mother. It seemeth that our brother hath tasted absence from his country, and desired to enter the hidden treasures: for we heard him speaking with the Maghrabees, and they said to him, We will take thee with us, and we will open for thee the treasure. — Hath he, she said, been with the Maghrabees? They replied, Were they not guests with us? And she said, Probably he hath gone with them; but God will direct him right. This is a fortunate person; he will certainly come back with abundant riches. — And she wept, and his separation was grievous unto her. So they said to her, O accursed, dost thou love Joodar with all this love, when, if we are absent or present, thou neither rejoicest in us, nor mournest for us? Are we not thy sons

as Joodar is thy son? — She answered, Ye are my sons; but ye are wicked wretches, and ye are entitled to no favour from me; for from the day that your father died I have not experienced from you any good; and as to Joodar, I have experienced from him abundant good, and he hath comforted my heart, and treated me with honour: therefore it behooveth me to weep for him; for his kindness was shewn to me and to you.

And when they heard these words, they reviled her and beat her; and they entered, and proceeded to search for the pair of saddle-bags until they found it; and they took the jewels from the one half [of one pair of saddle-bags], and the gold from the other half, and the enchanted pair of saddle-bags also, saying to her, This was the property of our father. She replied, No, by Allah; but it is the property of your brother Joodar, who brought it from the country of the Maghrabees. They said to her, Thou liest: this was the property of our father, and we will dispose of it. So they divided it [that is, the jewels and gold,] between them; but a dissension ensued between them respecting the enchanted pair of saddle-bags. Sálím said, I will take it. And Seleem said, I will take it. And opposition took place between them. Their mother therefore said, O my sons, the pair of saddle-bags, in which were the jewels and the gold ye have divided, and this cannot be divided, nor can its value be given in money, and if it be cut in twain, its charm^a will be annulled; but leave it with me, and I will take forth for you what ye shall eat on every occasion, and will be content to take with you a morsel: if, moreover, ye clothe me with anything, it will be of your favour; and each of you shall establish for himself a traffic with the people. Ye are my sons, and I am your mother; then let us remain in our present state lest your brother come, in fear of disgrace. — But they accepted not her proposal. They passed the next night contending together; and a man heard them, a kowwás³⁰ belonging to the guards of the King, being a guest in a house adjoining the house of Joodar, a window of which was open. So the kowwás looked from the window, and heard the whole of the dispute, and the words that they uttered, and the division. And when the morning came, this kowwás went in to the King, whose name was Shems-ed-Dóleh,³¹ the King of Egypt in that age; and when the kowwás went in to him, he acquainted him with that which he had heard; whereupon the King sent to the two brothers of Joodar, and brought them, and subjected them to torture. So they confessed; and he took the two pairs of saddle-bags from them, and put them in prison. Then he assigned to the mother of Joodar such allowances every day as would suffice her. — Thus did it happen unto them.

Now again as to Joodar, he remained a whole year serving at Es-Suweys, and after the year, he and others were in the ship, and there rose against them a wind which cast the ship wherein they were upon a mountain, and it broke in pieces, and all that was in it was submerged. None reached the shore except Joodar; and the rest died. And when he had reached the shore, he journeyed until he came to an encampment of Arabs by water and

pasture; and they asked him respecting his state; wherefore he informed them that he was a sailor in a ship, and he related to them his story. Now there was in the encampment a merchant, of the people of Juddeh; ³² and he pitied him, and said to him, Wilt thou serve us, O man of Cairo? If so, I will clothe thee, and take thee with me to Juddeh. — So he served him, and journeyed with him until they arrived at Juddeh; and the merchant treated him with much favour. Then his master the merchant desired to perform the pilgrimage, and took him with him to Mekkeh: so when they entered it, Joodar went to perform the compassings in the Temple; ³³ and while he was compassing, lo, he found his friend the Maghrabee 'Abd-Es-Samad compassing also. Therefore when the Maghrabee saw him, he saluted him, and asked him respecting his state. And he wept, and acquainted him with that which had befallen him.

And upon this the Maghrabee took him with him until he entered his house, where he treated him honourably, and clad him in a dress of which there existed not the equal; and he said to him, Evil hath quitted thee, O Joodar. He then performed for him an operation of geomancy, whereupon that which had befallen Joodar's two brothers appeared to him, and he said, Know, O Joodar, that such and such things have befallen thy two brothers, and they are confined in the prison of the King of Egypt: but thou shalt be welcome [as my guest] until thou hast accomplished thy rites of sacrifice; ³⁴ and nothing shall betide but good fortune. So Joodar said to him, O my master, wait until I go and take leave of the merchant with whom I have been living, and come back unto thee. And the Maghrabee said, Dost thou owe money? He answered, No. The Maghrabee therefore said, Go; take leave of him, and come back immediately; for bread imposeth obligation in the estimation of the ingenuous.³⁵ Accordingly he went and took leave of the merchant, and said to him, I have met my brother. And the merchant said to him, Go; bring him, and we will make for him an entertainment. But Joodar replied, It is not necessary; for he is of the people of affluence, and hath many servants. And the merchant gave him twenty pieces of gold, saying to him, Acquit me of responsibility.³⁶ So he took leave of him, and went forth from him, and, seeing a poor man, he gave him the twenty pieces of gold.

He then repaired to 'Abd-Es-Samad the Maghrabee, and he remained with him until they had accomplished the rites of the sacrifice of the pilgrimage; whereupon the Maghrabee gave him the seal-ring that he had taken forth from the treasures of Esh-Shamardal, and said to him, Take this seal-ring; for it will cause thee to attain thy desire, since it hath a servant whose name is Er-Raad el-Kásif, and whatever thou shalt require of the things of the world, rub the seal-ring, and thy servant will appear to thee [and he will bring it thee]; and whatever thou shalt command him to do, he will do it for thee. And he rubbed it before him; whereupon the servant appeared to him, calling out, At thy service, O my master! What dost thou demand? It shall be given thee. Wilt thou then render flourishing a ruined

city, or ruin a city that is flourishing, or slay a King, or rout an army? — The Maghrabee replied, O Raad, this hath become thy master; and act thou well to him. Then he dismissed him, and said to Joodar, Rub the seal-ring, and its servant will appear before thee, and do thou command him to do what thou desirest: for he will not disobey thee. Repair to thy country, and take care of the ring; for thou wilt delude with it thine enemies; and be not ignorant of the potency of this ring. — Joodar therefore replied, O my master, with thy permission I will repair to my country. And the Maghrabee said to him, Rub the seal-ring: thereupon the servant will appear to thee, and mount thou upon his back; and if thou say to him, Convey me this day to my country, — he will not disobey thy command.

Joodar, upon this, bade 'Abd-Es-Samad farewell, and rubbed the seal-ring, and Er-Raad el-Kásif presented himself before him, saying to him, At thy service! Demand: it shall be given thee. — So he said to him, Convey me to Cairo this day. And he replied, That shall be done for thee. He took him up, and flew with him from the time of noon until midnight, when he alighted with him in the court of the house of his mother, and departed. He therefore went in to his mother; and when she saw him, she arose and wept, and saluted him, and informed him of that which had been done to his two brothers by the King, how he had beaten them, and taken the enchanted pair of saddle-bags and the pair of saddle-bags containing the gold and jewels. And when Joodar heard that, the state of his brothers was not a light matter to him; but he said to his mother, Grieve not for that which hath escaped thee; for instantly I will shew thee what I will do, and I will bring my brothers. Then he rubbed the seal-ring, and the servant appeared to him, saying, At thy service! Demand: it shall be given thee. — And he said to him, I command thee to bring me my two brothers from the King's prison. So he descended into the earth, and came not up save in the midst of the prison. Now Sálim and Seleem were in the most violent distress, and in great affliction, by reason of the misery of imprisonment: they had wished for death, and one of them was saying to the other, By Allah, O my brother, our trouble hath become wearisome to us, and how long shall we remain in this prison? Death in it would be ease to us.

And while they were in this state, lo, the earth clove asunder, and Er-Raad el-Kásif came forth to them, and, taking them both up, descended into the earth. They swooned in consequence of the violence of their fear; and when they recovered, they found themselves in their house, where they saw their brother sitting with his mother by his side. And he said to them, Salutations to you, O my brothers! Ye have cheered me by your presence. — Upon this, they inclined their faces towards the ground, and began to weep. But he said to them, Weep not; for the Devil and covetousness forced you to do that. How could you sell me? But I will console myself by remembering Yoosuf; for his brothers did unto him what was worse than your deed, since they cast him into the pit. Turn ye, however, with repentance unto God, and beg his forgiveness, and He will forgive you; for He is the

Abundant in forgiveness, the Merciful. I have pardoned you. Welcome to you! No harm shall befall you. — And he proceeded to appease their minds until he had soothed their hearts; and he related to them all that he had suffered at Es-Suweys [and afterwards] until he met with the sheykh 'Abd-Es-Samad, informing them also of the seal-ring. So they said, O our brother, be not angry with us this time. If we return to our former conduct, do with us what thou wilt. — He replied, No harm: but tell me what the King did unto you. And they said, He beat us and threatened us, and took the two pairs of saddle-bags from us.

Thereupon he said, Will he not care? And he rubbed the seal-ring. So the servant presented himself before him. And when his brothers beheld him, they feared him, and imagined that Joodar would order the servant to slay them. They therefore went to their mother, and began to say, O our mother, we throw ourselves upon thy generosity! O our mother, intercede for us! — And she replied, O my sons, fear not. — Then Joodar said to the servant, I command thee to bring me all that is in the treasury of the King, of jewels and other things, and to leave not in it aught: also, that thou bring me the enchanted pair of saddle-bags, and the pair of saddle-bags containing the jewels [and gold], which the King took from my two brothers. So he replied, I hear and obey. And he went immediately, collected what was in the treasury, brought the two pairs of saddle-bags with the enclosed deposits, and placed all that was in the treasury before Joodar, saying, O my master, I have not left in the treasury any thing. Upon this, Joodar ordered his mother to take care of the pair of saddle-bags containing the jewels [and gold], put the enchanted pair of saddle-bags before him, and said to the servant, I command thee to build for me, during this night, a lofty palace, and to decorate it with liquid gold, and spread it with magnificent furniture, and let not morning come before thou hast completed the whole of it. The servant replied, That shall be done for thee. And he descended into the earth.

Then Joodar took forth the viands, and they ate, and enjoyed themselves, and slept. — But as to the affair of the servant, he collected his 'Öns, and gave orders to build the palace. So some of them began to hew the stones, and some to build, and some to whitewash, and some to paint, and some to spread the furniture; and the daylight came not before the order of the palace was perfect. The servant thereupon went up to Joodar, and said, O my master, the palace is finished, and its order is perfect; if then thou wilt go forth and divert thyself with a view of it, go forth.

He therefore went forth with his mother and his two brothers, and saw this palace to be one of which there existed not the like, confounding the minds by the beauty of its order. So Joodar was delighted with it, while he was yet passing along the beaten track; and with all this, he had expended nothing upon it. He then said to his mother, Wilt thou reside in this palace? She answered him, O my son, I will reside in it. And she prayed for him. Then he rubbed the seal-ring; whereupon the servant appeared, saying,

At thy service! And he said to him, I command thee to bring me forty white and beautiful slave-girls, and forty black slave-girls, and forty memlooks, and forty male black slaves. The servant replied, That shall be done for thee. And he repaired with forty of his 'Ōns to the countries of India and Es-Sind and Persia; and whenever they beheld a beautiful damsel they carried her off; and when they saw a young man, they carried him off. He sent also forty others, who brought elegant black slave-girls; and forty others brought male black slaves. All came to the abode of Joodar, and they filled it. Then he displayed them to Joodar, and they pleased him; and he said, Bring for each person a dress, of the most magnificent apparel. The servant replied, Ready. And Joodar said, Bring a dress for my mother to put on, and a dress for myself to put on. So he brought all, and clad the female slaves, and said to them, This is your mistress: therefore kiss her hand, and disobey her not, but serve her, white and black. The memlooks also clad themselves, and kissed the hand of Joodar; and his two brothers clad themselves; and Joodar became like a king, and his two brothers like wezeers. His house was ample: so he lodged Sálím and his female slaves in one part, and Seleem and his female slaves in another part; and he and his mother resided in the new palace; each being in his abode like a king.—Such was their case.

But as to the Treasurer of the King, he desired to take some things from the treasury: so he entered, and saw not in it aught, but found it as the poet hath said,—

The chambers were like a bee-hive well stocked: when their bees quitted them, they became empty.

Upon this he uttered a great cry, and fell down in a swoon; and when he recovered, he went forth from the treasury, leaving its door open, and, going in to the King Shems-ed-Dóleh, he said, O Prince of the Faithful,³⁷ what we tell thee is this, that the treasury hath become empty during this night. So the King said, What hast thou done with my riches that were in my treasury? He answered, By Allah, I have not done with them aught, nor do I know the cause of their being exhausted. Yesterday I entered the treasury, and beheld it filled; and to-day I entered it, and beheld it empty, with nothing in it: yet the doors were locked, and it hath not been broken through, nor hath its wooden lock been broken, nor hath a thief entered it. And the King said, Have the two pairs of saddle-bags gone from it? The Treasurer answered, Yes. And upon this, the reason of the King fled from his head, and he rose upon his feet, and said to the Treasurer, Go before me. So he went; and the King followed him until they came to the treasury, and he found not in it aught. The King therefore was vexed, and he said, Who hath assaulted my treasury, and not feared my authority? And he was violently enraged. He then went forth, and held a court, and the great officers of the army came, every one of them imagining that the King was incensed against him; and the King said, O soldiers, know that my treasury

hath been plundered during this night, and I know not who hath done this deed and assaulted me and not feared me. So they said, And how hath this happened? He replied, Ask the Treasurer. They therefore asked him, and he answered, Yesterday it was full, and to-day I entered it and beheld it empty: yet it hath not been broken through, nor hath its door been broken.

Now all the soldiers wondered at these words, and no reply had been given by them, when the kowwás, who, on a former occasion, betrayed Seleem and Sálím, came in to the King, and said, O King of the age, all the night I have been amusing myself with the sight of builders building, and when daylight came, I saw a palace constructed, the like of which existeth not. I therefore asked, and it was said to me, that Joodar had come and built this palace, and with him were memlooks and black slaves; that he had brought abundant riches, and delivered his two brothers from the prison, and was in his mansion like a Sultán. — So the King said, Examine the prison. And they examined it, and saw not Sálím and Seleem. They therefore returned, and acquainted him with that which had happened; whereupon the King said, My offender hath become manifest; for he who delivered Sálím and Seleem from the prison, and took the two pairs of saddle-bags,³⁸ is the person who took my property. And the Wezeer said, O my lord, who is he? The King answered, Their brother Joodar: but, O Wezeer, send to him an Emeer with fifty men to seize him and his two brothers, and to put seals upon all his property, and to bring them to me that I may hang them. And he was violently enraged, and said, Oh! quickly send to them an Emeer to bring them to me that I may put them to death. But the Wezeer said to him, Be clement, for God is clement: He is not hasty towards his servant when he disobeyeth Him. He who hath built a palace in one night, as they have said, no one in the world can be compared with him; and I fear for the Emeer that some trouble may befall him from Joodar. Have patience, therefore, that I may contrive for thee some plan, or till thou see the truth of the case; and what thou desirest thou wilt attain, O King of the age: — So the King said, Contrive for me a plan, O Wezeer. The Wezeer replied, Send to him the Emeer, and invite him to an entertainment. Then I will pay all attention to him for thee, and make a show of friendship to him, and ask him respecting his state. After that, thou shalt see: if his courage be strong, we will employ some stratagem against him; and if his courage be weak, seize thou him, and do with him as thou desirest. — And the King said, Send and invite him.

Accordingly he ordered an Emeer, whose name was the Emeer 'Osmán, to go to Joodar and invite him, and say to him, The King summoneth thee to an entertainment. And the King said to him, Return not but with him. Now that Emeer was stupid, and haughty in mind; and when he descended, he saw before the door of the palace [of Joodar] a eunuch sitting upon a chair; and when the Emeer 'Osmán arrived at the palace, the eunuch rose not to him, but remained as though no one were approaching him: yet there were with the Emeer 'Osmán fifty men. And the Emeer 'Osmán came up,

and said to him, O slave, where is thy master? He answered him, In the palace. And he proceeded to speak to him in a reclining posture. So the Emeer 'Osmán was enraged, and said to him, O ill-omened slave, art thou not abashed at me, that when I speak to thee thou liest down like those who have no shame? But he replied, Go along. Be not loquacious.— And the Emeer heard not from him these words before he became infused with rage, and, drawing forth his mace, he was about to beat the eunuch, not knowing that he was a devil. When the eunuch, however, saw that he had drawn forth the mace, he arose and rushed upon him; took the mace from him, and struck him four blows; and when the fifty men saw it, the beating of their master displeased them: they therefore drew their swords, and desired to slay the slave. But he said to them, Do ye draw the swords, O dogs? And he fell upon them, breaking the bones of every one whom he smote with the mace, and drowning him in blood.

So they were routed before him, and ceased not to flee, while he still beat them until they were far from the door of the palace, when he returned, and seated himself again upon his chair, not caring for any one. But as to the Emeer 'Osmán and his company, they returned routed and beaten until they stood before the King Shems-ed-Dóleh, and they acquainted him with that which had happened unto them, the Emeer 'Osmán saying to the King, O King of the age, when I arrived at the door of the palace, I saw a eunuch sitting at the door, upon a chair of gold, and he was haughty: when he beheld me approaching him, he laid himself down, after he had been sitting, and despised me, not rising to me; and I began to speak to him; but he replied to me still lying down. So passion seized me, and I drew forth the mace upon him, and was about to beat him; but he took the mace from me, and beat me with it. He beat also my party, breaking their heads, and we fled from before him, and could not prevail against him.— Upon this, the King was enraged, and he said, Let a hundred men go down to him. They therefore went down to him, and approached him; but he rose against them with the mace, and ceased not to deal his blows among them until they fled from before him; whereupon he returned, and seated himself again upon the chair. So the hundred men went back; and when they came to the King, they informed him, saying to him, O King of the age, we have fled from before him in our fear of him. Then the King said, Let two hundred go down. And they went down; but he routed them, and they returned. Therefore the King said to the Wezeer, I require thee, O Wezeer, to go down with five hundred men, and to bring me this eunuch quickly, together with his master Joodar and his two brothers. He replied, O King of the age, I need not soldiers; but I will go alone to him, without weapons. And the King said, Go, and do what thou shalt see fit.

So the Wezeer threw down the weapon, clad himself in a white vesture,³⁹ and, taking in his hand a string of beads, walked alone, without a second person, until he arrived at the palace of Joodar, and saw the slave sitting. And when he saw him, he approached him without weapon, and seated

himself by his side in a polite manner. Then he said, Peace be on you! And the slave replied, And on you be peace, O human being! What dost thou desire? — When the Wezeer therefore heard him say, O human being — he knew that he was of the Jinn, and he trembled by reason of his fear, and said to him, O my master, is thy master Joodar here? The slave answered, Yes, in the palace. And the Wezeer said to him, O my master, go to him and say to him, The King Shems-ed-Dóleh inviteth thee, and maketh for thee a banquet, and greeteth thee with peace, saying to thee, Honour my abode, and eat of my banquet. So the slave replied, Stay thou here until I consult him. Accordingly the Wezeer stayed, in a respectful posture, and the Márid went up into the palace, and said to Joodar, Know, O my master, that the King sent unto thee an Emeer, and I beat him; and there were with him fifty men, and I routed them. Then he sent a hundred men, and I beat them. Then he sent two hundred men, and I routed them. Then he sent unto thee the Wezeer, without weapons, inviting thee to visit him and to eat of his banquet. What then sayest thou? — Joodar replied, Go, bring the Wezeer hither. So he descended from the palace, and said to him, O Wezeer, answer the summons of my master. And he replied, On the head!

He ascended, and went in to Joodar, and he saw him to be greater than the King, sitting upon furniture the like of which the King could not spread. His mind was confounded by the beauty of the palace, and by its painting and its furniture, which made the Wezeer seem in comparison with him to be a pauper. And he kissed the ground, and prayed for him; and Joodar said to him, What is thy business, O Wezeer? — O my master, he answered, the King Shems-ed-Dóleh, thy friend, greeteth thee with peace, and is desirous of beholding thy face, and he hath made for thee a banquet. Wilt thou then comfort his heart? — Joodar replied, Since he is my friend, salute him, and tell him to come unto me. So the Wezeer said to him, On the head. Then Joodar took forth the seal-ring, and rubbed it, and the servant presented himself; and Joodar said to him, Bring me a dress, of the best of apparel. He therefore brought him a dress; and Joodar said, Put on this, O Wezeer. And he put it on. Joodar then said to him, Go: acquaint the King with that which I have said. And he descended, wearing that dress, the like of which he had never before worn, and, going in to the King, informed him of the state of Joodar, and praised the palace with the things that it contained; and he said, Joodar hath invited thee.

Upon this, the King said, Rise, O soldiers! So all of them rose upon their feet. And he said, Mount your horses, and bring unto me my courser, that we may go to Joodar. Then the King mounted, and took the troops, and they repaired to Joodar's palace. — Now as to Joodar, he said to the Márid, I desire that thou bring us some 'Efreet of thy 'Óns, in the form of human beings, to be as soldiers, and to stand in the court of the palace, that the King may see them, and that they may terrify him and inspire him with dread, so that his heart may tremble, and he may know that my power is greater than his. He therefore brought two hundred in the garb of soldiers,

equipped with magnificent arms; and they were strong and bulky. — So when the King arrived, he beheld the strong and bulky troop, and his heart feared them. Then he went up into the palace, and entered into the presence of Joodar, whom he saw sitting in a state in which no king nor sultán had sat; and he saluted him, and raised his hands to his head before him. But Joodar rose not to him, nor paid him honour, nor did he say to him, Sit: — he left him standing till fear seized him, and he became unable either to sit or to go forth, and began to say within himself, Were he in fear of me, he had not left me unheeded, and probably he will do me some hurt, on account of that which I did with his brothers. Then Joodar said, O King of the age, it is not the proper business of such as you to tyrannize over men and to take their goods. So he replied, O my master, blame me not; for covetousness constrained me to do so, and destiny took effect; and were it not for offence, there were no such thing as forgiveness. And he proceeded to excuse himself to him for his former conduct, and to seek of him pardon and lenity, to such a degree that among his expressions of apology he recited to him these verses: —

O thou of noble ancestors and gentle disposition, blame me not for that which hath proceeded from me.

If thou be an oppressor, we pardon thee: and if I be an oppressor, thou wilt pardon me.⁴⁰

And he ceased not to humble himself before him until he said to him, May God pardon thee! — and ordered him to sit. So he sat; and Joodar invested him with the garments of mercy,⁴¹ and ordered his two brothers to spread the table. Then, when they had eaten, he clad the King's company, and treated them with honour; and after that, he ordered the King to depart.

He therefore went forth from the abode of Joodar; and every day after, he used to go thither, and used not to hold his court save in Joodar's abode. Their mutual familiarity and friendship increased, and they continued a while in this state. But after that, the King had a private interview with his Wezeer, and said to him, O Wezeer, I fear lest Joodar should slay me, and take the kingdom from me. The Wezeer however replied, O King of the age, as to the act of taking the kingdom, fear it not; for the state which Joodar enjoyeth is more exalted than the state of the King, and the taking of the kingdom would be a lowering of his dignity; but if thou fearest that he will slay thee, thou hast a daughter: so marry her to him, and thou and he will be of one condition. And he replied, O Wezeer, thou shalt be an intermediary between me and him. The Wezeer therefore said to him, Invite him to an entertainment in thy palace; then we will sit up at night in a saloon, and command thou thy daughter to deck herself in the most magnificent manner, and to pass by him from the door of the saloon; for as soon as he seeth her, he will be enamoured of her; and when we perceive in him that result, I will incline towards him and inform him that she is thy daughter, and I will keep up a conversation with him as though thou hadst no knowledge of the matter, so that he shall demand her of thee in marriage.

When thou shalt have married to him the damsel, thou and he will be one, and thou wilt be secure from any injury on his part; and if he die, thou wilt inherit largely from him. — So the King replied, Thou hast spoken truth, O my Wezeer. And he prepared the entertainment, and invited him.

Joodar therefore came to the Sultán's palace, and they sat in the saloon in an exceeding sociableness until the close of the day. The King had sent to his wife, desiring her to deck the damsel in the most magnificent manner, and to pass with her by the door of the saloon. And she did as he had said. She passed by with the damsel, and Joodar saw her; and she was endowed with beauty and loveliness, having no equal. So when Joodar took an accurate view of her, he said, Ah! — and his limbs became loosened, passion and desire became violent in him, ecstasy and distraction seized him, and his complexion became sallow. The Wezeer therefore said to him, May no harm befall thee, O my master! Wherefore do I see thee changed and in pain? — And he said, O Wezeer, whose daughter is this damsel? for she hath captivated me, and deprived me of my reason. So he answered, This is the daughter of thy friend the King; and if she please thee, I will speak with the King, that he may marry her to thee. And Joodar said, O Wezeer, speak to him, and I, by my life, will give thee what thou shalt desire, and will give to the King what he shall desire as her dowry, and we will become friends and connexions. The Wezeer replied, Thy desire must be accomplished. Then the Wezeer spoke to the King privately, saying to him, O King of the age, Joodar is thy friend, and desireth affinity to thee, and he hath requested thee, by me, to marry to him thy daughter, the lady Asiyeh: therefore disappoint me not, but accept my intercession; and whatever thou shalt demand as her dowry, he will give thee. And the King replied, The dowry hath been paid me,⁴² and the damsel is a slave-girl in his service: I will marry her to him, and he will do a favour by accepting her.

They passed that night, and the King arose in the morning and held a court, at which he caused the high and the low to be present, and the Sheykh el-Islám⁴³ was there also. Then Joodar demanded the damsel in marriage, and the King said, The dowry hath been paid. So they performed the ceremony of the marriage-contract; and Joodar sent desiring that the pair of saddle-bags containing the jewels [and gold] should be brought, and he gave it to the King as the dowry of the damsel. The drums were beaten and the pipes were sounded, the festal necklaces were strung, and Joodar took the damsel as his wife. Thus he and the King became as one, and they remained together for a period of days. Then the King died, and the troops desired Joodar as Sultán, and they ceased not to urge him, while he refused to comply with their request, until at last he consented. So they made him Sultán; and he gave orders to build a congregational mosque over the sepulchre of the King Shems-ed-Dóleh, and endowed it; and it is in the district of El-Bundukáneeyeen.⁴⁴ The house of Joodar was in the quarter of El-Yemáneeyeh; and when he became Sultán, he constructed buildings and a congregational mosque, and the quarter hath been named after him,

its name having become — the Quarter of El-Joodareeyeh.⁴⁵ He continued as King some time, and made his two brothers wezeers; Sálím the wezeer of his right hand, and Seleem the wezeer of his left; and they remained thus one year, and no more.

After this, Sálím said to Seleem, O my brother, how long shall this state last? Shall we pass our lives entirely as servants of Joodar, and shall we not enjoy dominion nor prosperity so long as Joodar is living? — And how shall we manage to kill him, said Seleem, and to take from him the seal-ring and the pair of saddle-bags? Thou art more knowing than I: therefore contrive for us a stratagem in order that we may kill him thereby. — Sálím said, If I contrive for thee a stratagem by which to kill him, wilt thou consent that I shall be Sultán, and that thou shalt be wezeer of the right hand, and that the seal-ring shall be mine and the pair of saddle-bags thine? Seleem answered, I consent. So they agreed to kill Joodar, on account of the love of the world and of dominion. Then Seleem and Sálím contrived a stratagem against Joodar, and said to him, O our brother, we desire that we may glory in thee, and that thou wouldst enter our houses, and eat of our banquet, and comfort our heart. And they proceeded to beguile him, saying to him, Comfort our heart, and eat of our banquet. So he replied, No harm. In the house of which of you will be the banquet? — Sálím answered, In my house; and after thou shalt have eaten of my banquet, thou shalt eat of the banquet of my brother. And he said, No harm: — and went with him to his house.

Then his brother placed the food for him, and put into it poison; and when he had eaten, his flesh fell to pieces with his bones. So upon this, Sálím arose to take the seal-ring from his finger; but it resisted his attempt: therefore he cut off his finger with a knife. He then rubbed the ring, and the Márid presented himself to him, saying, At thy service! Demand then what thou wilt. — And he said to him, Seize my brother, and slay him, and take up the two, the poisoned and the slain, and throw them before the troops. Accordingly he took Seleem and slew him, and took up the two, and, going forth with them, cast them before the great officers of the army. They were sitting at the table in the mak'ad of the house, eating; and when they beheld Joodar and Seleem killed, they raised their hands from the food, and fear disturbed them, and they said to the Márid, Who hath done these deeds with the King and the Wezeer? So he answered them, Their brother Sálím.

And, lo, Sálím approached them, and said, O soldiers, eat, and enjoy yourselves; for I have obtained possession of the seal-ring from my brother Joodar, and this Márid is the servant of the ring; he who is before you. I ordered him to slay my brother Seleem, that he might not contend with me for the kingdom, because he was treacherous, and I feared that he would act treacherously towards me. And now this Joodar hath been put to death, and I have become Sultán over you. Do ye accept me, or shall I rub the ring, and shall its servant slay you, great and small? — They answered him,

We accept thee as King and Sultán. Then he gave orders to bury his two brothers, and held a court; and some of the people attended the funeral, while others walked before him in the state-procession. And when they came to the court, he seated himself upon the throne, and they swore allegiance to him as King; after which he said, I desire to perform the contract of my marriage to the wife of my brother. They replied, When the period of widowhood ⁴⁶ shall have expired. But he said to them, I know not a period of widowhood nor anything else. By my head, I must take her as my wife this night. — So they performed the ceremony of the contract for him, and sent and informed the wife of Joodar, the daughter of Shems-ed-Dóleh; and she replied, Invite him to come in. And when he came in to her, she made a show of joy to him, receiving him with expressions of welcome. But she put poison for him in the water, and destroyed him. Then she took the seal-ring and broke it, that no one might thereafter possess it; and she rent the pair of saddle-bags; after which she sent and informed the Sheykh el-Islám, and sent a message to him and the people, saying to them, Choose for yourselves a King to be Sultán over you.

This is what hath come down to us of the Story of Joodar, entire and complete.⁴⁷

XXIII

JULLANÁR, PRINCESS OF THE SEA

THERE was, in olden time, and in an ancient age and period, in the land of the Persians, a King named Sháh-Zemán,¹ and the place of his residence was Khurásán. He had a hundred concubines; but he had not been blest, during his whole life, with a male child by any of them, nor a female; and he reflected upon this, one day, and lamented that the greater portion of his life had passed, and he had not been blessed with a male child to inherit the kingdom after him as he had inherited it from his fathers and forefathers. So the utmost grief, and violent vexation, befell him on this account.

Now while he was sitting one day, one of his memlooks came in to him, and said to him, O my lord, at the door is a slave-girl with a merchant: none more beautiful than she hath been seen. And he replied, Bring to me the merchant and the slave-girl. The merchant and the slave-girl therefore came to him; and when he saw her, he found her to resemble the Rudeynée² lance. She was wrapped in an *izár* of silk embroidered with gold, and the merchant uncovered her face, whereupon the place was illuminated by her beauty, and there hung down from her forehead seven locks of hair reaching to her anklets, like the tails of horses. She had eyes bordered with kohl, and heavy hips, and slender waist: she was such as would cure the malady of the sick, and extinguish the fire of the thirsty, and was as the poet hath said in these verses: —

I am enamoured of her: she is perfect in beauty, and perfect also in gravity and in dignity.

She is neither tall nor short; but her hips are such that the *izár* is too narrow for them. Her stature is a mean between the small and the large: so there is neither tallness nor shortness to find fault with.

Her hair reacheth to her anklets [and is black as night,] but her face is ever like the day.

The King, therefore, wondered at the sight of her, and at her beauty and loveliness, and her stature and justness of form; and he said to the merchant, O sheykh, for how much is this damsel to be sold? The merchant answered, O my lord, I purchased her for two thousand pieces of gold of the merchant who owned her before me, and I have been for three years travelling with her, and she hath cost, to the period of her arrival at this place, three thousand pieces of gold; and she is a present from me unto thee. Upon this, the King conferred upon him a magnificent robe of honour, and gave orders to present him with ten thousand pieces of gold. So he took them, and

kissed the hands of the King, thanking him for his bounty and beneficence, and departed. Then the King committed the damsel to the tire-women, saying to them, Amend the state of this damsel, and deck her, and furnish for her a private chamber, and take her into it. He also gave orders to his chamberlains that every thing which she required should be conveyed to her. The seat of government where he resided was on the shore of the sea, and his city was called the White City.³ And they conducted the damsel into a private chamber, which chamber had windows overlooking the sea; and the King commanded his chamberlains to close all the doors upon her after taking to her all that she required.

The King then went in to visit the damsel; but she rose not to him, nor took any notice of him. So the King said, It seemeth that she hath been with people who have not taught her good manners. And looking at the damsel, he saw her to be a person surpassing in beauty and loveliness, and in stature and justness of form; her face was like the disk of the moon at the full, or the shining sun in the clear sky; and he wondered at her beauty and loveliness, and stature and justness of form, extolling the perfection of God, the Creator: lauded be his power! then the King advanced to the damsel, and seated himself by her side, pressed her to his bosom, and seated her upon his thigh; and he kissed her lips, which he found to be sweeter than honey. After this, he gave orders to bring tables of the richest viands, comprising dishes of every kind; and the King ate, and put morsels into her mouth until she was satisfied; but she spoke not a single word. The King talked to her, and inquired of her her name; but she was silent, not uttering a word, nor returning him an answer, ceasing not to hang down her head towards the ground; and what protected her from the anger of the King was the excess of her beauty and loveliness, and her tenderness of manner. So the King said within himself, Extolled be the perfection of God, the Creator of this damsel! How elegant is she, saving that she doth not speak! But perfection belongeth unto God, whose name be exalted! — Then the King asked the female slaves whether she had spoken; and they answered him, From the time of her arrival to the present moment she hath not spoken one word, and we have not heard her talk.

The King therefore caused some of the female slaves and concubines to come, and ordered them to sing to her, and to make merry with her, thinking that then she might perhaps speak. Accordingly the female slaves and concubines played before her with all kinds of musical instruments, and enacted sports and other performances, and they sang so that every one who was present was moved with delight, except the damsel, who looked at them and was silent, neither laughing nor speaking. So the heart of the King was contracted. He however inclined to her entirely, paying no regard to others, but relinquishing all the rest of his concubines and favourites.

He remained with her a whole year, which seemed as one day, and still she spoke not; and he said to her one day, when his love of her, and his passion, were excessive, O desire of souls, verily the love I have for thee is

great, and I have relinquished for thy sake all my female slaves, and the concubines and the women and the favourites, and made thee my worldly portion, and been patient with thee a whole year. I beg God (whose name be exalted!) that He will, in his grace, soften thy heart towards me, and that thou mayest speak to me. Or, if thou be dumb, inform me by a sign, that I may give up hope of thy speaking. I also beg of God (whose perfection be extolled!) that He will bless me by thee with a male child that may inherit my kingdom after me; for I am single and solitary, having none to be my heir, and my age hath become great. I conjure thee then by Allah, if thou love me, that thou return me a reply. — And upon this, the damsel hung down her head towards the ground, meditating. Then she raised her head, and smiled in the face of the King, whereat it appeared to the King that lightning filled the private chamber; and she said, O magnanimous King, and bold lion, God hath answered thy prayer; for I am about to bear thee issue, and the time is [almost] come. But I know not whether the child is male or female. And were it not for my being in this state, I had not spoken to thee one word. — And when the King heard what she said, his face brightened up with joy and happiness, and he kissed her head and her hands by reason of the violence of his joy, and said, Praise be to God who hath favoured me with things that I desired; the first, thy speaking, and the second, thy information that thou art about to bear me issue.

Then the King arose and went forth from her, and seated himself upon the throne of his kingdom in a state of exceeding happiness; and he ordered the Wezeer to give out to the poor and the needy and the widows and others a hundred thousand pieces of gold as a thank-offering to God (whose name be exalted!) and an alms on his part. So the Wezeer did as the King had commanded him. And after that, the King went in to the damsel, and sat with her, and embraced her and pressed her to his bosom, saying to her, O my mistress, who ownest me as thy slave, wherefore hath been this silence, seeing that thou hast been with me a whole year, night and day, awake and asleep, yet hast not spoken to me during this year, except on this day? What then hath been the cause of thy silence?

The damsel answered, Hear, O King of the age, and know that I am a poor person, a stranger, brokenhearted: I have become separated from my mother and my family and my brother. And when the King heard her words, he knew her desire, and he replied, As to thy saying that thou art poor, there is no occasion for such an assertion; for all my kingdom and my goods and possessions are at thy service, and I also have become thy memlook: and as to thy saying, I have become separated from my mother and my family and my brother — inform me in what place they are, and I will send to them, and bring them to thee. So she said to him, Know, O fortunate King, that my name is Jullanâr⁴ of the Sea. My father was one of the Kings of the Sea, and he died, and left to us the kingdom; but while we were enjoying it, one of the Kings came upon us, and took the kingdom from our hands. I have also a brother named Sâleh,⁵ and my mother is of

the women of the sea; and I quarrelled with my brother, and swore that I would throw myself into the hands of a man of the inhabitants of the land. Accordingly I came forth from the sea, and sat upon the shore of an island in the moonlight, and there passed by me a man who took me and conducted me to his abode, and desired to make me his concubine; but I smote him upon his head, and he almost died; wherefore he went forth and sold me to this man from whom thou tookest me, and he was an excellent, virtuous man, a person of religion and fidelity and kindness. But had not thy heart loved me, and hadst thou not preferred me above all thy concubines, I had not remained with thee one hour; for I should have cast myself into the sea from this window, and gone to my mother and my people. I was ashamed, however, to go to them in the state in which I am; for they would imagine evil of me, and would not believe me, even though I should swear to them, were I to tell them that a King had purchased me with his money, and had made me his worldly portion, and chosen me in preference to his wives and all that his right hand possessed. This is my story, and peace be on thee!

And when he heard her words, he thanked her, and kissed her between her eyes, and said to her, By Allah, O my mistress, and light of my eyes, I cannot endure thy separation for one hour; and if thou quit me, I shall die instantly. How then shall the affair be? — She answered, O my master, the time of the birth is near, and my family must come. — And how, said the King, do they walk in the sea without being wetted? She answered, We walk in the sea as ye walk upon the land, through the influence of the names engraved upon the seal of Suleymán the son of Dáood, upon both of whom be peace! But, O King, when my family and my brethren come, I will inform them that thou boughtest me with thy money, and hast treated me with kindness and beneficence, and it will be meet that thou confirm my assertion to them. They will also see thy state with their eyes, and will know that thou art a King, the son of a King. — And thereupon the King said, O my mistress, do what seemeth fit to thee, and what thou wishest; for I will comply with thy desire in all that thou wilt do. And the damsel said, Know, O King of the age, that we walk in the sea with our eyes open, and see what is in it, and we see the sun and the moon and the stars of the sky as on the face of the earth, and this hurteth us not. Know also, that in the sea are many peoples and various forms of all the kinds that are on the land; and know, moreover, that all that is on the land, in comparison with what is in the sea, is a very small matter. — And the King wondered at her words.⁶

Then the damsel took forth from her shoulders two pieces of Kamáree⁷ aloes-wood, and took a bit of them, and, having lighted a fire in a perfuming-vessel, threw into it that bit, and she uttered a loud whistle, and proceeded to speak words which no one understood; whereupon a great smoke arose, while the King looked on. After this, she said to the King, O my lord, arise and conceal thyself in a closet, that I may shew thee my brother and my mother and my family without their seeing thee; for I desire to bring them,

and thou shalt see in this place, at this time, a wonder, and shalt wonder at the various shapes and strange forms that God (whose name be exalted!) hath created. So the King arose immediately, and entered a closet, and looked to see what she would do. And she proceeded to burn perfume and repeat spells until the sea foamed and was agitated, and there came forth from it a young man of comely form, of beautiful countenance, like the moon at the full, with shining forehead, and red cheek, and hair resembling pearls and jewels; he was, of all the creation, the most like to his sister, and the tongue of the case itself seemed to recite in his praise these verses: —

The moon becometh perfect once in each month; but the loveliness of thy face is perfect every day.

Its abode is in the heart of one sign at a time; but thine abode is in all hearts at once.

Afterwards, there came forth from the sea a grizzly-haired old woman, and with her five damsels, resembling moons, and bearing a likeness to the damsel whose name was Jullanár. Then the King saw the young man and the old woman and the damsels walk upon the surface of the water until they came to the damsel Jullanár; and when they drew near to the window, and Jullanár beheld them, she rose to them and met them with joy and happiness. On their seeing her, they knew her, and they went in to her and embraced her, weeping violently; and they said to her, O Jullanár, how is it that thou leavest us for four years, and we know not the place in which thou art? By Allah, the world was contracted unto us, by reason of the distress occasioned by the separation, and we had no delight in food nor in drink a single day, weeping night and day on account of the excess of our longing to see thee. — Then the damsel began to kiss the hand of the young man her brother, and the hand of her mother, and so also the hands of the daughters of her uncle, and they sat with her a while, asking her respecting her state, and the things that had happened to her, and her present condition.

So she said to them, Know ye, that when I quitted you, and came forth from the sea, I sat upon the shore of an island, and a man took me, and sold me to a merchant, and the merchant brought me to this city, and sold me to its King for ten thousand pieces of gold. Then he treated me with attention, and forsook all his concubines and his women and his favourites for my sake, and was diverted by his regard for me from every thing that he possessed and what was in his city. — And when her brother heard her words, he said, Praise be to God who hath reunited us with thee! But it is my desire, O my sister, that thou wouldst arise and go with us to our country and our family.

So when the King heard the words of her brother, his reason fled in consequence of his fear lest the damsel should accept the proposal of her brother, and he could not prevent her, though he was inflamed with love of her; wherefore he became perplexed, in violent fear of her separation. But as to the damsel Jullanár, on hearing the words of her brother, she said, By Allah, O my brother, the man who purchased me is the King of this city, and he is

a great King, and a man of wisdom, generous, of the utmost liberality. He hath treated me with honour, and he is a person of kindness, and of great wealth, but hath no male child nor a female. He hath shewn favour to me, and acted well to me in every respect; and from the day when I came to him to the present time, I have not heard from him a bad word to grieve my heart; but he hath not ceased to treat me with courtesy, and hath done nothing without consulting me, and I am living with him in the best of states, and the most perfect of enjoyments. Moreover, if I quitted him, he would perish: for he can never endure my separation even for a single hour. I also, if I quitted him, should die, by reason of the violence of my love for him in consequence of the excess of his kindness to me during the period of my residence with him; for if my father were living, my condition with him would not be like my condition with this great, glorious King. Ye have seen, too, that I am about to bear him issue; and praise be to God who hath made me to be a daughter of a King of the Sea, and my husband the greatest of the Kings of the Land. God (whose name be exalted!) afflicted me not, but compensated me well; and as the King hath not a male child nor a female, I beg God (whose name be exalted!) to bless me with a male child that may inherit of this great King these buildings and palaces and possessions of which God hath made him owner.

And when her brother, and the daughters of her uncle, heard her words, their eyes became cheerful thereat, and they said to her, O Jullanár, thou knowest the place which thou hast in our estimation, and art acquainted with our affection for thee, and thou art assured that thou art the dearest of all persons to us, and art certain that we desire for thee comfort, without trouble or toil. Therefore if thou be not in a state of comfort, arise and accompany us to our country and our family; but if thou be comfortable here, in honour and happiness, this is our desire and wish; for we desire not aught save thy comfort in every respect. — And Jullanár replied, By Allah, I am in a state of the utmost comfort and enjoyment, in honour and desirable happiness. So when the King heard these words from her, he rejoiced, and his heart became tranquillized, and he thanked her for them; his love for her increased, and penetrated to his heart's core, and he knew that she loved him as he loved her, and that she desired to remain with him to see his child which she was to bear him.

Then the damsel Jullanár of the Sea gave orders to the female slaves to bring forward the tables and the viands of all kinds; and Jullanár herself was the person who superintended the preparation of the viands in the kitchen. So the female slaves brought to them the viands and the sweetmeats and the fruits; and she ate with her family. But afterwards they said to her, O Jullanár, thy master is a man who is a stranger to us, and we have entered his abode without his permission and without his knowledge of us, and thou praisest to us his excellence, and hast also brought to us his food, and we have eaten, but have not had an interview with him, nor seen him, nor hath he seen us, nor come into our presence, nor eaten with us, that the bond of

bread and salt might be established between us. And they all desisted from eating, and were enraged at her, and fire began to issue from their mouths as from cressets.⁸ So when the King beheld this, his reason fled, in consequence of the violence of his fear of them. Then Jullanár rose to them, and soothed their hearts; after which she walked along until she entered the closet in which was the King her master; and she said to him, O my master, didst thou see, and didst thou hear my thanks to thee, and my praise of thee in the presence of my family; and didst thou hear what they said to me, that they desired to take me with them to our family and our country?

The King answered her, I heard and saw. May God recompense thee for us well! By Allah, I knew not the extent of the love that thou feelst for me until this blessed hour, and I doubt not of thy love for me. — She replied, O my master, is the recompense of beneficence aught but beneficence? Thou hast treated me with beneficence, and bestowed upon me great favours, and, I see that thou lovest me with the utmost love, and thou hast shewn me every kindness, and preferred me above all whom thou lovest and desirest. How then could my heart be happy to quit thee, and to depart from thee; and how could that be when thou bestowest benefits and favours upon me? Now I desire of thy goodness that thou come and salute my family, and see them, and that they may see thee, and that pleasure and mutual friendship may ensue. But know, O King of the age, that my brother and my mother and the daughters of my uncle have conceived a great love for thee in consequence of my praising thee to them, and they have said, We will not depart from thee to our country until we have an interview with the King, and salute him. So they desire to behold thee, and to become familiar with thee. — And the King said to her, I hear and obey; for this is what I desire. He then rose from his place, and went to them, and saluted them with the best salutation; and they hastened to rise to him; they met him in the most polite manner, and he sat with them in the pavilion, ate with them at the table, and remained with them for a period of thirty days. Then they desired to return to their country and abode. So they took leave of the King, and the Queen Jullanár of the Sea, and departed from them, after the King had treated them with the utmost honour.

After this, Jullanár fulfilled her period, and she gave birth to a boy, resembling the moon at the full, whereat the King experienced the utmost happiness, because he had not before been blessed with a son nor a daughter during his life. They continued the rejoicings, and the decoration [of the city], for a period of seven days, in the utmost happiness and enjoyment; and on the seventh day, the mother of the Queen Jullanár, and her brother, and the daughters of her uncle, all came, when they knew that Jullanár had given birth to her child. The King met them, rejoicing at their arrival, and said to them, I said that I would not name my son until ye should come, and that ye should name him according to your knowledge. And they named him Bedr Básim;⁹ all of them agreeing as to this name. They then presented the boy to his maternal uncle, Sáleh, who took him upon his hands, and,

rising with him from among them, walked about the palace to the right and left; after which, he went forth with him from the palace, descended with him to the sea, and walked on until he became concealed from the eye of the King. So when the King saw that he had taken his son, and disappeared from him at the bottom of the sea, he despaired of him, and began to weep and wail. But Jullanár, seeing him in this state, said to him, O King of the age, fear not nor grieve for thy son; for I love my child more than thou, and my child is with my brother; therefore care not for the sea, nor fear his being drowned. If my brother knew that any injury would betide the little one, he had not done what he hath done; and presently he will bring thee thy son safe, if it be the will of God, whose name be exalted!

And but a short time had elapsed when the sea was agitated and disturbed, and the uncle of the little one came forth from it, having with him the King's son safe, and he flew from the sea until he came to them, with the little one in his arms, silent, and his face resembling the moon in the night of its fulness. Then the uncle of the little one looked towards the King, and said to him, Perhaps thou fearedst some injury to thy son when I descended into the sea, having him with me. So he replied, Yes, O my master, I feared for him, and I did not imagine that he would ever come forth from it safe. And Sáleh said to him, O King of the land, we applied to his eyes a collyrium that we know, and repeated over him the names engraved upon the seal of Suleymán the son of Dáood (on both of whom be peace!); for when a child is born among us, we do to him as I have told thee. Fear not therefore, on his account, drowning nor suffocation, nor all the seas if he descend into them. Like as ye walk upon the land, we walk in the sea.

He then took forth from his pocket a case, written upon, and sealed; and he broke its seal, and scattered its contents, whereupon there fell from it strung jewels, consisting of all kinds of jacinths and other gems, together with three hundred oblong emeralds, and three hundred oblong large jewels, of the size of the eggs of the ostrich, the light of which was more resplendent than the light of the sun and the moon. And he said, O King of the age, these jewels and jacinths are a present from me unto thee; for we never brought thee a present, because we knew not the place of Jullanár's abode, nor were acquainted with any trace or tidings of her. So when we saw thee to have become united to her, and that we all had become one, we brought thee this present; and after every period of a few days, we will bring thee the like of it, if it be the will of God, whose name be exalted! For these jewels and jacinths with us are more plentiful than the gravel upon the land, and we know the excellent among them, and the bad, and all the ways to them, and the places where they are found, and they are easy of access to us. — And when the King looked at those jewels and jacinths, his reason was confounded and his mind was bewildered, and he said, By Allah, one of these jewels is worth my kingdom! Then the King thanked Sáleh of the Sea for his generosity, and, looking towards the Queen Jullanár, he said to her, I am abashed at thy brother; for he hath shewn favour to me, and presented me

with this magnificent present, which the people of the earth would fail to procure. So Jullanár thanked her brother for that which he had done; but her brother said, O King of the age, thou hadst a prior claim upon us, and to thank thee hath been incumbent on us; for thou hast treated my sister with beneficence, and we have entered thine abode, and eaten of thy provision; and the poet hath said, —

Had I wept before *she* did, in my passion for Soadà, I had healed my soul before repentance came.
But *she* wept before *I* did: her tears drew mine; and I said, The merit belongs to the precedent.

Then Sálèh said, If we stood serving thee, O King of the age, a thousand years, regarding nothing else, we could not requite thee, and our doing so would be but a small thing in comparison with thy desert. — The King therefore thanked him eloquently. And Sálèh remained with the King, he and his mother and the daughters of his uncle, forty days; after which he arose and kissed the ground before the King, the husband of his sister. So the King said to him, What dost thou desire, O Sálèh? And he answered, O King of the age, thou hast conferred favours upon us, and we desire of thy goodness that thou wouldst grant us a boon, and give us permission to depart; for we have become desirous of seeing again our family and our country and our relations and our homes. We will not, however, relinquish the service of thee, nor that of my sister nor the son of my sister; and by Allah, O King of the age, to quit you is not pleasant to my heart; but how can we act, when we have been reared in the sea, and the land is not agreeable to us? — So when the King heard his words, he rose upon his feet, and bade farewell to Sálèh of the Sea and his mother and the daughters of his uncle, and they wept together on account of the separation. Then they said to the King, In a short time we shall be with you, and we will never relinquish you, but after every period of a few days we will visit you. And after this, they flew towards the sea, and descended into it, and disappeared.

The King treated Jullanár with beneficence, and honoured her exceedingly, and the little one grew up well; and his maternal uncle, with his grandmother and the daughters of his uncle, after every period of a few days used to come to the residence of the King, and to remain with him a month, and two months, and then return to their places. The boy ceased not, with increase of age, to increase in beauty and loveliness until his age became fifteen years; and he was incomparable in his perfect beauty, and his stature and his justness of form. He had learned writing and reading, and history and grammar and philology, and archery; and he learned to play with the spear; and he also learned horsemanship, and all that the sons of the Kings required. There was not one of the children of the inhabitants of the city, men and women, that talked not of the charms of that young man; for he was of surpassing loveliness and perfection; and the King loved him greatly. Then the King summoned the Wezeer and the emeers, and the lords of the

empire, and the great men of the kingdom, and made them swear by binding oaths that they would make Bedr Básim King over them after his father; so they swore to him by binding oaths, and rejoiced thereat; and the King himself was beneficent to the people, courteous in speech, of auspicious aspect, saying nothing but what was for the good of the people.

And on the following day, the King mounted, together with the lords of the empire and all the emeers, and all the soldiers walked with him through the city and returned; and when they drew near to the palace, the King dismounted to wait upon his son, and he and all the emeers and the lords of the empire bore the gháshiyeh¹⁰ before him. Each one of the emeers and the lords of the empire bore the gháshiyeh a while; and they ceased not to proceed until they arrived at the vestibule of the palace; the King's son riding. Thereupon he alighted, and his father embraced him, he and the emeers, and they seated him upon the throne of the kingdom, while his father stood, as also did the emeers, before him. Then Bedr Básim judged the people, displaced the tyrannical and invested the just, and continued to give judgment until near midday, when he rose from the throne of the kingdom, and went in to his mother Jullanár of the Sea, having upon his head the crown, and resembling the moon. So when his mother saw him, and the King before him, she rose to him and kissed him, and congratulated him on his elevation to the dignity of Sultán; and she offered up a prayer in favour of him and his father for length of life, and victory over their enemies. He then sat with his mother and rested; and when the time of afternoon-prayers arrived, he rode with the emeers before him until he came to the horse-course, where he played with arms till the time of nightfall, together with his father and the lords of his empire; after which he returned to the palace, with all the people before him. Every day he used to ride to the horse-course; and when he returned, he sat to judge the people, and administered justice between the emeer and the poor man. He ceased not to do thus for a whole year; and after that, he used to ride to the chase, and to go about through the cities and provinces that were under his rule making proclamation of safety and security, and doing as do the Kings; and he was incomparable among the people of his age in glory and courage, and in justice to the people.

Now it came to pass that the old King, the father of Bedr Básim, fell sick one day, whereupon his heart throbbed, and he felt that he was about to be removed to the mansion of eternity. Then his malady increased so that he was at the point of death. He therefore summoned his son, and charged him to take care of his subjects and his mother and all the lords of his empire and all the dependants. He also made them swear and covenanted with them, that they would obey his son, a second time; and he confided in their oaths. And after this he remained a few days, and was admitted to the mercy of God, whose name be exalted! His son Bedr Básim, and his wife Jullanár and the emeers and wezeers and the lords of the empire mourned over him; and they made for him a tomb, and buried him in it, and continued the ceremonies of mourning for him a whole month. Sáleh, the

brother of Jullanár, and her mother, and the daughters of her uncle, also came, and consoled them for the loss of the King; and they said, O Jullanár, if the King hath died, he hath left this ingenuous youth, and he who hath left such as he is hath not died. This is he who hath not an equal, the crushing lion, and the splendid moon. — Then the lords of the empire, and the grandees, went in to the King Bedr Básim, and said to him, O King, there is no harm in mourning for the King; but mourning becometh not any save women; therefore trouble not thy heart and ours by mourning for thy father; for he hath died and left thee, and he who hath left such as thou art hath not died. They proceeded to address him with soft words, and to console him, and after that they conducted him into the bath; and when he came forth from the bath, he put on a magnificent suit woven of gold, adorned with jewels and jacinths, and he put the royal crown upon his head, seated himself upon the throne of his kingdom, and performed the affairs of the people, deciding equitably between the strong and the weak, and exacting for the poor man his due from the emeer; wherefore the people loved him exceedingly. Thus he continued to do for the space of a whole year; and after every short period, his family of the sea visited him; so his life was pleasant, and his eye was cheerful: and he ceased not to live in this state for a length of time.

KING BEDR BÁSİM AND QUEEN JÓHARAH OF THE SEA

After this it happened that his maternal uncle came in one night to Jullanár, and saluted her; whereupon she rose to him and embraced him, and seated him by her side, and said to him, O my brother, how art thou, and how are my mother and the daughters of my uncle? He answered her, O my sister, they are well, in prosperity and great happiness, and nothing is wanting to them but the sight of thy face. Then she offered him some food, and he ate; and, conversation ensuing between them, they mentioned the King Bedr Básim, and his beauty and loveliness, and his stature and justness of form, and his horsemanship and intelligence and polite accomplishments. Now the King Bedr Básim was reclining; and when he heard his mother and his uncle mentioning him and conversing respecting him, he pretended that he was asleep, and listened to their talk. And Sáleh said to his sister Jullanár, The age of thy son is seventeen years, and he hath not married, and we fear that something may happen to him, and he may not have a son. I therefore desire to marry him to one of the Queens of the Sea, that shall be like him in beauty and loveliness. — So Jullanár replied, Mention them to me; for I know them. Accordingly he proceeded to enumerate them to her, one after another, while she said, I approve not of this for my son, nor will I marry him save to her who is like him in beauty and loveliness, and intelligence and religion, and polite accomplishments and kindness of nature, and dominion and rank and descent. And he said to her, I know not one more of the daughters of the Kings of the Sea, and I have enumerated to thee more than a hundred damsels, yet not one of them pleaseth thee: but

see, O my sister, whether thy son be asleep or not. She therefore felt him, and she found that he bore the appearance of sleep: so she said to him, He is asleep: what then hast thou to say, and what is thy desire with regard to his sleeping?

He answered her, O my sister, know that I have remembered a damsel, of the damsels of the Sea, suitable to thy son; but I fear to mention her, lest thy son should be awake, and his heart should be entangled by love of her, and perhaps we may not be able to gain access to her: so he and we and the lords of his empire would be wearied, and trouble would befall us in consequence thereof. The poet hath said, —

Love, at its commencement, is like running saliva; but when it hath gained ascendancy, it is like a wide sea.

— And when his sister heard his words, she replied, Tell me what is the condition of this damsel, and what is her name; for I know the damsels of the Sea, the daughters of Kings and of others; and if I see her to be suitable to him, I will demand her in marriage of her father, though I expend upon her all that my hand possesseth. Acquaint me therefore with her, and fear not aught; for my son is asleep. — He said, I fear that he may be awake; and the poet hath said, —

I loved her when her qualities were described; for sometimes the ear loveth before the eye.

But Jullanár replied, Say, and be brief, and fear not, O my brother. And he said, By Allah, O my sister, none is suitable to thy son except the Queen Jóharah,¹¹ the daughter of the King Es-Semendel,¹² and she is like him in beauty and loveliness and elegance and perfection, and there existeth not in the sea nor on the land any one more graceful or more sweet in natural endowments than she. For she hath beauty and loveliness, and handsome stature and just form, and red cheek and bright forehead, and hair like jewels,¹³ and large black eye, and heavy hips and a slender waist, and a lovely countenance. When she looketh aside, she putteth to shame the wild cows¹⁴ and the gazelles; and when she walketh with a vacillating gait, the willow-branch is envious; and when she displayeth her countenance, she confoundeth the sun and the moon, and captivateth every beholder: she is sweet-lipped, gentle in disposition. — And when she heard the words of her brother, she replied, Thou hast spoken truth, O my brother. By Allah, I have seen her many times, and she was my companion when we were little children; but now we have no acquaintance with each other, because of the distance between us; and for eighteen years I have not seen her. By Allah, none is suitable to my son except her.

Now when Bedr Bâsim heard their words and understood what they said from first to last in description of the damsel that Sáleh mentioned, Jóharah the daughter of the King Es-Semendel, he became enamoured of her by the ear; but he pretended to them that he was asleep. A flame of fire was

kindled in his heart on her account, and he was drowned in a sea of which neither shore nor bottom was seen. Then Sáleh looked towards his sister Jullanár, and said to her, By Allah, O my sister, there is not among the Kings of the Sea any one more stupid than her father, nor is there any of greater power than he. Therefore acquaint not thy son with the case of this damsel until we demand her in marriage for him of her father; and if he favour us by assenting to our proposal, we praise God (whose name be exalted!); and if he reject us, and marry her not to thy son, we will remain at ease, and demand in marriage another. — And when Jullanár heard what her brother Sáleh said, she replied, Excellent is the opinion that thou hast formed. Then they were silent; and they passed that night.

In the heart of the King Bedr Básim was a flame of fire, kindled by his passion for the Queen Jóharah; but he concealed his case, and said not to his mother nor to his uncle aught respecting her, though he was tortured by love of her as though he were on burning coals. And when they arose in the morning, the King and his uncle entered the bath, and washed: then they came forth, and drank some wine, and the attendants placed before them the food: so the King Bedr Básim and his mother and his uncle ate until they were satisfied, and washed their hands. And after that, Sáleh rose upon his feet, and said to the King Bedr Básim and his mother Jullanár, With your permission, I would go to my mother; for I have been with you a period of days, and the hearts of my family are troubled respecting me, and they are expecting me. But the King Bedr Básim said to his uncle Sáleh, Remain with us this day. And he complied with his request.

Bedr Básim then said Arise with us, O my uncle, and go forth with us to the garden. So they went to the garden, and proceeded to divert and recreate themselves; and the King Bedr Básim seated himself beneath a shady tree, desiring to rest and sleep; but he remembered what his uncle Sáleh had said, describing the damsel and her beauty and loveliness, and he shed many tears, and recited these two verses: —

Were it said to me, while the flame is burning within me, and the fire blazing in my heart
and bowels,
Wouldst thou rather that thou shouldst behold them, or a draught of pure water? — I
would answer, Them.

Then he lamented and groaned and wept, and recited these two other verses: —

- Who will save me from the love of a charming gazelle, with a face like the sun: nay,
more lovely?
- My heart was at ease, free from love of her; but now burneth with passion for the
daughter of Es-Semendel.

So when his uncle Sáleh heard what he said, he struck hand upon hand, and said, There is no deity but God: Mohammad is the Apostle of God: and there is no strength nor power but in God, the High, the Great! Then he said to

him, Didst thou hear, O my son, what I and thy mother said respecting the Queen Jóharah, and our mention of her qualities? Bedr Básim answered, Yes, O my uncle, and I became enamoured of her from hearsay, when I heard what ye said. My heart is devoted to her, and I have not patience to remain absent from her. — Sáleh therefore said to him, O King, let us return to thy mother and acquaint her with the case, and I will ask her to permit me to take thee with me and to demand in marriage for thee the Queen Jóharah. Then we will bid her farewell, and I will return with thee; for I fear that, if I took thee and went without her permission, she would be incensed against me; and she would be right, as I should be the cause of your separation, like as I was the cause of her separation from us. The city, too, would be without a King, its people having none to govern them, and to see to their cases: so the state of the empire would become adverse unto thee, and the kingdom would depart from thy hand. — But when Bedr Básim heard the words of his uncle Sáleh, he replied, Know, O my uncle, that if I return to my mother and consult her on this subject she will not allow me to do it; therefore I will not return to her, nor consult her ever. And he wept before his uncle, and said to him, I will go with thee, and I will not inform her, and then I will return. So when Sáleh heard the words of his sister's son, he was perplexed at his case, and said, I beg aid of God (whose name be exalted!) in every circumstance.

Then Sáleh, seeing his sister's son in this state, and knowing that he desired not to return to his mother, but would go with him, took from his finger a seal-ring on which were engraved some of the names of God (whose name be exalted!), and handed it to the King Bedr Básim, saying to him, Put this upon thy finger, and thou wilt be secure from drowning and from other accidents, and from the noxiousness of the beasts of the sea and its great fishes. So the King Bedr Básim took the seal-ring from his uncle Sáleh, and put it upon his finger; after which, they plunged into the sea, and ceased not in their course until they arrived at the palace of Sáleh, when they entered it, and Bedr Básim's grandmother, the mother of his mother, saw him, as she sat, attended by her relations. When they went in to them, they kissed their hands; and as soon as Bedr Básim's grandmother saw him, she rose to him and embraced him, kissed him between the eyes, and said to him, Thine arrival is blessed, O my son! How didst thou leave thy mother Jullanár? — He answered her, Well; in prosperity and health; and she saluteth thee and the daughters of her uncle. Then Sáleh acquainted his mother with that which had occurred between him and his sister Jullanár, and that the King Bedr Básim had become enamoured of the Queen Jóharah, the daughter of the King Es-Semendel, from hearsay. He related to her the story from beginning to end, and said, He hath not come but for the purpose of demanding her in marriage of her father, and marrying her.

But when the grandmother of the King Bedr Básim heard the words of Sáleh, she was violently incensed against him, and was agitated and grieved, and she said to him, O my son, thou hast erred in mentioning the Queen

Jóharah, the daughter of the King Es-Semendel, before the son of thy sister; for thou knowest that the King Es-Semendel is stupid, overbearing, of little sense, of great power, niggardly of his daughter Jóharah towards those who demand her in marriage; for all the Kings of the Sea have demanded her of him, and he refused, and approved not one of them, but rejected them all, and said to them, Ye are not equal to her in beauty nor in loveliness, nor in other qualities than those. And we fear to demand her in marriage of her father; for he would reject us as he hath rejected others; and we are people of kindness; so we should return broken-hearted. — And when Sáleh heard what his mother said, he replied, O my mother, what is to be done? For the King Bedr Básim became enamoured of this damsel when I mentioned her to my sister Jullanár, and he said, We must demand her in marriage of her father though I should give away all my kingdom. And he hath asserted that if he marry her not he will die of love and desire for her.

Then Sáleh said to his mother, Know that the son of my sister is more beautiful and more lovely than she, and that his father was King of all the Persians, and he is now their King, and Jóharah is not suitable to any but him. I have resolved that I will take [to her father] some jewels, consisting of jacinths and other gems, and convey a present befitting him, and demand her of him in marriage. If he allege as a pretext to us that he is a King, so also is he a King, the son of a King. And if he allege as a pretext to us her loveliness, he is more lovely than she. Again, if he allege as a pretext to us the extent of dominions, he hath more extensive dominions than she and than her father, and hath more numerous troops and guards; for his kingdom is greater than the kingdom of her father. I must endeavour to accomplish this affair of the son of my sister, though my life be lost thereby, since I was the cause of this event; and as I cast him into the seas of her love, I will strive to effect his marriage to her; and may God (whose name be exalted!) aid me to do that! — So his mother said to him, Do as thou wilt, and beware of speaking rudely to him when thou addressest him; for thou knowest his stupidity and his power, and I fear lest he make a violent attack upon thee, since he knoweth not the dignity of any one. And he replied, I hear and obey.

He then arose, and took with him two leathern bags full of jewels and jacinths, and oblong emeralds, and precious minerals of all kinds of stones, and, having made his young men carry them, he proceeded with them, he and the son of his sister, to the palace of the King Es-Semendel. He asked permission to go in to him, and permission was given him; and when he entered, he kissed the ground before him, and saluted with the best salutation. And when the King Es-Semendel saw him, he rose to him, treated him with the utmost honour, and ordered him to sit. So he sat, and after he had been seated a while, the King said to him, Thine arrival is blessed. Thou hast made us desolate by thine absence, O Sáleh. What is thy want, that thou hast come unto us? Acquaint me with thy want, that I may perform it for thee. — And upon this he rose, and kissed the ground a second time, and said,

O King of the age, my want respecteth God, and the magnanimous King, and the bold lion, the report of whose good qualities the caravans have borne abroad, and whose fame hath been published in the provinces and cities, for liberality and beneficence, and pardon and clemency and obliging conduct. Then he opened the two leathern bags, and took forth from them the jewels and other things, and scattered them before the King Es-Semendel, saying to him, O King of the age, perhaps thou wilt accept my present, and shew favour to me, and comfort my heart by accepting it from me. Upon this, the King Es-Semendel said to him, For what reason hast thou presented to me this present? Tell me thine affair, and acquaint me with thy want; and if I be able to perform it, I will perform it for thee this instant, and not oblige thee to weary thyself; but if I be unable to perform it, God imposeth not upon a person aught save what he is able to accomplish.¹⁵

Then Sáleh rose, and kissed the ground three times, and said, O King of the age, verily the thing that I require thou art able to perform, and it is in thy power, and thou art master of it. I impose not upon the King a difficulty, nor am I mad, that I should ask of the King a thing that he is unable to do; for one of the sages hath said, If thou desire that thy request should be complied with, ask that which is possible. Now as to the thing that I have come to demand, the King (may God preserve him!) is able to do it.—So the King said to him, Ask the thing that thou requirest, and explain thine affair, and demand what thou desirest. And he said to him, O King of the age, know that I have come to thee as a marriage-suitor, desiring the unique pearl, and the hidden jewel, the Queen Jóharah, the daughter of our lord; then disappoint not, O King, him who applieth to thee.

But when the King heard his words, he laughed so that he fell backwards, in derision of him, and replied, O Sáleh, I used to think thee a man of sense, and an excellent young man, who attempted not aught but what was right, and uttered not aught but what was just. What hath happened to thy reason, and urged thee to this monstrous thing, and great peril, that thou demandest in marriage the daughters of Kings, the lords of cities and provinces. Art thou of a rank to attain to this high eminence, and hath thy reason decreased to this extreme degree that thou confrontest me with these words?—So Sáleh said, May God amend the state of the King! I demanded her not in marriage for myself; yet if I demanded her for myself, I am her equal; nay more; for thou knowest that my father was one of the Kings of the Sea, if thou art now our King. But I demanded her not in marriage save for the King Bedr Básim, lord of the provinces of Persia, whose father was the King Sháh-Zemán, and thou knowest his power. If thou assert that thou art a great King, the King Bedr Básim is a greater King: and if thou boastest that thy daughter is lovely, the King Bedr Básim is more lovely than she, and more beautiful in form, and more excellent in rank and descent; and he is the horseman of his age. So if thou assent to that which I have asked of thee, thou wilt, O King of the age, have put the thing in its proper place; and if thou behave arrogantly towards us, thou treatest us

not equitably, nor pursuest with us the right way. Thou knowest, O King, that this Queen Jóharah, the daughter of our lord the King, must be married; for the sage saith, The inevitable lot of the damsel is either marriage or the grave; — and if thou design to marry her, the son of my sister is more worthy of her than all the rest of men.

But when the King Es-Semendel heard the words of the King Sáleh, he was violently enraged; his reason almost departed, and his soul almost quitted his body, and he said to him, O dog of men, doth such a one as thyself address me with these words, and dost thou mention my daughter in the assemblies, and say that the son of thy sister Jullanár is her equal? Who then art thou, and who is thy sister, and who is her son, and who was his father, that thou sayest to me these words, and addressest me with this discourse? Are ye, in comparison with her, aught but dogs? — Then he called out to his young men, and said, O young men, take the head of this young wretch!

So they took the swords and drew them, and sought to slay him; but he turned his back in flight, seeking the gate of the palace; and when he arrived at the gate of the palace, he saw the sons of his uncle, and his relations and tribe and young men, who were more than a thousand horsemen, buried in iron and in coats of mail put one over another, and having in their hands spears and bright swords. On their seeing Sáleh in this state, they said to him, What is the news? He therefore told them his story. And his mother had sent them to his assistance. So when they heard his words, they knew that the King was stupid and of great power, and they alighted from their horses, and drew their swords, and went in to the King Es-Semendel. They saw him sitting upon the throne of his kingdom, heedless of these people, and violently enraged against Sáleh; and they saw his servants and his young men and his guards unprepared; and when he beheld them, with the drawn swords in their hands, he called out to his people, saying, Oh! wo to you! Take ye the heads of these dogs! — But there had not elapsed more than a little while before the party of the King Es-Semendel were routed, and betook themselves to flight; and Sáleh and his relations had seized the King Es-Semendel, and bound his hands behind him.

Now Jóharah, awakening from sleep, was informed that her father was taken a captive, and that his guards had been slain. So she went forth from the palace, and fled to one of the islands, where she repaired to a lofty tree, and she concealed herself upon it. And when these two parties contended together, some of the young men of the King Es-Semendel fled, and Bedr Básim, seeing them, asked them respecting their case; whereupon they acquainted him with that which had happened. Therefore, on his hearing that the King Es-Semendel had been seized, he turned his back in flight, fearing for himself, and said in his heart, Verily this disturbance originated on my account, and none is the object of search but myself. He turned back in flight, seeking safety, and knew not whither to go. But the destinies fixed from all eternity drove him to that island upon which was Jóharah,

the daughter of the King Es-Semendel; and he came to the tree, and threw himself down like one slain, desiring to take rest by his prostrate position, and not knowing that every one who is an object of search resteth not; and none knoweth what is hidden from him in the secrets of destiny. And when he lay down, he turned up his eyes towards the tree, and his eye met that of Jóharah: so he looked at her, and saw her to be like the moon when it shineth; and he said, Extolled be the perfection of the Creator of this surprising form! and He is the Creator of every thing, and is Almighty! Extolled be the perfection of God, the Great, the Creator, the Maker, the Former! By Allah, if my imagination tell me truth, this must be Jóharah the daughter of the King Es-Semendel. I suppose that when she heard of the conflict happening between the two parties, she fled, and came to this island, and hid herself upon this tree; but if this be not the Queen Jóharah, this is more beautiful than she.

Then he proceeded to meditate upon her case, and said within himself, I will rise and lay hold upon her, and ask her respecting her state; and if this be she, I will demand her in marriage of herself, and this is the thing I seek. So he stood erect upon his feet, and said to Jóharah, O utmost object of desire, who art thou, and who brought thee unto this place? And Jóharah, looking at Bedr Básim, saw him to be like the full moon when it appeareth from behind the black clouds, of elegant stature, comely in his smile. She therefore said to him, O thou endowed with comely qualities, I am the Queen Jóharah, the daughter of the King Es-Semendel, and I have fled to this place because Sáleh and his troops have fought with my father and slain his troops, and made him a captive, together with some of his troops: so I fled, in fear for myself. Then the Queen Jóharah said to the King Bedr Básim, And I came not to this place save in flight, fearing slaughter; and I know not what fortune hath done with my father. And when Bedr Básim heard her words, he wondered extremely at this strange coincidence, and said, No doubt I have attained my desire by the capture of her father. He then looked at her, and said to her, Descend, O my mistress; for I am a victim of thy love, and thine eyes have captivated me. On account of me and thee were this disturbance and these conflicts. Know that I am the King Bedr Básim, the King of Persia, and that Sáleh is my maternal uncle, and he is the person who came to thy father and demanded thee of him in marriage. I have left my kingdom on thine account, and our meeting now is a wonderful coincidence. Arise then, and descend to me, that I may go with thee to the palace of thy father, and ask my uncle Sáleh to release him, and marry thee lawfully.

But when Jóharah heard the words of Bedr Básim, she said within herself, On account of this base young wretch hath this event happened, and my father hath been made a captive, and his chamberlains and his attendants have been slain, and I have become separated from my palace, and come forth an exile from my country to this island. If now I employ not some stratagem with him, thereby to defend myself from him, he will gain pos-

session of me, and attain his desire; for he is in love; and the lover, whatever he doth, is not to be blamed for it. — Then she beguiled him with words, and with soft discourse, and he knew not what artifices she had devised against him; and she said to him, O my master, and light of mine eye, art thou the King Bedr Básim, the son of the Queen Jullanár? So he answered her, Yes, O my mistress. And she said, May God cut off my father, and deprive him of his kingdom, and not comfort his heart, nor restore him from estrangement, if he desire a person more comely than thou, and aught more comely than these charming endowments! By Allah, he is of little sense and judgment! — She then said to him, O King of the age, blame not my father for that which he hath done. If the measure of thy love for me be a span, that of my love for thee is a cubit. I have fallen into the snare of thy love, and become of the number of thy victims. The love that thou hadst is transferred to me, and there remaineth not of it with thee aught save as much as the tenth part of what I feel. — Then she descended from the tree, and drew near to him, and came to him and embraced him, pressing him to her bosom, and began to kiss him.

So when the King Bedr Básim saw what she did to him, his love for her increased, and his desire for her became violent. He imagined that she was enamoured of him, and he confided in her, and proceeded to embrace her and kiss her. And he said to her, O Queen, by Allah, my uncle Sáleh did not describe to me the quarter of the tenth part of thy loveliness, nor the quarter of a *keerát* of four and twenty *keeráts*.¹⁶ Then Jóharah pressed him to her bosom, and uttered some words not to be understood; after which, she spat in his face, and said to him, Be changed from this human form into the form of a bird, the most beautiful of birds, with white feathers, and red bill and feet. And her words were not ended before the King Bedr Básim became transformed into the shape of a bird, the most beautiful that could be of birds; and he shook, and stood upon his feet, looking at Jóharah. Now she had with her a damsel, one of her female slaves, named *Marseeneh*,¹⁷ and she looked at her and said, By Allah, were it not that I fear on account of my father's being a captive with his uncle, I had slain him, and may God not recompense him well; for how unfortunate was his coming unto us; all this disturbance having been effected by his means! But, O slave-girl, take him, and convey him to the Thirsty Island, and leave him there that he may die of thirst. — So the slave-girl took him, and conveyed him to the island, and was about to return from him; but she said within herself, By Allah, the person endowed with this beauty and loveliness deserveth not to die of thirst. Then she took him forth from the Thirsty Island, and brought him to an island abounding with trees and fruits and rivers, and, having put him upon it, returned to her mistress, and said to her, I have put him upon the Thirsty Island. — Such was the case of Bedr Básim.

But as to Sáleh, the uncle of the King Bedr Básim, when he had got possession of the King Es-Semendel, and slain his guards and servants, and the King had become his captive, he sought Jóharah, the King's daughter;

but found her not. So he returned to his palace, to the presence of his mother, and said, O my mother, where is the son of my sister, the King Bedr Básim? She answered, O my son, by Allah, I have no knowledge of him, nor know I whither he hath gone; for when he was told that thou hadst fought with the King Es-Semendel, and that conflicts and slaughter had ensued between you, he was terrified, and fled. So when Sáleh heard the words of his mother, he grieved for the son of his sister, and said, O my mother, by Allah, we have acted negligently with respect to the King Bedr Básim, and I fear that he will perish, or that one of the soldiers of the King Es-Semendel may fall upon him, or that the King's daughter, Jóharah, may fall upon him, and shame will betide us from his mother, and good will not betide us from her; for I took him without her permission. Then he sent guards and spies after him, through the sea and in other directions, but they met with no tidings of him; wherefore they returned, and informed the King Sáleh thereof; and his anxiety and grief increased, and his bosom became contracted on account of the King Bedr Básim. — Thus was it with them.

Next, with regard to Bedr Básim's mother, Jullanár of the Sea, when her son had descended into the sea with his uncle Sáleh, she waited expecting him; but he returned not to her, and tidings of him were long kept from her. So she remained many days expecting him; after which she arose, and descended into the sea, and came to her mother; and when her mother saw her, she rose to her, and kissed her and embraced her, as did also the daughters of her uncle. She then asked her mother respecting the King Bedr Básim, and her mother answered her, O my daughter, he came with his uncle, and his uncle took jacinths and jewels, and went with them, he and Bedr Básim, to the King Es-Semendel, and demanded in marriage his daughter: but the King assented not to his proposal, and he was violent to thy brother in his words. I therefore sent to thy brother about a thousand horsemen, and a conflict ensued between them and the King Es-Semendel; but God aided thy brother against them, and he slew his guards and his troops, and made the King Es-Semendel a captive. So tidings of this event reached thy son, and apparently he feared for himself; wherefore he fled from us without our will, and he returned not to us after that, nor have we heard any tidings of him. — Then Jullanár inquired of her respecting her brother Sáleh, and she informed her, saying, He is sitting upon the throne of the kingdom in the place of the King Es-Semendel, and he hath sent in every direction to search for thy son and the Queen Jóharah.

So when Jullanár heard the words of her mother, she mourned for her son violently, and her anger was fierce against her brother Sáleh, because he had taken her son and descended with him into the sea without her permission. She then said, O my mother, verily I fear for our kingdom; for I came to you and informed not any one of the people of the empire, and I dread, if I remain long away from them, that the kingdom will be alienated from us, and that the dominion will depart from our hands. The

right opinion is, that I should return, and govern the empire until God shall order for us the affair of my son; and forget not ye my son, nor neglect his case; for if mischief befall him, I perish inevitably; since I regard not the world save in connection with him, nor delight save in his life. — So her mother replied, With feelings of love and honour will I comply, O my daughter. Inquire not what we suffer by reason of his separation and absence. — Then her mother sent to search for him, and Bedr Bâsim's mother returned with mourning heart and weeping eye to the empire. The world had become straight to her, her heart was contracted, and her case was grievous.

Now again as to the King Bedr Bâsim, when the Queen Jóharah had enchanted him, and sent him with her female slave to the Thirsty Island, saying to her, Leave him upon it to die of thirst — the slave-girl put him not save upon a verdant, fruitful island, with trees and rivers. So he betook himself to eating of the fruits, and drinking of the rivers; and he ceased not to remain in this state for a period of days and nights, in the form of a bird, not knowing whither to go, nor how to fly. And while he was one day upon that island, lo, there came thither a fowler, to catch something wherewith to sustain himself; and he saw the King Bedr Bâsim in the form of a bird, with white feathers and with red bill and feet, captivating the beholder, and astonishing the mind. So the fowler looked at him, and he pleased him, and he said within himself, Verily this bird is beautiful: I have not seen a bird like it in its beauty, nor in its form. Then he cast the net over him, and caught him, and he went with him into the city, saying within himself I will sell it, and receive its price. And one of the people of the city met him, and said to him, For how much is this bird to be sold, O fowler? The fowler said to him, If thou buy it, what wilt thou do with it? The man answered, I will kill it and eat it. But the fowler said to him, Whose heart would be pleased to kill this bird and eat it? Verily I desire to present it to the King, and he will give me more than the sum that thou wouldst give me as its price, and will not kill it, but will divert himself with beholding it, and observing its beauty and loveliness; for during my whole life, while I have been a fowler, I have not seen the like of it among the prey of the sea nor among the prey of the land. If thou be desirous of it, the utmost that thou wouldst give me as its price would be a piece of silver; and I, by Allah the Great, will not sell it. — Then the fowler went with him to the palace of the King; and when the King saw him, his beauty and loveliness pleased him, and the redness of his bill and his feet; so he sent to the fowler a eunuch to purchase him of him; and the eunuch came to the fowler, and said to him, Wilt thou sell this bird? He answered, No; it is for the King, as a present from me unto him.

The eunuch therefore took him, and went with him to the King, and acquainted him with that which he had said; whereupon the King took the bird, and gave to the fowler ten pieces of gold; and he received them, and kissed the ground, and departed. The eunuch then brought the bird

to the King's pavilion, put him in a handsome cage, hung it up, and put with him what he might eat and drink. And when the King came down, he said to the eunuch, Where is the bird? Bring it that I may see it. By Allah, it is beautiful! — So the eunuch brought him, and put him before the King; and he saw that, of the food that was with him, he had not eaten aught; wherefore the King said, By Allah, I know not what it will eat, that I may feed it. Then he gave orders to bring the repast. The tables therefore were brought before him, and the King ate of the repast; and when the bird looked at the flesh-meats and other viands, and the sweetmeats and fruits, he ate of all that was upon the table before the King, and the King was amazed at him, and wondered at his eating, as did also the other persons who were present. And upon this the King said to the eunuchs and memlooks who were around him, In my life I have never seen a bird eat like this bird.

The King then commanded that his wife should come to divert herself with the sight of him. So the eunuch went to bring her; and when he saw her, he said to her, O my mistress, the King desireth thy presence, in order that thou mayest divert thyself with the sight of this bird that he hath bought; for when we brought the repast, it flew from the cage, and pitched upon the table, and ate of all that was upon it. Arise then, O my mistress; divert thyself with the sight of it; for it is beautiful in appearance, and it is a wonder among the wonders of the age. — Therefore when she heard the words of the eunuch, she came quickly; but as soon as she looked at the bird, and discovered him, she veiled her face, and turned back. So the King rose and followed her, and said to her, Wherefore didst thou cover thy face, when there are not in thy presence any but the female slaves and the eunuchs who serve thee, and thy husband? And she answered, O King, verily this is not a bird; but it is a man like thee. But when he heard the words of his wife, he said to her, Thou utterest falsehood. How much dost thou jest! How can it be aught but a bird? — She replied, By Allah, I jested not with thee, nor did I tell thee any thing but truth. Verily this bird is the King Bedr Básim, the son of the King Sháh-Zemán, lord of the countries of the Persians, and his mother is Jullanár of the Sea. — And how, said he, hath he become transformed into this shape? She answered him, The Queen Jóharah, the daughter of the King Es-Semendel, hath enchanted him.

Then she related to him what had happened to him from first to last, telling him that he had demanded Jóharah in marriage of her father, and that her father consented not thereto, and that his maternal uncle Sáleh had fought with the King Es-Semendel, and that Sáleh had overcome him, and made him a captive. And when the King heard the words of his wife, he wondered extremely. Now this Queen, his wife, was the most skilful in enchantment among the people of her age. The King therefore said to her, By my life, I conjure thee to free him from his enchantment, and not leave him tormented. May God (whose name be exalted!) cut off the hand of Jóharah! How vile is she, and how little is her religion, and how great

are her deceit and her artifice! — His wife replied, Say to him, O Bedr Bâsim, enter this closet. So the King ordered him to enter the closet; and when he heard the King's words, he entered it. Then the wife of the King arose, and, having veiled her face, took in her hand a cup of water, and entered the closet; and she uttered over the water some words not to be understood, and [sprinkling him with it] said to him, By virtue of these great names, and excellent verses [of the Kur-án], and by the power of God (whose name be exalted!), the Creator of the heavens and the earth, and the Reviver of the dead, and the Distributor of the means of subsistence and the terms of life, quit this form in which thou now art, and return to the form in which God created thee! And her words were not ended when he shook violently, and returned to his original form, whereupon the King beheld him a comely young man, than whom there was not upon the face of the earth one more beautiful.

When the King Bedr Bâsim beheld this thing, he said, There is no deity but God: Mohamammad is the Apostle of God! Extolled be the perfection of the Creator of all creatures, and the Ordainer of their means of subsistence and their terms of life! — Then he kissed the hands of the King, and prayed for long life for him; and the King kissed the head of Bedr Bâsim, and said to him, O Bedr Bâsim, relate to me thy story from beginning to end. So he related to him his story, not concealing from him aught; and the King wondered thereat, and said to him, O Bedr Bâsim, God hath delivered thee from the enchantment; what then doth thy good pleasure demand, and what dost thou desire to do? He answered him, O King of the age, I desire of thy beneficence that thou wouldst prepare for me a ship, and a company of thy servants, and all that I require; for I have been absent a long time, and I fear that the empire may depart from me. Moreover, I imagine not that my mother is alive, on account of my separation. What seems most probable to me is, that she hath died in consequence of her mourning for me; since she knoweth not what hath happened to me, nor whether I be living or dead. I therefore beg thee, O King, to complete thy beneficence to me by granting that which I have requested of thee. — And when the King considered his beauty and loveliness and his eloquence, he replied and said to him, I hear and obey. He then prepared for him a ship, transported to it what he required, and despatched with him a company of his servants. So he embarked in the ship, after he had bidden farewell to the King, and they proceeded over the sea.

The wind aided them, and they ceased not to proceed for ten days successively; but on the eleventh day, the sea became violently agitated, the ship began to rise and pitch, and the sailors were unable to manage her. They continued in this state, the waves sporting with them, until they drew near to one of the rocks of the sea, and the ship fell upon that rock, and broke in pieces, and all who were in her were drowned, except the King Bedr Bâsim; for he mounted upon one of the planks, after he had been at the point of destruction.¹⁸ The plank ceased not to bear him along the sea, and

he knew not whither he was going, nor had he any means of checking the motion of the plank; it carried him with the water and the wind, and continued to do so for a period of three days. But on the fourth day, the plank was cast with him upon the shore of the sea, and he found there a city, white as a very white pigeon, built upon an island by the shore of the sea, with lofty angles, beautiful in construction, with high walls, and the sea beat against its walls. So when the King Bedr Bâsim beheld the island upon which was this city, he rejoiced greatly; and he had been at the point of destruction by reason of hunger and thirst. He therefore landed from the plank, and desired to go up to the city; but there came to him mules and asses and horses, numerous as the grains of sand, and they began to strike him, and to prevent his going up from the sea to the city. So he swam round behind that city, and landed upon the shore, and he found not there any one; wherefore he wondered, and said, To whom doth this city belong, not having a King nor any one in it, and whence are these mules and asses and horses that prevented me from landing? And he proceeded to meditate upon his case as he walked along, not knowing whither to go.

Then, after that, he saw a sheykh, a grocer; and when the King Bedr Bâsim saw him, he saluted him; and the sheykh returned the salutation, and, looking at him, saw him to be a comely person: so he said to him, O young man, whence hast thou come, and what brought thee to this city? He therefore related to him his story from beginning to end; and he wondered at it, and said to him, O my son, didst thou not see any one in thy way? He answered him, O my father, I only wonder at this city seeing that it is devoid of people. And the sheykh said to him, O my son, come up into the shop, lest thou perish. So Bedr Bâsim went up, and seated himself in the shop. And the sheykh arose, and brought him some food, saying to him, O my son, come into the inner part of the shop. Extolled be the perfection of Him who hath preserved thee from this she-devil! — The King Bedr Bâsim therefore feared violently. He then ate of the food of the sheykh until he was satisfied, and washed his hands, and, looking at the sheykh, said to him, O my master, what is the reason of these words? For thou hast made me to be frightened at this city and its people. — And the sheykh answered him, O my son, know that this city is the City of the Enchanters, and in it is a Queen who is an enchantress, like a she-devil; she is a sorceress, a great enchantress, abounding in artifice, exceedingly treacherous, and the horses and mules and asses that thou sawest, all these are like me and thee of the sons of Adam; but they are strangers; for whoever entereth this city and is a young man like thyself, this infidel enchantress taketh him, and she remaineth with him forty days, and after forty days she enchanteth him, and he becometh a mule or a horse or an ass, of these animals that thou hast seen upon the shore of the sea. Therefore when thou desiredst to land, they feared for thee lest she should enchant thee like them, and they said to thee by signs, Land not, lest the enchantress see thee — in pity for thee; for perhaps she might do unto thee as she did

unto them. — And he said to him, She got possession of this city from her family by enchantment: and her name is the Queen Láb; the meaning of which in Arabic is Esh-Shems¹⁹ (that is, The Sun).

Now when the King Bedr Bâsim heard these words from the sheykh, he feared violently, and began to tremble like the reed that is shaken by the wind, and he said to him, I believed not that I had escaped from the calamity in which I was involved by enchantment, and now destiny casteth me into a situation more abominable than that! And he proceeded to reflect upon his case, and upon the events that had happened to him; and when the sheykh looked at him, he saw that his fear was violent; so he said to him, O my son, arise and sit at the threshold of the shop, and look at those creatures and at their dress and their forms,²⁰ and the states in which they are through enchantment; but fear not; for the Queen, and every one in the city, loveth me and regardeth me, and agitateth not my heart, nor wearieth my mind. Therefore when the King Bedr Bâsim heard these words of the sheykh, he went forth and sat at the door of the shop, diverting himself; and there passed by him people, and he beheld creatures not to be numbered. And when the people saw him, they advanced to the shekyh, and said to him, O sheykh, is this thy captive, and a prey that thou hast taken during these days? But he answered them, This is the son of my brother. I heard that his father had died; so I sent for him, and caused him to come, that I might quench the fire of my desire by his company. — They replied, Verily this young man is a comely youth; but we fear for him on account of the Queen Láb, lest she turn upon thee with treachery and take him from thee; for she loveth the comely young men. The sheykh however said to them, Verily the Queen will not thwart me; she regardeth me favourably, and loveth me; and when she knoweth that he is the son of my brother, she will not offer him any injury, nor afflict me with respect to him, nor trouble my heart on his account. — And the King Bedr Bâsim remained with the sheykh for a period of months, eating and drinking, and the shekyh loved him greatly.

After this, Bedr Bâsim was sitting at the shop of the shekyh one day as was his custom, and, lo, a thousand eunuchs, with drawn swords in their hands, clad in various kinds of apparel, having upon their waists girdles adorned with jewels, riding upon Arab horses, and equipped with Indian swords; and they came to the shop of the sheykh, and saluted him, and passed on. Then, after them, came a thousand damsels, like moons, clad in various dresses of silk and satin embroidered with gold and adorned with varieties of jewels, and all of them were armed with spears; and in the midst of them was a damsel riding upon an Arab mare, upon which was a saddle of gold set with varieties of jewels and jacinths. They ceased not to proceed until they arrived at the shop of the sheykh, when they saluted him, and passed on. And, lo, the Queen Láb approached in a magnificent procession, and she ceased not to approach until she came to the shop of the sheykh; whereupon she saw the King Badr Bâsim sitting at the shop,

resembling the moon at the full. So when the Queen Láb beheld him, she was confounded at his beauty and loveliness, and amazed, and she became distracted with love of him. She came to the shop, and alighted, and, having seated herself by the King Badr Básim, she said to the sheykh, Whence obtainedst thou this comely person? He answered, This is the son of my brother; he came to me a short time ago. And she said, Let him be with me to-night, that I may converse with him. The sheykh said to her, Wilt thou take him from me and not enchant him? She answered, Yes. He said, Swear to me. And she swore to him that she would not hurt him nor enchant him.

Then she gave orders to bring forward to him a handsome horse, saddled, and bridled with a bridle of gold, and all that was upon him was of gold set with jewels; and she presented to the sheykh a thousand pieces of gold, saying to him, Seek aid for thyself therewith. The Queen Láb then took the King Bedr Básim, and departed with him; and he was like the moon in its fourteenth night. He proceeded with her; and the people, as often as they looked at him, and observed his beauty, were pained for him, and said, By Allah, this young man doth not deserve that this accursed woman should enchant him! And the King Bedr Básim heard the words of the people; but he was silent, and had committed his case to God, whose name he exalted!

He ceased not to proceed with the Queen Láb and her retinue until they arrived at the gate of the palace; when the emeers and eunuchs and the great men of the empire alighted. She had commanded the chamberlains to order all the great men of the empire to depart; so they kissed the ground and departed. And the Queen, with the eunuchs and the female slaves, entered the palace; and when the King Bedr Básim looked at the palace, he beheld a palace of which he had never seen the like. Its walls were constructed of gold, and in the midst of it was a great pool, abounding with water, in a great garden; and the King Bedr Básim looked at the garden, and saw in it birds warbling with all varieties of tongues and voices, mirth-exciting and plaintive, and those birds were of all forms and colours. The King Bedr Básim beheld great majesty, and he said, Extolled be the perfection of God for his bounty and his clemency! He sustaineth the person who worshippeth other than Himself! ²¹ — The Queen seated herself at a lattice-window overlooking the garden. She was on a couch of ivory, upon which was magnificent furniture; and the King Bedr Básim sat by her side; and she kissed him, and pressed him to her bosom. Then she ordered the female slaves to bring a table; whereupon there was brought a table of red gold set with large pearls and with jewels, and upon it were dishes of all kinds of viands.

So they ate until they were satisfied, and washed their hands. The female slaves next brought vessels of gold and silver and crystal, and they brought also all kinds of flowers, and plates of dried fruits; after which the Queen gave orders to bring singing-women; and there came ten damsels

like moons, with all kinds of musical instruments in their hands. Then the Queen filled a cup, and drank it; and she filled another, and handed it to the King Bedr Básim, who took it and drank it; and they ceased not to do thus, drinking until they were satisfied; when the Queen ordered the female slaves to sing. So they sang all kinds of melodies, and it seemed to the King Bedr Básim as though the palace danced with delight at the sounds. His reason was captivated, and his bosom was dilated, and he forgot his estrangement from his country, and he said, Verily this Queen is a comely damsel! I will never henceforth quit her; for her kingdom is larger than mine, and she is preferable to the Queen Jóharah.— He ceased not to drink with her until it was evening, and the lamps and candles were lighted, and the attendants gave vent to the fumes of the sweet-scented substances in the censers; and they gave not over drinking until they were both intoxicated, while the female singers continued singing. And when the Queen Láb was intoxicated, she arose from her place, and slept upon a couch, having commanded the female slaves to depart; and she ordered the King Bedr Básim to lie down by her side. Then, on the following morning, she entered the bath in the palace, and he did the same; and when they had come forth, she caused him to be clad in the most beautiful apparel, and gave orders to bring the drinking-vessels. Accordingly the female slaves brought them, and they drank; after which the Queen arose, and took the hand of the King Bedr Básim, and they sat upon the throne, and she gave orders to bring the food; so they ate, and washed their hands. The female slaves then brought to them the drinking-vessels, and the fresh fruits and the flowers and the dried fruits; and they ceased not to eat and drink, while the female slaves sang various melodies, till evening.

They continued eating and drinking, and delighting themselves, for a period of forty days; after which she said to him, O Bedr Básim, is this place the more pleasant, or the shop of thine uncle the grocer? He answered her, By Allah, O Queen, this is pleasant; for my uncle is a poor man who selleth beans. And she laughed at his words. Then they slept: but in the morning, the King Bedr Básim awoke from his sleep and found not the Queen Láb by his side: so he said, Whither can she have gone? He became sad on account of her absence, and perplexed respecting his case; and she had been absent from him a long time, and had not returned; wherefore he said within himself, Whither hath she gone? He then put on his clothes, and proceeded to search for her; but he found her not; and he said within himself, Perhaps she hath gone to the garden. He therefore went to the garden, and he saw in it a running river, by the side of which was a white bird, and on the bank of that river was a tree, whereon were birds of various colours. So he looked at the birds; but they saw him not; and, lo, a black bird alighted by that white bird, and began to feed her with his bill like a pigeon; and after a while, the latter bird became changed into a human form, at which he looked attentively, and, lo, she was the Queen Láb. He therefore knew that the black bird was an en-

chanted man, and that she loved him, and for that reason transformed herself by enchantment into a bird; in consequence of which, jealousy seized him, and he was incensed against the Queen Láb, on account of the black bird. Then he returned to his place, and laid himself upon his bed; and after a while, she returned to him, and began to kiss him and to jest with him; but he was violently incensed against her, and uttered not to her a single word. So she knew what he felt, and was convinced that he saw her when she became a bird. She however did not manifest to him anything; but concealed her feelings.

After this, he said to her, O Queen, I desire thee to permit me to go to the shop of my uncle; for I have conceived a desire to visit him, and for forty days I have not seen him. And she replied, Go to him; but be not long absent from me, since I cannot part with thee, nor endure to be away from thee for one hour. So he said to her, I hear and obey. He then mounted and went to the shop of the sheykh, the grocer, who welcomed him and rose to him and embraced him, and said to him, How art thou with this infidel woman? He therefore answered him, I was well, in prosperity and health; but she was this last night sleeping by my side, and I awoke and saw her not. So I put on my clothes, and went about searching for her, until I came to the garden. — And he informed him of that which he had seen, of the river, and the birds upon the tree. And when the sheykh heard his words, he said to him, Beware of her, and know that the birds that were upon the tree were all young men, strangers, whom she loved, and she transformed them by enchantment into birds; and that black bird that thou sawest was of the number of her memlooks. She used to love him greatly; but he cast his eye upon one of the female slaves; so she transformed him by enchantment into a black bird; and whenever she desireth to visit him, she transformeth herself by enchantment into a bird; for she still loveth him greatly. And when she knew that thou wast acquainted with her case, she meditated evil against thee; and she doth not offer thee a sincere affection. But thou shalt suffer no harm from her so long as I have a care for thee; therefore fear not; for I am a Muslim, and my name is 'Abd-Allah,²² and there is not in my age any one more skilled in enchantment than I, yet I make not use of enchantment save when I am constrained to do so. Often do I annul the enchantment of this accursed woman, and deliver people from her; and I care not for her, since she hath no way of injuring me: on the contrary, she feareth me violently, as also doth every one in the city who is an enchanter like her, after this manner: they all fear me, and all of them are of her religion, worshipping fire instead of the Almighty King. But to-morrow come to me again, and acquaint me with that which she shall do to thee; for this night she will exert herself to destroy thee, and I will tell thee what thou shalt do with her that thou mayest save thyself from her artifice.

Then the King Bedr Bâsim bade farewell to the sheykh, and returned to her, and found her sitting expecting him. And when she saw him, she

rose to him and seated him, welcoming him; and she brought him food and drink. So they ate till they were satisfied, and washed their hands; after which, she gave orders to bring the wine. It was therefore brought, and they drank until midnight, when she served him with the cups, and she continued to ply him until he was intoxicated, and lost his sense and his reason. And when she saw him in this state, she said to him, By Allah I conjure thee, and by the Object of thy worship, if I ask thee concerning a thing, tell me, wilt thou inform me thereof truly, and reply to my question? So he answered her, being in a state of intoxication. Yes, O my mistress. And she said to him, O my master, and light of mine eye, when thou awokest from thy sleep, and foundest me not, thou searchedst for me and camest to me in the garden, and sawest the blackbird. Now I will acquaint thee with the truth of the case of this bird. He was one of my memlooks, and I loved him greatly; but he cast his eye one day upon one of my female slaves; so jealousy came upon me, and I transformed him by enchantment into a blackbird. And as to the slave-girl, I killed her. But now I cannot bear to be absent from him one hour; and whenever I desire to visit him, I transform myself by enchantment into a bird, and go to him. Art thou not on this account incensed against me, although I, by the fire and the light and the shade and the heat, have increased in love for thee, and made thee my worldly portion? — So he said, being intoxicated, Verily what thou hast understood, as to my anger being on that account, is true; and there is no cause for my anger except that.

And she embraced him and kissed him, and made a show of love to him; after which she slept, and he slept by her side. And when it was midnight, she rose from the bed; and the King Bedr Básim was awake; but he pretended that he was asleep, and kept stealing looks, and observing what she did; and he found that she had taken forth, from a red bag, something red, which she planted in the midst of the palace; and, lo, it became a stream running like a large river. She then took a handful of barley, scattered it upon the dust, and watered it with this water; whereupon it became eared corn: and she took it and ground it into fine flour, after which she put it in a place, and returned and slept by Bedr Básim until the morning.

So when the morning came, the King Bedr Básim arose, and, having washed his face, asked permission of the Queen to go to the sheykh; and she gave him permission. He therefore repaired to the sheykh, and acquainted him with that which she had done, and what he had beheld; and when the sheykh heard his words, he laughed, and said, By Allah, this infidel enchantress hath formed a mischievous scheme against thee; but never care thou for her. He then produced to him as much as a pound of saweek,²³ and said to him, Take this with thee, and know that when she seeth it she will say to thee, What is this, and what wilt thou do with it? Answer her, A superfluity of good things is good: — and do thou eat of it. And when she produceth her saweek, and saith to thee, Eat of this saweek — pretend to her that thou eatest of it, but eat of this, and beware of eating aught of

her saweek, even one grain; for if thou eat of it even one grain, her enchantment will have power over thee, and she will enchant thee, saying to thee, Quit this human form. So thou wilt quit thy form, and assume whatsoever form she desireth. But if thou eat not of it, her enchantment will be frustrated, and no harm will result to thee from it; wherefore she will become in a state of the utmost abashment, and will say to thee, I am only jesting with thee. And she will make profession of love and affection to thee; but all that will be hypocrisy and artifice in her. Do thou, however, make a show of love to her, and say to her, O my mistress, and light of mine eye, eat of this saweek, and see how delicious it is. And when she hath eaten of it, if only one grain, take some water in thy hand, and throw it in her face, and say to her, Quit this human form — and tell her to assume whatsoever form thou desirest. Thereupon, leave her, and come to me, that I may contrive for thee a mode of proceeding.

Bedr Básim then bade him farewell, and pursued his way until he went up into the palace and entered into her presence; and when she saw him, she said to him, A friendly and free and an ample welcome! She rose to him and kissed him, and said to him, Thou hast wearied me by thy delay, O my master. He replied, I was with my uncle. And he saw with her some saweek, and said to her, And my uncle hath given me to eat of this saweek, and we have saweek better than it. Then she put his saweek into a dish, and hers into another, and said to him, Eat of this, for it is nicer than thy saweek. So he pretended to her that he ate of it; and when she believed that he had eaten of it, she took in her hand some water, and sprinkled him with it, and said to him, Quit this form, O young wretch, O villain, and assume the form of a one-eyed mule of hideous appearance! But he changed not. So when she saw him in his proper state, unchanged, she rose to him, and kissed him between the eyes, and said to him, O my beloved, I was only jesting with thee; therefore be not changed in mind towards me on that account. And he replied, By Allah, O my mistress, I am not at all changed towards thee; but I am convinced that thou lovest me: eat then of this my saweek. She therefore took a morsel of it, and ate it; and when it had settled in her stomach, she was agitated; and the King Bedr Básim, having taken some water in his hand, sprinkled her with it upon her face, saying to her, Quit this human form, and assume the form of a dapple mule. And she saw not herself save in that form; whereupon her tears began to run down upon her cheeks, and she rubbed her cheeks upon his feet. He then betook himself to bridle her; but she allowed not the bridle to be put.

He therefore left her, and repaired to the sheykh, and acquainted him with what had happened; upon which the sheykh rose and produced to him a bridle, and said to him, Take this bridle, and bridle her with it. So he took it and went to her; and when she saw him, she advanced to him, and he put the bit in her mouth, and having mounted her, went forth from the palace, and repaired to the sheykh 'Abd-Allah, who, on seeing her, rose to

her, and said to her, May God (whose name be exalted!) abase thee by affliction, O accursed woman! Then the sheykh said to Bedr Bâsim, O my son, thou hast no longer an abode in this city; so mount her, and proceed with her to whatsoever place thou wilt, and beware of giving up the bridle to any one. The King Bedr Bâsim therefore thanked him, and bade him farewell, and departed.

He ceased not in his journey for three days; after which he came in sight of a city, and there met him a sheykh, of comely hoariness, who said to him, O my son, whence art thou come? He answered, From the city of this enchantress. The sheykh then said to him, Thou art my guest this night. And he consented, and proceeded with him along the way. And, lo, there was an old woman, who, when she saw the mule, wept, and said, There is no deity but God! Verily this mule resembleth the mule of my son, which hath died, and my heart is troubled for her. I conjure thee by Allah, then, O my master, that thou sell her to me.—He replied, by Allah, O my mother, I cannot sell her. But she rejoined, I conjure thee by Allah, that thou reject not my petition; for my son, if I buy not for him this mule, will inevitably die. Then she urged her request in many words; whereupon he said, I will not sell her but for a thousand pieces of gold. And Bedr Bâsim said within himself, How can this old woman procure a thousand pieces of gold? But upon this she took forth from her girdle a thousand pieces of gold. So when the King Bedr Bâsim saw this, he said to her, O my mother, I am only jesting with thee, and I can not sell her. The sheykh, however, looked at him and said to him, O my son, no one may utter a falsehood in this city; for every one who uttereth a falsehood in this city they slay. The King Bedr Bâsim therefore alighted from the mule, and delivered her to the old woman; and she drew forth the bit from her mouth, and, having taken some water in her hand, sprinkled her with it, and said, O my daughter, quit this form, and return to the form in which thou wast! ²⁴ And she was transformed immediately, and returned to her first shape; and each of the two women approached the other, and they embraced each other.

So the King Bedr Bâsim knew that this old woman was the mother of the Queen, and that the stratagem had been accomplished against him, and he desired to flee. But, lo, the old woman uttered a loud whistle; whereupon there presented himself before her an 'Efreet like a great mountain; and the King Bedr Bâsim feared, and stood still. The old woman mounted upon his back, took her daughter behind her, and the King Bedr Bâsim before her, and the 'Efreet flew away with them, and there elapsed but a short time before they arrived at the palace of the Queen Láb; after which, when she had seated herself upon the throne of her kingdom, she looked at the King Bedr Bâsim, and said to him, O young wretch, I have arrived at this place, and attained what I desired, and I will shew thee what I will do with thee and with this sheykh, the grocer. How many benefits have I conferred upon him, and he doth evil unto me! And thou hadst not at-

tained thy desire but by his means.—Then she took some water, and sprinkled him with it, saying to him, Quit this form in which thou now art, and assume the form of a bird of hideous appearance, the most hideous of birds! And he was transformed immediately, and became a bird of hideous appearance; upon which she put him into a cage, and withheld from him food and drink.

But a slave-girl looked at him, and had compassion on him, and she fed him, and gave him drink, without the knowledge of the Queen. Then the slave-girl found her mistress inadvertent one day, and she went forth and repaired to the sheykh, the grocer, and acquainted with with the case, saying to him, The Queen Láb is resolved upon the destruction of the son of thy brother. So the sheykh thanked her, and said to her, I must surely take the city from her, and make thee Queen in her stead. He then uttered a loud whistle, and there came forth to him an 'Efreet who had four wings, and he said to him, Take this slave-girl, and convey her to the city of Jullanár of the Sea, and to her mother Farásheh;²⁵ for they two are the most skilful in enchantment of all existing upon the face of the earth. And he said to the slave-girl, When thou hast arrived there, inform them that the King Bedr Básim is a captive in the hands of the Queen Láb. The 'Efreet therefore took her up, and flew away with her, and but a short time had elapsed when he alighted with her upon the palace of the Queen Jullanár of the Sea. So the slave-girl descended from the roof of the palace, and, going in to the Queen Jullanár, kissed the ground, and acquainted her with the events that had happened to her son from first to last; upon which, Jullanár rose to her, and treated her with honour, and thanked her. The drums were beaten in the city to announce the good tidings, and she informed her people, and the great men of her empire, that the King Bedr Básim had been found.

After this Jullanár of the Sea, and her mother Farásheh, and her brother Sáleh, summoned all the tribes of the Jánn, and the troops of the sea; for the Kings of the Jánn had obeyed them after the captivity of the King Es-Semendel. Then they flew through the air, and alighted upon the city of the enchantress, and they plundered the palace, and slew all who were in it. They also plundered the city, and slew all the infidels who were in it in the twinkling of an eye. And Jullanár said to the slave-girl, Where is my son? The slave-girl therefore took the cage, and brought it before her, and, pointing to the bird that was within it, said, This is thy son. So the Queen Jullanár took him forth from the cage, and she took in her hand some water, with which she sprinkled him, saying to him, Quit this form, and assume the form in which thou wast! And her words were not ended when he shook, and became a man as he as before; and when his mother beheld him in his original form, she rose to him and embraced him, and he wept violently, as did also his maternal uncle Sáleh, and his grandmother Farásheh, and the daughters of his uncle; and they began to kiss his hands and his feet. Then Jullanár sent for the sheykh 'Abd-Allah, and thanked him for

his kind conduct to her son; and she married him (the sheykh) to the slave-girl whom he had sent to her with the news of her son. So he took her as his wife; and Jullanár made him King of that city. And she summoned those Muslims who remained of the inhabitants of the city, and made them vow allegiance to the sheykh 'Abd-Allah, covenanting with them, and making them swear, that they would obey and serve him; and they said, We hear and obey.²⁶

They then bade farewell to the sheykh 'Abd-Allah, and departed to their city; and when they entered their palace, the people of their city met them with the drums to celebrate the good news, and with rejoicing. They decorated the city for three days, on account of their exceeding joy at the arrival of their King Bedr Básim, rejoicing greatly at his return. And after that, the King Bedr Básim said to his mother, O my mother, it remaineth only that I marry, and that we all be united. So she replied, O my son, excellent is the idea that thou hast formed; but wait until we inquire for a person suitable to thee among the daughters of the Kings. And his grandmother Farásheh, and the daughters of his uncle, and his maternal uncle, said, We, O Bedr Básim, will all immediately assist thee to attain what thou desirest. Then each of those females arose, and went to search through the countries, and Jullanár of the Sea also sent her female slaves upon the necks of the 'Efreetes, saying to them, Leave not a city, nor one of the palaces of the Kings, without attentively viewing all who are in it of the beautiful damsels. But when the King Bedr Básim saw the pains that they were taking in this affair, he said to his mother Jullanár, O my mother, leave this affair, for none will content me save Jóharah the daughter of the King Es-Semendel, since she is a jewel as her name importeth. So his mother replied, I know thy desire. She then sent immediately persons to bring to her the King Es-Semendel, and forthwith they brought him before her; whereupon she sent to Bedr Básim, and when he came, she acquainted him with the arrival of the King Es-Semendel. He therefore went in to him; and as soon as the King Es-Semendel saw him approaching he rose to him and saluted him and welcomed him. Then the King Bedr Básim demanded of him in marriage his daughter Jóharah; and he replied, She is at thy service, and she is thy slave-girl, and at thy disposal.

And the King Es-Semendel sent some of his companions to his country, commanding them to bring his daughter Jóharah, and to inform her that her father was with the King Bedr Básim, the son of Jullanár of the Sea. So they flew through the air, and were absent a while; after which they came back accompanied by the Queen Jóharah; who, when she beheld her father, advanced to him and embraced him. And he looked at her and said, O my daughter, Know that I have married thee to this magnanimous King, and bold lion, the King Bedr Básim, the son of the Queen Jullanár, and that he is the handsomest of the people of his age, and the most lovely of them, and the most exalted of them in dignity, and the most noble of them in rank: he is not suitable to any but thee, nor art thou suitable to any but him. And

she replied, O my father, I cannot oppose thy wish: therefore do what thou wilt; for anxiety and distress have ceased, and I am unto him of the number of servants.

So thereupon they summoned the Kádees and the witnesses, and they performed the ceremony of the contract of the marriage of the King Bedr Básim, the son of the Queen Jullanár of the Sea, to the Queen Jóharah. The people of the city decorated it, sent forth the announcers of the glad tidings, and released all who were in the prisons; and the King clothed the widows and the orphans, and conferred robes of honour upon the lords of the empire and the emeers and other great men. Then they celebrated a grand festivity, made banquets, and continued the festivities evening and morning for a period of ten days; and they displayed her to the King Bedr Básim in nine different dresses. After this, the King Bedr Básim conferred a dress of honour upon the King Es-Semendel, and restored him to his country and his family and his relations; and they ceased not to pass the most delightful life, and the most agreeable days, eating and drinking, and enjoying themselves, until they were visited by the terminator of delights and the separator of companions.

This is the end of their story. — The mercy of God be on them all!

PRINCE SEYF-EL-MULOOK AND HIS MARVELOUS JOURNEY IN
SEARCH OF BEDEEA-EL-JEMÁL PRINCESS OF THE JÁNN¹

THERE was, in olden times, and in an ancient age and period, in Egypt, a King named 'Ásim the son of Safwán.² He was a liberal, munificent King, reverend and dignified: he possessed many countries, and castles and fortresses, and troops and soldiers, and he had a Wezeer named Fáris the son of Sáleh;³ and they all worshipped the sun and fire instead of the Almighty King, the Glorious, the Mighty in dominion. Now this King became a very old man: old age, and sickness and decrepitude, had rendered him infirm; for he had lived a hundred and eighty years; and he had not a male child nor a female; on account of which he was in a state of anxiety and grief night and day. And it happened that he was sitting one day upon the throne of his kingdom, with the emeers and wezeers and the chief officers and the lords of the empire serving him according to their custom and according to their ranks; and whosoever of the emeers came in to him having with him a son, or two sons, the King envied him, and he said within himself, Every one is happy and rejoicing in his children; but I have not a son, and to-morrow I shall die, and leave my kingdom and my throne and my lands and my treasures and my riches, and the strangers will take them, and no one will ever remember me: there will not remain any memory of me in the world. Then the King 'Ásim became drowned in the sea of solicitude; and in consequence of the rapid succession of griefs and solitudes in his heart, he wept, and descended from his throne, and sat upon the floor, weeping and humbling himself. So when the Wezeer and the assembly of the great men of the empire who were present saw him do thus with himself, they called out to the people and said to them, Go ye to your abodes and rest until the King recover from the state in which he is.

They therefore departed, and there remained not any except the King and the Wezeer; and when the King recovered, the Wezeer kissed the ground before him and said to him, O King of the age, what is the cause of this weeping? Inform me who of the Kings, and the lords of the castles, or of the emeers and the lords of the empire, hath become thine enemy, and inform me who opposeth thee, O King, that we may all attack him, and take his soul from between his sides. — But the King spoke not, nor raised his head. Then the Wezeer kissed the ground before him a second time, and said to him, O King of the age, I am like thy son and thy slave; nay, I have reared thee; and I know not the cause of thy grief and thine anxiety and thy

distress and the state in which thou art. Who then beside me can know, and stand in my stead before thee? Acquaint me therefore with the cause of this weeping and mourning. — Yet he spoke not, nor opened his mouth, nor raised his head; but ceased not to weep, and he cried out with a loud voice, and wailed exceedingly, and cried. Ah! — while the Wezeer regarded him patiently. And after that, the Wezeer said to him, If thou tell me not the cause of this, I will kill myself before thee immediately while thou lookest on, rather than see thee in anxiety.

So the King 'Ásim thereupon raised his head, and wiped away his tears, and said, O faithful Wezeer, leave me in my anxiety and my grief; for the sorrows in my heart are sufficient for me. But the Wezeer replied, Tell me, O King, what is the cause of this weeping: perhaps God may give thee relief by my means. And the King said to him, O Wezeer, my weeping is not on account of wealth nor on account of horses nor on account of any thing but this, that I have become an old man, and my age is about a hundred and eighty years, and I have not been blest with a male child nor a female; so when I die, they will bury me; then will every trace of me be obliterated, and my name will become extinct, and strangers will take my throne and my kingdom, and no one will ever remember me. To this the Wezeer replied, O King of the age, I am older than thou by a hundred years, and have never been blest with a child, and I cease not to suffer anxiety and grief night and day; and what shall we do, I and thou? But I have heard of the fame of Suleymán the son of Dáood (on both of whom be peace!), and that he hath a mighty Lord, able to accomplish every thing. It is meet therefore that I repair unto him with a present, and have recourse to him, that he may petition his Lord: perhaps He may bless each of us with a child. — The Wezeer then prepared for the journey, took a magnificent present, and repaired with it to Suleymán the son of Dáood, on both of whom be peace! — Such was the case of the Wezeer.

Now as to Suleymán the son of Dáood (on both of whom be peace!), God (whose perfection be extolled, and whose name be exalted!) spoke in revelation unto him, and said, O Suleymán, verily the King of Egypt hath sent to thee his chief Wezeer, with presents and rarities, which are such and such things. Send thou therefore unto him thy Wezeer Ásaf the son of Barkhiyà to meet him with honour and with provisions at the halting-places; and when he presenteth himself before thee, say to him, Verily the King hath sent thee to demand such and such things, and thine affair is so and so. Then propose to him the faith. — So upon this Suleymán ordered his Wezeer Ásaf to take with him a company of his dependents, to meet them with honour and with sumptuous provisions at the halting-places. Accordingly, Ásaf went forth, after he had prepared all things necessary, to meet them, and he proceeded until he came to Fáris, the Wezeer of the King of Egypt.

He met him and saluted him, and treated him and those who accompanied him with exceeding honour, and proceeded to present to them the provisions

and the provender at the halting-places; and he said to him, A friendly and free and an ample welcome to the coming guests! Rejoice ye at the information of the accomplishment of your affair, and let your hearts be glad and your eyes be cheerful and your bosoms be dilated! — So the Wezeer said within himself, Who acquainted them with this? Then he said to Ásaf the son of Barkhiyà, And who informed you of us and of our desires, O my lord? Ásaf answered him, Verily Suleymán the son of Dáood (on both of whom be peace!), he it was who informed us of this. — And who, said the Wezeer Fáris, informed our lord Suleymán? He answered him, The Lord of the heavens and the earth, and the God of all creatures, informed him. And the Wezeer Fáris replied, This is none other than a mighty God! So Ásaf the son of Barkhiyà said to him, And do ye not worship Him? Fáris the Wezeer of the King of Egypt answered, We worship the sun, and prostrate ourselves to it. Ásaf therefore replied, O Wezeer Fáris, verily the sun is a star, of the number of the stars created by God (whose perfection be extolled, and whose name be exalted!), and far be it from being a Lord! for the sun appeareth at times, and is absent at times, and our Lord is always present, never absent, and He is able to effect every thing.

They then journeyed on a little until they came near to the seat of government⁴ of Suleymán the son of Dáood (on both of whom be peace!), when Suleymán ordered his troops of mankind and of the Jinn and other creatures to range themselves in their way in ranks. So the wild creatures of the sea, and the elephants and the leopards and the lynxes, all stationed themselves, and ranged themselves in the way in two ranks. The species of each kind collected themselves into separate bodies, and in like manner did the Jánn; each of which appeared to the eyes unhidden, in a terrible form; and they were of various descriptions. They all stood in two ranks; and the birds spread their wings over the other creatures to shade them, warbling one to another with all tongues and with all notes. Therefore when the people of Egypt came to them, they dreaded them, and dared not to proceed: but Ásaf said to them, Enter amid them and pass on, and fear them not; for they are the subjects of Suleymán the son of Dáood, and none of them will hurt you. Then Ásaf entered among them, and all the people entered behind him, the party of the Wezeer of the King of Egypt being among them; but they were in fear. They ceased not to proceed until they arrived at the city, when they lodged them in the mansion of entertainment, treated them with the utmost honour, and brought to them sumptuous banquets during a period of three days.

After this, they brought them before Suleymán, the Prophet of God (peace be on him!); and when they went in to him, they desired to kiss the ground before him; but he prevented their doing so, and said, It is not meet that a man prostrate himself upon the ground⁵ save unto God (to whom be ascribed might and glory!), the Creator of the earth and the heavens and all other things; and whoever among you desireth to stand let him stand; but none of you shall stand in attendance upon me. They therefore

complied, and the Wezeer Fáris sat, and some of his servants; but some of the inferiors stood waiting upon him; and when they had sat a while, the servants spread for them the tables, and the people all ate of the repast until they were satisfied.⁶ Then Suleymán commanded the Wezeer of Egypt to mention his affair, that it might be accomplished, and said to him, Speak, and conceal not aught of that on account of which thou hast come; for thou hast not come save for the accomplishment of an affair, and I will inform thee thereof. It is thus and thus: the King of Egypt who sent thee is named 'Ásim, and he hath become a very old man, decrepit, infirm; and God (whose name be exalted!) hath not blessed him with a male child nor a female. He hath therefore been in a state of grief and anxiety and solicitude night and day, until it happened to him that he was sitting upon the throne of his kingdom one day, and the emeers and wezeers, and the great men of his empire, came in to him, and he saw some of them having two sons each, and some having one son, and some having three sons, and they came in accompanied by their sons, and stood in attendance upon him.

So he meditated in himself, and said, by reason of the excess of his sorrow, Who will take my kingdom after my death? And will any but a stranger take it? Thus I shall be as though I had never been. — He became drowned in the sea of solicitude on account of this, and ceased not to remain in solicitude and sorrow until his eyes overflowed with tears, and he covered his face with the handkerchief, and wept violently. Then he rose from his throne and sat upon the floor, weeping and lamenting, and none knew what was in his heart except God (whose name be exalted!), while he thus sat upon the floor. — And when the Prophet of God, Suleymán the son of Dáood (on both of whom be peace!), had informed the Wezeer Fáris of the sorrow and weeping of the King, and what had happened between him and his Wezeer from first to last, he said after that to the Wezeer Fáris, Is this which I have told thee, O Wezeer, true? So the Wezeer Fáris answered, O Prophet of God, verily that which thou hast said is true and correct; but, O Prophet of God, when I was conversing with the King respecting this matter, there was not with us any one, and not one of the people knew our case. Who then informed thee of all these things? — He replied, My Lord, who knoweth the furtive glance and what the bosoms conceal, informed me. So thereupon the Wezeer Fáris said, O Prophet of God, this is none other than an excellent, mighty Lord, able to accomplish every thing. And the Wezeer Fáris, embraced El-Islám, he and they who were with him.⁷

The Prophet of God, Suleymán, then said to the Wezeer, Verily thou hast with thee such and such rarities and presents. The Wezeer replied, Yes. And Suleymán said to him, I accept from thee all of them; but I give them unto thee: and rest thou, and those who are with thee, in the place where ye took up your quarters, that the fatigue of the journey may quit you, and to-morrow, if it be the will of God (whose named be exalted!), thine affair shall be accomplished in the most complete manner, by the will

of God, the Lord of the earth and the heaven, and the Creator of all creatures. Then the Wezeer Fáris went to his place; and he repaired to the Lord Suleymán on the following day; whereupon the Prophet of God, Suleymán, said to him, When thou hast come unto the King of 'Ásim the son of Safwán, and hast an interview with him, do ye both ascend such a tree, and sit silent; and when it is the period between the two prayers,⁸ and the mid-day heat hath become assuaged, descend ye to the foot of the tree, and look ye there: ye will find two large serpents coming forth; the head of one being like the head of the ape, and the head of the other like the head of an 'Efreet. When ye see them, smite ye them with arrows, and kill them; then [cut off and] throw away, from the head-part of each of them, as much as one span's length, and of the tail-part of each of them likewise: so their flesh will remain, and do ye cook it, and cook it well, and feed your two wives with it, and ye will obtain by them, by the permission of God (whose name be exalted!), male children.

Then Suleymán (on whom be peace!) caused to be brought a seal-ring and a sword, and a wrapper containing a tunic⁹ ornamented with jewels, and he said, O Wezeer Fáris, when the two sons of you twain shall have grown up, and attained to manhood, give ye to each one of them one of these things. And after this, he said to the Wezeer, In the name of God! May God (whose name be exalted!) accomplish thine affair! And now there remaineth not aught for thee to do but that thou set forth on thy journey, relying upon the blessing of God (whose name be exalted!); for the King is night and day expecting thine arrival, and his eye is constantly gazing upon the way. — So upon this the Wezeer Fáris advanced to the Prophet of God, Suleymán the son of Dáood (on both of whom be peace!), and bade him farewell, and went forth from him, after he had kissed his hands.

He journeyed on during the rest of that day, full of joy on account of the accomplishment of his affair, and he prosecuted his journey with diligence night and day, and ceased not to travel on until he came near to Egypt, when he sent one of his servants to acquaint the King 'Ásim therewith. So when the King 'Ásim heard of his arrival and of the accomplishment of his affair, he rejoiced exceedingly, he and his chief officers, and the lords of his kingdom and all his troops, and especially at the safety of the Wezeer Fáris. And when the King and the Wezeer met each other, the Wezeer alighted, and kissed the ground before him, and gave the King the glad tidings of the accomplishment of his affair in the most complete manner; after which he proposed to him the true faith and El-Islám; whereupon the King 'Ásim embraced El-Islám, with all his subjects,¹⁰ and said to the Wezeer Fáris, Go to thy house and rest thyself this night, and rest thyself also for a week, and enter the bath: after that come to me, that I may inform thee of a thing respecting which we must deliberate. So the Wezeer kissed the ground and departed, he and his dependents and his young men and his servants, to his house, and he rested eight days: after which he repaired to the King, and related to him all that had occurred between him

and Suleymán, the son of Dáood, on both of whom be peace! He then said to the King, Arise thou alone, and come with me. He therefore arose with the Wezeer, and they took two bows and two arrows, ascended the tree, and sat silent until the period of mid-day had passed, and ceased not to remain so until near the time of afternoon-prayers, when they descended, and looked, and saw two large serpents come forth from the foot of the tree.

The King looked at them, and liked them; for they excited his admiration when he saw them with collars of gold; and he said, O Wezeer, verily these two serpents are adorned with collars of gold! By Allah, this is a wonderful thing! Let us take them and put them into a cage, and divert ourselves with the sight of them. — But the Wezeer replied, These hath God created for their use: so smite thou one with an arrow, and I will smite one with an arrow. Accordingly they both shot at them with the arrows, and slew them; and they cut off from the head-part of each of them a span, and from the tail-part of each a span, and threw away these pieces. They then went with the rest to the King's palace, demanded the cook, and gave him that meat, saying to him, Cook this meat nicely, with onion-sauce¹¹ and spices, and ladle it out into two saucers, and bring them hither at such a time and at such an hour, and delay not. So the cook took the meat, and went with it to the kitchen, and he cooked it well, with excellent onion-sauce; after which he ladled it out into two saucers, and brought them before the King and the Wezeer. The King therefore took a saucer, and the Wezeer a saucer, and they fed with them their two wives; and by the good pleasure of God (whose perfection be extolled; and whose name be exalted!), and his power and will, it happened, that night, as the Prophet of God, Suleymán, had said.

The King remained, after that, three months disturbed in heart, saying within himself, I wonder whether this thing be true or not true. Then his wife was sitting one day, and she felt symptoms of becoming a mother, and she was pained, and her complexion changed. So she summoned one of the eunuchs who were with her, and he was one of the chief of them, and she said, Go to the King, wherever he is, and say to him, O King of the age, I give thee the glad tidings that our mistress hath felt symptoms of her becoming a mother. The eunuch therefore went forth quickly, full of joy, and he saw the King alone, with his hand upon his cheek, meditating on this subject; so the eunuch approached him, and kissed the ground before him, and informed him of this fact. And when he heard the words of the eunuch, he rose upon his feet, and, in the excess of his joy, he kissed the hand of the eunuch, and his head, and, having pulled off the apparel that was on himself, gave it to him; and he said to those who were present in his hall of assembly, Whosoever loveth me, let him bestow favours upon him. They therefore gave him, of riches and jewels and jacinths and horses and mules and gardens, what could not be numbered nor calculated.

Then the Wezeer came in at that time to the King, and said, O King of the age, I was just now sitting alone in the house, troubled in heart, medi-

tating upon the state of my wife, and saying within myself, I wonder whether it be true, and whether Khátoon¹² will bear me a child or not — when, lo, the eunuch came in to me, and gave me the glad tidings that my wife Khátoon had felt symptoms of becoming a mother, and that her complexion was changed; whereupon, in my joy, I pulled off all the apparel that was upon me, and gave it to the eunuch; and I gave him a thousand pieces of gold, and made him the chief of the eunuchs. Then the King 'Ásim said, O Wezeer, verily God (blessed be He, and exalted be his name!) hath favoured us, in his bounty and goodness and liberality and beneficence, with the right religion, and honoured us in his graciousness and bounty, and brought us out from darkness into light; and I desire to relieve the people, and to rejoice them. So the Wezeer replied, Do what thou desirest. And he said, O Wezeer, go down immediately, and take forth every one who is in the prison, of the criminals and debtors; and whosoever shall be guilty of an offence after that, we will requite him with that which he shall deserve. We will also take off from the people the taxes for three years, and do thou set up, around this city, kitchens, around the walls, and order the cooks to suspend there all kinds of cooking-pots, to cook all kinds of viands, and to continue the cooking night and day; and all who are in this city, and in the surrounding tracts, near and distant, shall eat and drink and carry to their houses. Order them also to make merry, and to decorate the city seven days, and not to shut their shops night nor day.¹³

So the Wezeer went forth immediately, and did as the King 'Ásim had commanded him. They decorated the city and the castle and the towers in the most beautiful manner, and clad themselves in the best of apparel; and the people passed their time in eating and drinking and play and merriment until the period of the delivery of the King's wife, after the fulfilment of her days, when she gave birth to a male child like the moon in the night of its fulness, and the King named him Seyf-el-Mulook.¹⁴ Likewise the wife of the Wezeer gave birth to a boy like a lamp, and he named him Sá'ed.¹⁵ When they had attained to years of discretion,¹⁶ the King 'Ásim, whenever he beheld them, rejoiced in them exceedingly; and when their age had become twenty years, the King summoned his Wezeer Fáris to a private interview, and said to him, O Wezeer, a thing hath occurred to my mind, and I desire to do it; but I will consult thee respecting it. The Wezeer replied, Whatever hath occurred to thy mind, do it; for thy judgment is blessed. And the King 'Ásim said, O Wezeer, I have become a very old, decrepit man; for I am far advanced in years; and I desire to reside in a Záwiyeh,¹⁷ to worship God (whose name be exalted!), and give my kingdom and my empire to my son Seyf-el-Mulook; since he is now a comely young man, perfect in horsemanship and intellect, and polite literature, and gravity, and the art of government. What then sayest thou, O Wezeer, of this idea? — The Wezeer answered, Excellent is the idea that thou hast formed. It is a blessed and fortunate idea; and if thou do this, I also will do like thee, and my son Sá'ed shall be Wezeer unto him; for he is a comely young man, a

person of knowledge and judgment. Thus the two shall be together, and we will arrange their affair, and will not be negligent respecting their case, but guide them to the right way.

Then the King 'Ásim said to his Wezeer, Write the letters, and send them by the couriers to all the provinces and districts and fortresses and castles that are under our authority, and order their chiefs to be present in such a month in the Horse-course of the Elephant.¹⁸ The Wezeer Fáris therefore went forth immediately, and wrote to all the governors and the commanders of the castles, and others who were under the authority of the King 'Ásim, commanding them all to be present in that month; and he ordered that every one who was in the city should be present, the distant and the near.

Then the King 'Ásim, after the expiration of the greater part of the interval, commanded the farráshes to pitch the tents in the midst of the horse-course, and to decorate them in the most sumptuous manner, and to set the great throne upon which the King sat not save on the occasions of festivals. So they did immediately all that he commanded them: they set the throne, and the lieutenants and chamberlains and emeers went forth. The King also went forth, and commanded to proclaim among the people, In the name of God! Come forth to the horse-course! — Accordingly the emeers and wezeers, and the governors of the provinces and the cultivated tracts, came forth to that horse-course, and betook themselves to the service of the King as was their custom, and they all remained in their several places: some of them sat, and some stood, until all the people had collected, when the King gave orders to spread the table.¹⁹ They therefore spread it, and they ate and drank, and prayed for the King. Then the King commanded the chamberlains to proclaim among the people that they should not depart. So they proclaimed, and said in their proclamation, Not one of you shall go until he heareth the words of the King!

They then raised the curtains,²⁰ and the King said, Whoso loveth me, let him remain until he heareth my words. Wherefore all the people sat with tranquil souls, after they had been fearful. And the King rose upon his feet, and made them swear that none of them would rise from his place; and he said to them, O emeers and wezeers and lords of the empire, great and small, and whosoever is present of all the people, do ye know that this kingdom was an heritage unto me from my fathers and forefathers? They answered him, Yes, O King: all of us know that. And he said to them, I and ye all worshipped the sun and the moon, and God (whose name be exalted!) blessed us with the true faith, and delivered us from darkness into light, and God (whose perfection be extolled, and whose name be exalted!) guided us unto the religion of El-Islám. Know also that I have now become a very old man, decrepit, feeble; and I desire to sit in a Záwiyeh, there to worship God (whose name be exalted!), and to beg his forgiveness of past offences; and this my son, Seyf-el-Mulook, shall be ruler. Ye know that he is a comely young man, eloquent, acquainted with the affairs of the

world, intelligent, excelling in science, just. I therefore desire at this present time to give him my kingdom, and to make him King over you in my stead, and seat him as Sultán in my place. So I will retire to worship God (whose name be exalted!) in a Záwiyeh, and my son Seyf-el-Mulook will be invested with the sovereignty, and judge between you. What then do ye all say? — And upon this, they all rose, and, having kissed the ground before him, answered, We hear and obey. And they said, O our King and our defender, shouldst thou set over us one of thy slaves, we would obey him, and attend to thy words, and comply with thy command: how then in the case of thy son Seyf-el-Mulook? We accept him and approve of him, on the eye and the head.

So thereupon the King 'Ásim the son of Safwán arose, and descended from his throne, and, having seated his son on the great throne, took the crown from his own head, and put it on the head of his son, and he girded his waist with the royal girdle.²¹ The King 'Ásim seated himself upon the throne of his kingdom, by the side of his son; and the emeers and wezeers, and the great men of the empire, and all the people, arose and kissed the ground before him, and stood saying one to another, He is worthy of the sovereignty, and he is more worthy of it than any other. They made proclamation of safety, and offered up prayers in his favour for victory and good fortune; and Seyf-el-Mulook scattered gold and silver over the heads of all the people, conferred robes of honour, and gave and bestowed. Then, after a moment, the Wezeer Fáris arose, and kissed the ground, and said, O emeers, O lords of the empire, do ye know that I am Wezeer, and that my office of Wezeer commenced of old, before the King 'Ásim the son of Safwán was invested with the sovereignty, who hath now divested himself of the sovereignty and invested his son in his stead? They answered, Yes: we know that thou hast inherited thine office of Wezeer from father after grandfather. And he said, And now I divest myself, and invest this my son Sá'ed; for he is intelligent, sagacious, knowing. What then say ye all? — And they answered, None is fit to be Wezeer to the King Seyf-el-Mulook except thy son Sá'ed; for they are suited, each to the other. So thereupon the Wezeer Fáris arose, and took off his Wezeer's turban, and put it on the head of his son Sá'ed, and he put the Wezeer's inkhorn before him also. And the chamberlains and emeers said, Verily he deserveth the office of Wezeer. Then the King 'Ásim and the Wezeer Fáris arose, and opened the treasuries, and conferred sumptuous robes of honour upon the kings and emeers and wezeers, and the great men of the empire, and all the people; gave salaries and benefactions, and wrote for them new diplomas and mandates with the signature of Seyf-el-Mulook and the signature of the Wezeer Sá'ed the son of the Wezeer Fáris; and the people [of the provinces] remained in the city for a week, after which each of them journeyed to his district and his place.

The King 'Ásim then took his son Seyf-el-Mulook, and Sá'ed the son of the old Wezeer, and they entered the city, went up to the palace, and, hav-

ing summoned the Treasurer, ordered him to bring the seal-ring and the sword and the wrapper; and the King 'Āsim said, O my sons, come: each of you shall choose something from this present and take it. And the first who put forth his hand was Seyf-el-Mulook, who took the wrapper and the seal-ring; and Sá'ed put forth his hand, and took the sword;²² after which they kissed the hands of the old King, and departed to their dwelling-places. Now when Seyf-el-Mulook took the wrapper, he did not open it, nor look at what was in it, but he threw it upon the couch on which he slept at night together with his Wezeer Sá'ed; for it was their custom to sleep together. They spread their bed, and the two lay down together upon it, the candles shedding their light upon them; and they remained until midnight. Then Seyf-el-Mulook awoke from his sleep, and, seeing the wrapper at his head, he said within himself, I wonder what is in this wrapper which the King hath given us among the rarities. So he took it, and took a candle, and descended from the couch, leaving Sá'ed asleep; and he entered a closet, and opened the wrapper; whereupon he saw in it a tunic of the fabric of the Jánn. He then opened the tunic, and spread it out, and found upon the lining of the back part of it the portrait of a damsel, delineated in gold; but her loveliness was wonderful. When he saw this portrait, his reason fled from his head: he became mad with love of it, and fell upon the floor in a fit, and began to weep and wail, and to slap his face and his bosom, and to kiss the portrait. Then he recited these two verses:—

Love, at its commencement, is like running saliva. Destiny bringeth it and exciteth it. But when the youth plungeth into the abysses of love, events occur too great for him to bear.

He ceased not to wail and weep, and to slap his face and his bosom, until the Wezeer Sá'ed awoke, and looked at the bed, and saw not Seyf-el-Mulook; but he saw a candle; and he said within himself, Whither is Seyf-el-Mulook gone? He then took the candle, and proceeded to search through all the palace until he came to the closet in which Seyf-el-Mulook was, when he saw him weeping violently and wailing. So he said to him, O my brother, for what reason is this weeping? What hath happened to thee? Tell me, and acquaint me with the cause of this.—But Seyf-el-Mulook spoke not to him, nor raised his head: he still wept and wailed, and struck his hand upon his bosom. Therefore when Sá'ed saw him in this state, he said, I am thy Wezeer and thy brother, and I was reared with thee; and if thou do not discover to me thine affairs, and make me acquainted with thy secret, to whom wilt thou reveal thy secret, and whom wilt thou make acquainted with it? And Sá'ed ceased not to humble himself and to kiss the ground for some time, while Seyf-el-Mulook looked not towards him, nor spoke to him a single word; but continued weeping. And when his state alarmed Sá'ed, and his case wearied him, he went forth from him, and, taking a sword, entered the closet in which was Seyf-el-Mulook, and put the point of the sword to his own bosom, and said to Seyf-el-Mulook, Rouse thy-

self, O my brother! If thou tell me not what hath happened to thee, I will slay myself, rather than see thee in this state. — So upon this, Seyf-el-Mulook raised his head towards his Wezeer Sá'ed, and said to him, O my brother, I was ashamed to tell thee, and to acquaint thee with that which hath happened to me. But Sá'ed replied, I conjure thee by Allah, the Lord of lords, and the Liberator of necks, and the Cause of causes, the One, the Gracious, the Bountiful, the Liberal, that thou tell me what it is that hath happened to thee, and be not abashed at me; for I am thy slave and thy Wezeer and thy counsellor in all affairs. And Seyf-el-Mulook said, Come, look at this portrait.

And when Sá'ed saw that portrait, he contemplated it for some time, and saw inscribed upon the head of it, in pearls arranged, This is the portrait of Bedeea-el-Jemál the daughter of Shahyál²³ the son of Shárookh, one of the Kings of the believing Jánn, who sojourn in the city of Bábil, and dwell in the Garden of Irem of the son of 'Ad the Greater.²⁴ — Upon this, the Wezeer Sá'ed said to the King Seyf-el-Mulook, O my brother, knowest thou who among women is the original of this portrait, that we may search for her? Seyf-el-Mulook answered, No, by Allah, O my brother: I know not the original of this portrait. And Sá'ed replied, Come, read this inscription. So Seyf-el-Mulook advanced, and read the inscription that was upon the crown, and knew its purport; and thereupon he uttered a loud cry from the bottom of his bosom, and said, Ah! Ah! Ah! — But Sá'ed said to him, O my brother, if the original of this portrait be in existence, and her name be Bedeea-el-Jemál, and she be in the world, I will hasten to seek her, without delay, that thou mayest attain thy desire. I conjure thee then by Allah, O my brother, that thou relinquish weeping, in order that thou mayest introduce the people of the empire to wait upon thee; and when the morning cometh, summon the merchants and the poor devotees and the travellers and the needy, and inquire of them respecting the particulars of this city. Perhaps some one, by the blessing of God (whose perfection be extolled, and whose name be exalted!), and by his aid, may direct us to it, and to the Garden of Irem.

Accordingly, when the morning came, Seyf-el-Mulook rose, and ascended the throne, hugging the tunic; for from this time he neither rose nor sat down, nor would sleep come to him, unless it were with him. So the emeers and wezeers, and the troops, and the lords of the empire, came in to him; but when the court was fully attended, and the assembly was ranged in order, the King Seyf-el-Mulook said to his Wezeer Sá'ed, Go forth to them and say to them, that the King hath experienced an indisposition, and that he passed not last night save in a state of illness. The Wezeer Sá'ed therefore went forth, and acquainted the people with that which the King had said. And when the King 'Asim heard that, the case of his son was not a light matter to him; wherefore, upon this, he summoned the sages and the astrologers, and went in with them to his son Seyf-el-Mulook; and they looked at him, and prescribed for him a beverage, and he remained in his place during a period

of three months. So the King 'Ásim said to the sages who were present, being enraged against them, Wo to you, O dogs! Are ye all unable to cure my son? Now if ye cure him not immediately, I will slay you all! — Their chief replied, O King of the age, we know that this is thy son, and thou knowest that we are not neglectful in the cure of the stranger: how then should we be so with respect to the cure of thy son? But thy son hath a difficult disease: if thou desire to know it, we will mention it to thee, and inform thee of it. The King 'Ásim said, What hath appeared to you in the disease of my son? So the chief sage answered him, O King of the age, verily thy son is now enamoured, and loveth a person with whom there is no way of effecting a union. And upon this, the King 'Ásim was enraged, and said, How learned ye that my son is enamoured, and how came love unto my son? They therefore answered him, Ask his brother and his Wezeer Sá'ed: for he is the person who knoweth his state.

And the King 'Ásim arose, and, having entered a closet alone, summoned Sá'ed, and said to him, Tell me the true nature of the disease of my son. But he replied, I know not its true nature. And the King said to the executioner, Take Sá'ed, bind his eyes, and smite off his head. So Sá'ed feared for himself, and said, O King of the age, give me promise of indemnity. And he replied, Tell me, and thou shalt be safe. Then Sá'ed said to him, Verily thy son is enamoured. — And who, asked the King, is the object of his passion? Sá'ed answered, The daughter of one of the Kings of the Jánn: for he saw her portrait upon a tunic in the wrapper which Suleymán the Prophet of God gave you.

And thereupon the King 'Ásim arose and went in to his son Seyf-el-Mulook, and said to him, O my son, what hath afflicted thee, and what is this portrait of which thou hast become enamoured, and why didst thou not inform me? Seyf-el-Mulook answered, O my father, I was abashed at thee, and I was not able to mention to thee that matter, nor could I acquaint any one with aught of it: but now thou knowest my state; see then how thou wilt act to effect my cure. His father said to him, What expedient shall be employed? Were this of the daughters of mankind, we would contrive an expedient to obtain access to her; but she is of the daughters of the Kings of the Jánn; and who is able to gain possession of her, unless it be Suleymán the son of Dáood? for he is the person who can effect that. But, O my son, arise immediately, and strengthen thyself, and mount, and go to the chase, and to the games in the horse-course; employ thyself also in eating and drinking, and dismiss anxiety and grief from thy heart. I will bring thee a hundred damsels of the daughters of Kings, and thou hast no need of the daughters of the Jánn, over whom we have no power, and who are not of our species.—But he replied, I will not relinquish her, nor will I seek any other than her. So his father said to him, How shall this be done, O my son? And he answered him, Bring to us all the merchants and the travellers and wanderers throughout the countries, that we may inquire of them respecting this. Perhaps God will direct us to the Garden of Irem

and to the city of Bâbil.—The King 'Âsim therefore commanded that every merchant in the city should present himself, and every stranger in it, and every sea-captain; and when they came, he asked them respecting the city of Bâbil and its country, and respecting the Garden of Irem. Not one of them, however, knew these places, or gave any information of them.

But on the breaking up of the assembly, one of them said, O King of the age, if thou desire to know that, inquire in the country of China; for it hath a great city, and perhaps some one of that place may direct thee to the object of thy desire. And upon this, Seyf-el-Mulook said, O my father, fit out for me a ship for the voyage to the land of China. His father replied, O my son, sit thou upon the throne of thy kingdom, and rule the people, and I will make the voyage to the land of China, and go myself on this business. But Seyf-el-Mulook said, O my father, this affair concerneth me, and no one can seek to accomplish it like myself; and whatever may happen, if thou give me permission to make the voyage, I will do so, and be absent for a period of time. If I find any tidings of her, my desire is attained; and if I find no tidings of her, by the voyage I shall experience dilatation of my bosom, and enlivenment of my heart; thus my case will become easy; and if I live, I shall return to thee safe.—And the King looked at his son, and saw for himself no resource but doing for him that which would content him. So he gave him permission to make the voyage, and fitted out for him forty ships, and a thousand²⁵ memlooks, besides servants, and gave him wealth and treasures, with every thing that he required of implements of war; and he said to them, Set forth on thy voyage, O my son, in prosperity and health and safety. I commit thee unto Him with whom deposits are not lost.

Then his father and his mother bade him farewell, the ships were laden with water and provisions and arms and soldiers, and they commenced the voyage. They ceased not to pursue their course until they arrived at the capital of China; and when the people of China heard that there had come to them forty ships filled with men and equipages and arms and stores, they made sure that they were enemies who had come to attack them and besiege them; wherefore they closed the gates of the city, and prepared the catapults. So when the King Seyf-el-Mulook heard of this, he sent to them two of his favourite memlooks, and said to them, Go ye to the King of China, and say to him, This is Seyf-el-Mulook, the son of the King 'Âsim: he hath come unto thy city as a guest, to divert himself in thy country for a period of time, and not to fight, nor to contend: so if thou wilt receive him, he will land to visit thee; and if thou wilt not receive him, he will return, and not trouble thee nor the people of thy city.

Accordingly the memlooks, on their arriving at the city, said to its inhabitants, We are envoys of the King Seyf-el-Mulook. They therefore opened to them the gate, and went with them, and presented them before their King. His name was Faghfoor²⁶ Sháh; and there had existed between him and the King 'Âsim, before that period, an acquaintance. So when

he heard that the King who had come to him was Seyf-el-Mulook, the son of the King 'Ásim, he bestowed robes of honour upon the envoys, and gave orders to open the gates. He also prepared the gifts of hospitality, and went forth himself, with the favourite officers of his empire, and came to Seyf-el-Mulook; and they embraced each other. He said to him, A friendly and free and an ample welcome to him who hath come unto us! I am thy memlook, and the memlook of thy father; my city is at thy disposal, and every thing that thou demandest shall be brought unto thee.— And he presented to him the gifts of hospitality, and provisions [for him and his people], at their stations. Then the King Seyf-el-Mulook mounted, and Sá'ed his Wezeer, and with them their favourite officers and the rest of the soldiers, and they proceeded along the sea-shore until they entered the city; when the cymbals were beaten, and the drums to announce the happy event; and they remained there for a period of forty days, well entertained.

After this, the King of China said to Seyf-el-Mulook, O son of my brother, how art thou? Hath my country pleased thee? — Seyf-el-Mulook answered him, May God (whose name be exalted!) make it ever to be honoured by thy rule, O King! And the King Faghfoor Sháh said, Nought hath brought thee hither save some affair that hath occurred to thee; and whatever thing thou desirest to obtain from my country, I will accomplish it for thee. So Seyf-el-Mulook replied, O King, verily my case is wonderful; and it is this: I have become enamoured of a portrait of Bedeea-el-Jemál. And upon this the King of China wept in pity and compassion for him, and said to him, And what desirest thou now, O Seyf-el-Mulook? He answered him, I desire of thee that thou bring unto me all the wanderers and travellers, and those who are accustomed to journeys, that I may inquire of them respecting the original of this portrait. Perhaps some one of them may give me information respecting her. — The King Faghfoor Sháh therefore sent the lieutenants and chamberlains and guards, and commanded them to bring all the wanderers and travellers who were in the country. So they brought them; and they were a numerous company; and they assembled before the King Faghfoor Sháh. Then the King Seyf-el-Mulook inquired respecting the city of Bábil and the Garden of Irem: but none of them returned him an answer; wherefore the King Seyf-el-Mulook was perplexed at his case. After that, however, one of the sea-captains said, O King, if thou desire to know this city and that garden, inquire in the islands that appertain to India.

So thereupon, Seyf-el-Mulook commanded that they should bring the ships; and they did so, and stored them with water and provisions and all that they required; after which, Seyf-el-Mulook embarked with Sá'ed his Wezeer, having bidden farewell to the King Faghfoor Sháh, and they continued their course over the sea for a period of four months, with a fair wind, safe and secure. But it happened that there rose against them a wind one day, the billows came upon them from every quarter, the rain descended upon them, and the sea became charged by the violence of the wind. The ships dashed one against another by reason of the force of the wind, and all

fell to pieces, as also did the small boats, [except one,] and they were all submerged but Seyf-el-Mulook with a party of his memlooks who remained in a small boat. Then the wind became stilled and calmed by the power of God (whose name be exalted!), and the sun rose, and Seyf-el-Mulook, opening his eyes, saw not any of the ships, nor saw he aught save the sky and the water and himself and those who were with him in the little boat. So he said to the memlooks who were with him, Where are the ship and the small boats, and where is my brother Sá'ed? They answered him, O King of the age, there remain not ships nor boats nor those who were in them; for they are all submerged, and have become food for the fishes.

And thereupon, Seyf-el-Mulook called out, and repeated a sentence the utterer of which is secure from confusion; that is, There is no strength nor power but in God, the High, the Great! Then he began to slap his face, and desired to cast himself into the sea; but the memlooks prevented him, and said to him, O King, what advantage would arise to thee from this? Thou hast done with thyself thus, and hadst thou attended to the words of thy father, nought of this had happened to thee. But all this was written from eternity by the will of the Creator of souls, and the servant must experience the accomplishment of that which God hath decreed to befall him. The astrologers said to thy father, at thy birth, Verily all these difficulties will befall this thy son. And in this case we have no resource but to be patient until God shall dispel from us the affliction in which we are involved. — And Seyf-el-Mulook said, There is no strength nor power but in God, the High, the Great! There is no place of refuge from that which God (whose name be exalted!) decreeth, nor any flight therefrom! — Then he sighed, and recited these verses: —

I am perplexed, by the Compassionate! without doubt, in my case; and trouble hath befallen me from sources unknown to me.

I will be patient, that mankind may know me to have borne with patience that which is more bitter than aloes.²⁷

The taste of bitter aloes is not like my patience; for I have borne with patience what is hotter than live coals.

I have no resource in my present case; but I commit my affairs to the Disposer of events.

He was drowned in the sea of solitudes, and his tears ran down his cheek like a copious rain; and he slept for a period of the day, after which he awoke, and demanded some food. So he ate until he was satisfied, and they removed the provision from before him. The boat proceeded with them, and they knew not whither it was conveying them; and it ceased not to bear them along with the waves and the winds night and day for a long period of time, until their provision was exhausted, and they were confounded, and became in a state of the most violent hunger and thirst and agitation. But, lo, an island appeared to them in the distance, and the winds drove them on until they arrived at it; whereupon they made fast their boat to it, and landed, leaving one in the boat. They went on upon that island, and

saw upon it many fruits of all kinds, and ate of them until they were satisfied. And, lo, there was a person sitting among the trees, long-faced, of strange appearance, with white beard and skin; and he called to one of the memlooks by his name, and said to him, Eat not of these fruits, for they are not ripe: but come to me, that I may give thee to eat of these ripe fruits. And the memlook looked at him, and imagined that he was of the number of those who were submerged, and that he had landed upon this island.

So he rejoiced extremely at the sight of him, and walked on until he came near to him; this memlook not knowing what was secretly ordained to befall him, and what was written upon his forehead.²⁸ And when he came near to him, that person leaped upon him; for he was a Márid;²⁹ and mounting upon his shoulders, he wound one of his legs round his neck, and hung the other down his back, and said to him, Walk on: there remaineth for thee no escape from me, and thou hast become my ass. The memlook thereupon called out to his companions, and began to weep, and to say, Alas, my master! Go ye forth and save yourselves from this wood, and flee ye; for one of its inhabitants hath mounted upon my shoulders, and the rest seek you, and desire to mount you like me. — So when they heard these words which the memlook uttered, they all fled, and embarked in the boat; and the inhabitants of the island followed them into the sea, saying to them, Whither go ye? Come and remain with us, that we may ride upon your backs, and we will give you food and drink, and ye shall be our asses. — Therefore on their hearing from them these words, they hastened in their course upon the sea until they were far from them; and they proceeded relying upon God, whose name be exalted!

They ceased not to proceed in this manner for the space of a month, till another island appeared to them; and they landed upon that island, and saw there fruits of various kinds. So they busied themselves with eating the fruits; and, lo, they saw something in the way, appearing in the distance; and when they drew near to it, they looked at it, and saw it to be a creature of hideous appearance, lying down, like a column of silver. And a memlook struck it with his foot; and, behold, it was a person with long eyes and cloven head, and he was hidden beneath one of his ears; for it was his habit, when he slept, to put one of his ears beneath his head, and to cover himself with the other ear.³⁰ He then seized the memlook who struck him, and went with him into the midst of the island; and, lo, it was all occupied by Ghools, who ate the sons of Adam. And thereupon that memlook called out to his companions and said to them, Save yourselves; for this island is the island of the Ghools who eat the sons of Adam, and they desire to cut me up and eat me. So when they heard these words, they turned back in flight, and descended from the shore into the boat, without having collected aught of the fruits.

They proceeded for some days, and it happened that there appeared to them, one day, another island; and when they arrived at it, they found upon it a high mountain, which they ascended, and they found upon the mountain

a wood of many trees; and they were hungry; wherefore they busied themselves with eating of the fruits. But they were not aware when there came forth to them, from among the trees, persons of horrible aspect, and tall: the height of each of them was fifty cubits and his dog-teeth protruded from his mouth like the tusks of the elephant. And, lo, they found a person sitting upon a piece of black felt on a rock, and around him were the Ethiopians, a numerous company, standing in attendance upon him. Then these Ethiopians came and took Seyf-el-Mulook and his memlooks, and, having stationed them before their King, said, We found these birds among the trees. And the King was hungry so he took two of the memlooks, and slaughtered them and ate them. Therefore when Seyf-el-Mulook beheld this thing, he feared for himself, and wept; and he recited these two verses: —

Calamities have become familiar with my heart, and I with them, after shunning them;
for the generous is habitually familiar.

The anxieties that I suffer are not of one description: I have (praise be to God!) thousands of them.³¹

Then he sighed, and recited also this couplet: —

Fortune hath smitten me so with disasters, that my heart is covered with its arrows;
And now, when other arrows strike me, their points break against the points in my heart.

And when the King heard his weeping and lamentation, he said, Verily these birds have an agreeable voice and modulation, and their voices have pleased me: so put ye each one of them into a cage. Accordingly they put each of them into a cage, and they hung them over the head of the King, that he might hear their voices. Thus Seyf-el-Mulook and his memlooks became imprisoned in the cages, and the Ethiopians gave them food and drink; and at times they wept and at times laughed, and at times they talked and at times were silent; the King of the Ethiopians all the while delighting in their voices; and they ceased not to remain in this state for a length of time.

Now the King had a married daughter in another island; and she heard that her father had birds of agreeable voices; so she sent a party of her people to her father to request of him some of these birds. Her father therefore sent to her Seyf-el-Mulook, and three memlooks, in four cages, with the envoy who came to request them; and when they were brought to her, and she beheld them, they pleased her, and she ordered her attendants to put them up in a place over her head. So Seyf-el-Mulook wondered at the events that had befallen him, and he reflected upon the glorious state in which he had been living, and began to weep for himself, while the three memlooks also wept for themselves; and all the time the King's daughter believed that they were singing. It was the custom of the King's daughter, when any one of the land of Egypt or any other country fell into her possession, and pleased her, to hold him in high estimation; and it happened, by the decree of God (whose name be exalted!) and his predestination, that when she saw

Seyf-el-Mulook, his beauty and loveliness pleased her, and his stature, and justness of form. She therefore gave orders to treat him and his companions with honour, and caressed him; but he shewed a dislike to her; and upon this she was incensed against him and his memlooks, and commanded them to serve her, and to convey to her the water and the firewood.

They continued to do thus for four years, and this state wearied Seyf-el-Mulook: so he sent to intercede with the Queen, hoping that she would liberate them, and that they might go their way and be relieved from their present state; but she refused; and Seyf-el-Mulook and the memlooks remained with her upon the island in the same condition. The inhabitants of the island knew that they were the birds of the King's daughter; wherefore none of the people of the city dared to hurt them in any way; and the heart of the King's daughter was at ease respecting them, and she felt certain that there was no escape for them from this island. So they used to absent themselves from her for two days, and three, and to go about the desert to collect firewood from the different tracts of the island and to bring it to the kitchen of the King's daughter; and they continued in this state five years.

After this, it happened that Seyf-el-Mulook sat with his memlooks, one day, upon the shore of the sea, conversing upon the events that had occurred, and Seyf-el-Mulook, looking aside, and seeing himself in this place with his memlooks, thought upon his mother and his father and his brother Sá'ed, and upon the state of glory in which he had lived, and he wept and lamented and wailed exceedingly, as did also the memlooks. Then the memlooks said to him, O King of the age, how long shall we weep? Weeping will not profit. This is an event written upon our foreheads by the pre-determination of God (to whom he ascribed might and glory!), and the pen hath written what He hath appointed, and nought will profit us but patience. Perhaps God (whose perfection be extolled, and whose name be exalted!), who hath afflicted us by this calamity, will dispel it from us. — And Seyf-el-Mulook said to them, O my brothers, how shall we contrive our escape from this accursed woman? I see no way of escape for us unless God deliver us from her by his favour. But it hath occurred to my mind that we may flee and be at ease from this fatigue. — They said to him, O King of the age, whither can we go from this island, which is all occupied by Ghools who eat the sons of Adam? In every place to which we might go they would find us, and they would either eat us or take us prisoners and bring us back to our place, and the King's daughter would be incensed against us. — But Seyf-el-Mulook replied, I will do for you something, and perhaps God (whose name be exalted!) will aid us thereby to effect our deliverance, and we shall escape from this island. So they said to him, How wilt thou act? And he answered, We will cut some of these long pieces of wood, and twist ropes of their bark, and bind one to another, and make them a raft,³² which we will launch into the sea, and lade with these fruits; and we will make for it oars, and embark upon it. Perhaps God (whose name be exalted!) will give us relief by means of it; for He is able to accomplish every thing; and

perhaps God will bless us with a fair wind, that will convey us to the land of India, and we shall escape from this accursed woman. — And they replied, This is a good idea. And they rejoiced at it exceedingly.

They began immediately to cut the pieces of wood for making the raft. Then they twisted the ropes to bind the pieces of wood together, and they persevered in this work for the space of a month. Every day, in the evening, they took some firewood, and carried it to the kitchen of the King's daughter, and they devoted the rest of the day to their work in making the raft, until they completed it. So when they had finished making it, they launched it upon the sea, and laded it with fruits gathered from the trees of the island, and prepared themselves at the close of the day, not having acquainted any one with that which they had done. Then they embarked upon the raft, and proceeded over the sea for a period of four months, not knowing whither they were borne. Their provisions were exhausted, and they had become in a state of the most violent hunger and thirst, when, lo, the sea frothed and foamed, and rose in high waves, and there came to them a horrible crocodile, which put forth its fore paw, and seized one of the memlooks, and swallowed him. Therefore when Seyf-el-Mulook saw that crocodile do thus with the memlook, he wept violently. He remained upon the raft with the two other memlooks³³ alone, and they passed on to a distance from the place of the crocodile, in a state of fear. They ceased not to remain in this state until there appeared to them, one day, a great mountain, terrible, lofty, rising high into the air; and they were glad at the sight of it; and after that, there appeared to them an island: so they pursued their course to it with diligence, rejoicing at their arriving there. But while they were in this condition, lo, the sea became agitated, and its waves rose high, and its state became changed. Then again a crocodile raised its head, stretched forth its paw, and took the two remaining memlooks of Seyf-el-Mulook, and swallowed them.

So Seyf-el-Mulook remained alone until he arrived at the island; whereupon he laboured till he had ascended the mountain, and he looked, and saw a wood, which he entered, and he walked among the trees, and began to eat of the fruits; but he saw that more than twenty great apes had ascended some of the trees; each of them larger than a mule. Therefore when Seyf-el-Mulook beheld these apes, violent fear came upon him. Then the apes descended, and surrounded him on every side; and after that, they walked before him, making a sign to him that he should follow them, and went on. So Seyf-el-Mulook walked after them; and they ceased not to proceed, with him following them, until they came to a castle of high structure, with lofty angles. They entered this castle, and Seyf-el-Mulook entered behind them, and he beheld in it, of all kinds of rarities and jewels and minerals, what the tongue cannot describe. He saw also in this castle a young man, upon the sides of whose face hairs had not begun to grow; but he was tall, exceedingly tall; and when Seyf-el-Mulook saw this young man, he was cheered by his company; and there was not in that castle any one of mankind besides this

young man. The young man, on seeing Seyf-el-Mulook, was pleased with him extremely; and he said to him, What is thy name, and from what country art thou, and how camest thou hither? Acquaint me with thy story, and conceal not of it aught.

Therefore Seyf-el-Mulook replied, I, by Allah, came not hither by my own choice, nor was this place the object of my desire, nor can I remain in a place ³⁴ until I attain what I seek. — And what is it, said the young man, that thou seekest? Seyf-el-Mulook answered him, I am of the land of Egypt, and my name is Seyf-el-Mulook, and my father is named the King 'Asim the son of Safwán. He then related to him the events that had happened to him from the first of the case to the last; and thereupon that young man arose and betook himself to the service of Seyf-el-Mulook, and said, O King of the age, I was in Egypt, and heard that thou hadst gone to the land of China; and how far is this land from the land of China! Verily this is a wonderful thing, and an extraordinary case! — Seyf-el-Mulook replied, Thy words are true; but after that, I proceeded from the land of China to the land of India, and a wind rose against us, and the sea became agitated, and all the ships that were with me went to pieces. And he told him all that had happened to him, until he said, And I have come unto thee in this place. The young man then said to him, O son of the King, what thou hast experienced in this absence from thy country, and in the difficulties that have attended it, is sufficient for thee, and praise be to God who hath brought thee to this place! Reside then with me, that I may be cheered by thy society until I die, and thou shalt be King over this region; for it compriseth this island, to which no limit is known. Moreover these apes are skilled in arts, and every thing that thou shalt demand thou wilt find here. — But Seyf-el-Mulook replied, O my brother, I cannot remain in any place until my affair be accomplished, though I should go around about the whole world inquiring respecting the object of my desire. Perhaps God will cause me to attain my wish, or my course may lead me to a place wherein my appointed term shall end, and I shall die.

The young man then looked towards an ape, and made a sign to him; whereupon the ape absented himself for a while; after which he came back, accompanied by apes with silken napkins tied to their waists; and they brought forward a table, and put upon it about a hundred dishes of gold and silver, containing all kinds of viands, and the apes stood in the manner of servants before Kings. Next he made a sign to the chamberlains to seat themselves: so they sat; and he whose custom it was to serve stood. Then they ate until they were satisfied, when they removed the table, and brought basins and ewers of gold, and they washed their hands. And after that, they brought wine-vessels, about forty vessels, each containing a particular kind of wine; and they drank, and enjoyed themselves, and were merry, and their time was pleasant; all the apes dancing and playing, while the eaters were occupied in eating. So when Seyf-el-Mulook beheld this, he wondered at them, and forgot the difficulties that had happened to him. And when

night came, they lighted the candles, and put them in candlesticks of gold and silver. Then they brought vessels of dried and fresh fruits, and they ate; and when the time for sleep came, they spread for them the beds, and they slept.

And in the morning, the young man arose as he was wont, and he woke Seyf-el-Mulook, and said to him, Put forth thy head from this window, and see what is standing beneath the window. He therefore looked, and he saw apes that filled the wide waste and all the desert tract, and none know the number of those apes but God, whose name be exalted! So Seyf-el-Mulook said, These are numerous apes, that have filled the open country, and wherefore have they assembled at this time? And the young man answered him, This is their custom: all who are in the island have come, and some of them have come from a distance of two days' journey, or three days'; for they come every Saturday ³⁵ and stand here until I awake from my sleep and put my head forth from this window; and when they see me, they kiss the ground before me; after which they depart to their occupations. And he put forth his head from the window so that they saw him; and when they beheld him, they kissed the ground before him, and departed.

Seyf-el-Mulook remained with the young man during the space of a whole month; and after that, he bade him farewell, and departed. The young man ordered a party of the apes, about a hundred, to journey with him; and they journeyed in attendance upon Seyf-el-Mulook for a period of seven days, until they had conducted him to the extremity of their country, ³⁶ when they bade him farewell, and returned to their places. Seyf-el-Mulook then journeyed alone over the mountains and hills and the deserts and wastes for the space of four months, one day hungry and another day satiated, one day eating of the herbage and another day eating of the fruits of the trees. He began to repent of that which he had done with himself, and of his going forth from that young man, and he desired to retrace his steps to him. But he saw an indistinct black object appearing in the distance; so he said within himself, Is this a black city, or how is the case? But I will not return until I see what this indistinct object is. — And when he came near to it, he saw it to be a palace of lofty structure. He who built it was Yáfith the son of Nooh (on whom be peace!), and it was the palace which God (whose name be exalted!) hath mentioned in his Excellent Book, in his words, And an abandoned well, and a lofty palace. ³⁷

Seyf-el-Mulook seated himself at the door of the palace, and said within himself, I wonder what is the state of the interior of this palace, and who of the Kings is within it. Who now will acquaint me with the truth of the case, and are its inhabitants of mankind or of the Jinn? — He sat meditating for some time, and found not any one entering it, nor any coming forth from it. So he arose and walked forward, relying upon God, until he entered the palace; and he counted in his way seven entrance-passages; but saw no one. He beheld, however, on his right hand, three doors, and before him a door over which hung a curtain. He therefore advanced to that door, and lifted

the curtain with his hand, and walked on within the door; and, lo, he found a great leewán³⁸ spread with silken carpets, and at the upper end of the leewán was a couch of gold, whereon sat a damsel whose face was like the moon: upon her was the apparel of Kings, and she resembled a bride on the night of her display. And at the feet of the couch were forty tables, upon which were dishes of gold and silver, all of them filled with rich viands. When Seyf-el-Mulook beheld her, he approached her and saluted; and she returned his salutation, and said to him, Art thou of mankind or of the Jinn? He answered, I am of the best of mankind; for I am a King, the son of a King. And she said to him, What dost thou desire? Avail thyself of this food, and after that relate to me thy story from first to last, and tell me how thou camest to this place. — Seyf-el-Mulook therefore seated himself at a table, and removed the cover from it, and, being hungry, he ate of those dishes until he was satiated, and washed his hands; after which he ascended the couch, and seated himself by the damsel, who thereupon said to him, Who art thou, and what is thy name, and whence hast thou come, and who brought thee hither? Seyf-el-Mulook replied, As to me, my story is long. And she said to him, Tell me whence thou art, and what is the cause of thy coming hither, and what is thy desire. But he replied, Inform thou me what is thy state, and what is thy name, and who brought thee hither, and wherefore thou art residing in this place alone. And the damsel said to him, —

My name is Dólet-Khátoon.³⁹ I am daughter of the King of India, and my father dwelleth in the city of Sarandeeb.⁴⁰ He hath a beautiful, large garden: there is not in the land of India and its district any superior to it; and in it is a large tank; and I entered that garden one day with my female slaves, and I and my female slaves approached and descended into the tank, and we proceeded to play and to amuse ourselves. But I was not aware when a thing like a cloud came down upon me, and having snatched me away from among my female slaves, flew with me between heaven and earth, saying, O Dólet-Khátoon, fear not, but be of tranquil heart. Then he flew on with me for a short time; after which he put me down in this palace, and immediately became transformed, and, lo, he was a comely young man, of youthful beauty, and clean in apparel; and he said to me, Dost thou know me? I answered, No, O my master. And he said, I am son of the Blue King, King of the Jánn, and my father dwelleth in the Castle of El-Kulzum,⁴¹ and hath under his authority six hundred thousand of the flying and the diving Jinn.⁴² It happened to me that I was on a journey, going on my way, and I saw thee and became enamoured of thee, and, descending upon thee, seized thee from among the female slaves, and brought thee to this lofty palace, which is my place and my abode. No one ever cometh to it; neither any of the Jinn nor any of mankind; and from India to this place is a journey of a hundred and twenty years: ⁴³ so be sure that thou wilt never see again the country of thy father and thy mother. Reside then with me in this place with tranquil heart and mind, and I will bring before thee whatever thou shalt desire.

And after that, he embraced me and kissed me, and said to me, Reside here, and fear not aught. Then he left me, and was absent from me a while; after which he came bringing these tables and the furniture and carpets. But he cometh to me every Tuesday and remaineth with me three days; and on Friday he remaineth till the middle of the afternoon, when he departeth, and he is absent until the Tuesday: then again he remaineth with me ⁴⁴ in the same manner. When he cometh, he eateth and drinketh with me, and embraceth me and kisseth me; but he hath not induced me to become his wife. My father is named Táj-el-Mulook; and he knoweth no tidings of me, nor hath he discovered any trace of me. — This is my story: now tell me thy story.

Upon this, Seyf-el-Mulook said to her, Verily my story is long, and I fear that, if I tell it thee, the time which it will require will be too long for us, and the 'Efreet will come. But she replied, He did not depart from me more than a little while before thine entrance, and he cometh not save on Tuesday: therefore remain and be at ease, and gladden thy heart, and relate to me what hath happened to thee from first to last. So Seyf-el-Mulook said, I hear and obey. And he commenced his story, and proceeded with it until he had related the whole of it from beginning to end; and when he came to the mention of Bedeea-el-Jemál, her eyes filled with copious tears, and she said, It is not as I imagined of thee, O Bedeea-el-Jemál! Alas, for the conduct of fortune! O Bedeea-el-Jemál, dost thou not remember me, nor say, My sister Dólet-Khátoon, whither hath she gone? — Then she wept exceedingly, and lamented that Bedeea-el-Jemál had not remembered her.⁴⁵ Seyf-el-Mulook therefore said to her, O Dólet-Khátoon, thou art a human being, and she is a Jinneeyeh: how then can this be thy sister? She replied, She is my foster-sister; and the cause was this: my mother went down to divert herself in the garden, and, her time coming, she gave birth to me in the garden: and the mother of Bedeea-el-Jemál was in the garden, she and her 'Óns, and her time came; so she sojourned in a tract of the garden, and she gave birth to Bedeea-el-Jemál. Then she sent one of her female slaves to my mother to demand of her some food and necessary clothing, and my mother sent to her what she demanded, and invited her. She therefore arose, and, taking Bedeea-el-Jemál with her, came to my mother, and my mother suckled Bedeea-el-Jemál; and her mother and she remained with us in the garden for the space of two months, after which she journeyed to her country; and she gave to my mother a thing, saying to her, When thou wantest me, I will come to thee in the midst of the garden. Bedeea-el-Jemál used to come with her mother every year, and they used to remain with us some time, and then to return to their country; and if I were with my mother, O Seyf-el-Mulook, and beheld thee with us in our country, and we were united as usual, I would employ some stratagem against Bedeea-el-Jemál, so as to make thee attain thy desire, but I am in this place, and they know not my case. If they were acquainted with my case, and knew me to be here, they could effect my deliverance from this place; but the affair is God's

(whose perfection be extolled, and whose name be exalted!), and what can I do?

Seyf-el-Mulook then said to her, Arise, and come with me: we will flee, and go whither God (whose name be exalted!) pleaseth. But she replied, We cannot do that. By Allah, if we fled to the distance of a year's journey, this accursed wretch would bring us back immediately, and he would destroy us. So Seyf-el-Mulook said, I will hide myself in a place, and when he passeth by me, I will smite him with the sword, and slay him. But she replied, Thou canst not slay him unless thou kill his soul. — And in what place, said he, is his soul? She answered, I asked him respecting it many times; but he would not confess to me its place. It happened, however, that I urged him, one day, and he was enraged against me, and said to me, How often wilt thou ask me respecting my soul? What is the reason of thy question respecting my soul? — So I answered him, O Hátim,⁴⁶ there remaineth to me no one but thee, except God; and I, as long as I live, would not cease to hold thy soul in my embrace; and if I do not take care of thy soul and put it in the midst of my eye, how can I live after thee? If I knew thy soul, I would take care of it as of my right eye. — And thereupon he said to me, When I was born, the astrologers declared that the destruction of my soul would be effected by the hand of one of the sons of the human Kings. I therefore took my soul, and put it into the crop of a sparrow, and I imprisoned the sparrow in a little box, and put this into another small box, and this I put within seven other small boxes, and I put these within seven chests, and the chests I put into a coffer⁴⁷ of marble within the verge of this circumambient ocean; for this part is remote from the countries of mankind, and none of mankind can gain access to it. Now I have told thee; and tell not thou any one of this; for it is a secret between me and thee.

So I said to him, To whom should I relate it? None but thou cometh unto me, that I should tell him. — Then I said to him, By Allah, thou hast put thy soul in a most strongly secured place, to which no being can gain access. How then should any one of mankind gain access to it, unless what is [seemingly] impossible be ordained, and God had predetermined like as the astrologers have said? How can one of mankind gain access to this [place]? — But he replied, Perhaps one of them may have upon his finger the seal-ring of Suleymán the son of Dáood (on both of whom be peace!), and he may come hither, and put his hand with the seal-ring upon the face of the water, and say, By virtue of these names, let the soul of such-a-one come up! Thereupon the coffer will come up, and he will break it, and the chests in like manner, and the small boxes; and the sparrow will come forth from the little box, and he will strangle it, and I shall die.

So thereupon Seyf-el-Mulook said, That King's son is myself, and this is the ring of Suleymán the son of Dáood (on both of whom be peace!) upon my finger. Arise then and come with us to the shore of this sea, that we may see whether these his words be false or true. — The two, therefore, arose, and walked on until they came to the sea, when Dólet-Khátoon stood upon

the sea-shore, and Seyf-el-Mulook entered the water to his waist, and said, By virtue of the names and talismans that are upon this seal-ring, and by the influence of Suleymán (on whom be peace!), let the soul of such-a-one, the son of the Blue King, the Jinnee, come forth! And immediately the sea became agitated, and the coffer came up. So Seyf-el-Mulook took it, and struck it against the rock, and broke it, and he broke the chests and the small boxes, and took forth the sparrow from the little box. They then returned to the palace, and ascended the couch; and, lo, a horrible dust arose, and a huge thing came flying, and saying, Spare me, O son of the King, and slay me not, but make me thy emancipated slave, and I will cause thee to attain thy desire. But Dólet-Khátoon said to him, The Jinnee hath come; therefore kill the sparrow, lest this accursed wretch enter the palace, and take the sparrow from thee, and slay thee, and slay me after thee. So upon this he strangled the sparrow, and it died, and the Jinnee fell upon the ground, a heap of black ashes.

Then Dólet-Khátoon said, We have escaped from the hand of this accursed wretch, and how shall we now act? Seyf-el-Mulook answered, We must seek aid of God (whose name be exalted!), who hath afflicted us; for He will order our affair, and will aid us to effect our deliverance from our present state. And he arose and pulled off, of the doors of the palace, about ten doors. These were of sandal-wood and aloes-wood, and their nails were of gold and silver. And he took some ropes which were there, of common silk and floss-silk, and bound the doors together; after which, he and Dólet-Khátoon helped each other so that they conveyed them to the sea and cast them into it; they having become a raft; ⁴⁸ and they tied it to the shore. They then returned to the palace, and carried off the dishes of gold and silver, and likewise the jewels and jacinths and precious minerals. They transported all that was in the palace of such things as were light to carry and of high price, and put them upon that raft, and they embarked upon it, placing their reliance upon God (whose name be exalted!), who satisfieth, and doth not disappoint, him who relieth upon Him. They also made for themselves two pieces of wood as oars; and they loosed the ropes, and let the raft take its course with them over the sea. They ceased not to proceed in this manner for a period of four months, until their provisions were exhausted, and their affliction became violent, and their spirits were oppressed: so they begged of God to grant them deliverance from the state in which they were. Seyf-el-Mulook, during the course of their voyage, used, when he slept, to put Dólet-Khátoon behind his back; and when he turned over, the sword was between them.⁴⁹

And while they were in this state, one night, it happened that Seyf-el-Mulook was asleep, and Dólet-Khátoon awake, and, lo, the raft inclined to the shore, and came to a harbour in which were ships. So Dólet-Khátoon saw the ships, and she heard a man talking with the sailors, and the man who was talking was the chief captain. Therefore, when she heard the voice of the captain, she knew that this was the harbour of some city, and that

they had arrived at the habitations of men; and she rejoiced greatly, and, having roused Seyf-el-Mulook from his sleep, she said to him, Arise, and ask this captain respecting the name of this city, and respecting this harbour. And thereupon Seyf-el-Mulook arose, joyful, and said to him, O my brother, what is the name of this city, and what is this harbour called, and what is the name of its King? But the captain replied, O lying-faced! ⁵⁰ O silly-bearded! if thou know not this harbour nor this city, how camest thou hither? Seyf-el-Mulook said, I am a stranger, and I was in a vessel, one of the merchant-vessels, and it was wrecked, and sank with all that was in it; but I got upon a plank, and have arrived here, and I asked thee a question, which is not disgraceful. So the captain said, This is the city called 'Emáreeyeh, and this harbour is called the harbour Kemeen el-Bahreyn.⁵¹

Now when Dólet-Khátoon heard these words, she rejoiced exceedingly, and said, Praise be to God! So Seyf-el-Mulook said, What is the news? And she answered, O Seyf-el-Mulook, rejoice at the announcement of speedy relief; for the King of this city is my uncle, the brother of my father, and his name is 'Áli-l-Mulook.⁵² Then she said to him, Ask him, and say to him, Is the Sultán of this city, 'Áli-l-Mulook, well? He therefore asked him that question; and the captain, enraged at him, replied, Thou sayest, In my life I never came hither; but am a stranger: — who then acquainted thee with the name of the lord of this city? — And Dólet-Khátoon was glad, and she knew the captain; his name was Mo'een-ed-Deen,⁵³ and he was one of her father's captains: he had come forth to search for her, when she was lost, and found her not, and he ceased not to search about until he came to the city of her uncle. Then she said to Seyf-el-Mulook, Say to him, O captain Mo'een-ed-Deen, come and answer the summons of thy mistress. So he called to him in the words which she had said; and when the captain heard his words, he was violently enraged, and said to him, O dog, who art thou, and how knewest thou me? And he said to some of the sailors, Hand me a staff of shoom,⁵⁴ that I may go to this unlucky fellow and break his head. He then took the staff, and went towards Seyf-el-Mulook; and he saw the raft, and saw upon it an object wonderful and beautiful, whereat his mind was amazed; and looking, and taking a sure view, he beheld Dólet-Khátoon sitting, like a piece of the moon. He therefore said, What is with thee? And Seyf-el-Mulook answered him, With me is a damsel named Dólet-Khátoon. And when the captain heard these words he fell down in a fit, on his hearing her name and knowing that she was his mistress, and the daughter of his King.

Then, as soon as he recovered, he left the raft with what was upon it, and repaired to the city, went up to the palace of the King, and asked permission to go in to him. So the chamberlain went in to the King, and said, The captain Mo'een hath come to thee to give thee good news. Wherefore he gave him permission to enter, and he went in to the King, and kissed the ground before him, and said to him, O King, thou hast to give a present for good news; for the daughter of thy brother, Dólet-Khátoon, hath arrived

at the city, in good health and prosperity, and she is upon a raft, accompanied by a young man like the moon in the night of its fulness. And when the King heard the tidings of the daughter of his brother, he rejoiced, and conferred a sumptuous robe of honour upon the captain. He also ordered immediately that they should decorate the city for the safety of the daughter of his brother, and sent to her, and caused her to be brought to him, together with Seyf-el-Mulook, and saluted them, and congratulated them on their safety. He then sent to his brother to inform him that his daughter had been found and that she was with him; and when the messenger came to him, he prepared himself, and the troops assembled, and Táj-el-Mulook, the father of Dólet-Khátoon, set forth, and proceeded until he came to his brother 'Áli-l-Mulook, when he met his daughter, and they rejoiced exceedingly.

Táj-el-Mulook remained with his brother a week; after which he took his daughter, and likewise Seyf-el-Mulook, and they proceeded until they came to Sarandeeb, her father's country, when Dólet-Khátoon met her mother, and they rejoiced at her safety, and celebrated festivities; and it was a great day, the like of which is not seen. As to the King, he treated Seyf-el-Mulook with honour, and said to him, O Seyf-el-Mulook, thou hast done unto me and my daughter all this benefit, and I am not able to requite thee for it, nor can any one requite thee save the Lord of all creatures: but I desire of thee that thou sit upon the throne in my place, and govern in the land of India; for I have given to thee my kingdom and my throne and my treasures and my servants, and all this is a present from me unto thee. So thereupon Seyf-el-Mulook arose, and kissed the ground before the King, and thanked him, and said unto him, O King of the age, I have accepted all that thou hast given to me, and it is returned from me unto thee as a present also; for I, O King of the age, desire not kingdom nor empire, nor desire I aught but that God (whose name be exalted!) may cause me to attain my desire. The King then said to him, These my treasures are at thy disposal, O Seyf-el-Mulook: whatsoever thou desire of them, take it, and consult me not respecting it, and may God recompense thee for me with every thing good! But Seyf-el-Mulook replied, May God strengthen the King! There is no delight for me in sovereignty nor in wealth until I attain my wish; but I desire now to divert myself in this city, and to see its great thoroughfare-streets and its markets.

So Táj-el-Mulook ordered that they should bring him a horse of excellent breed; and accordingly they brought him a horse saddled and bridled, of excellent breed, and he mounted it, and went forth into the market, and rode through the great thoroughfare-streets of the city. And while he was looking to the right and left, he saw a young man, with a tunic, crying it at the price of fifteen pieces of gold; and, looking attentively at him, he found him to resemble his brother Sá'ed; and, in truth, he was Sá'ed himself; but his complexion and condition were changed by protracted estrangement and the difficulties of travel; so he did not know him. He then said to those

who were around him, Bring this young man, that I may interrogate him. And they brought him to him, and he said, Take him and convey him to the palace in which I am staying, and let him remain with you until I return from diverting myself. But they imagined that he said to them, Take him and convey him to the prison. And they said, Perhaps this is one of his memlooks, who hath fled from him.

Accordingly they took him and conveyed him to the prison, and shackled him, and left him sitting there. Then Seyf-el-Mulook returned from diverting himself, and went up into the palace; but he forgot his brother Sá'ed, and no one mentioned him to him. So Sá'ed remained in the prison; and when they went forth with the prisoners to employ them in constructions and repairs and similar works, they took Sá'ed with them, and he worked with the prisoners, and dirt increased upon him. He remained in this state for the space of a month, reflecting upon his circumstances, and saying within himself, What is the cause of my imprisonment? And Seyf-el-Mulook was occupied by his joys and other things. But it happened that he was sitting one day, and remembered his brother Sá'ed: so he said to the memlooks who were with him, Where is the memlook who was with you on such a day? They replied, Didst thou not say to us, Convey him to the prison? He said, I did not say to you these words; but I said to you, Convey him to the palace in which I am staying. Then he sent the chamberlains to Sá'ed: so they brought him to him, shackled; and they loosed him from his shackles, and stationed him before Seyf-el-Mulook, who said to him, O young man, from what country art thou? And he answered him, I am from Egypt, and my name is Sá'ed, the son of the Wezeer Fáris.

When Seyf-el-Mulook, therefore, heard his words, he rose from the throne, threw himself upon him, and clung to his neck; and by reason of his joy, he wept violently, and said, O my brother, O Sá'ed, praise be to God that thou art living, and that I have seen thee; for I am thy brother Seyf-el-Mulook, the son of the King 'Ásim. So when Sá'ed heard the words of his brother, and knew him, they embraced each other, and wept together; and the persons who were present wondered at them. Then Seyf-el-Mulook ordered that they should take Sá'ed and conduct him to the bath. Accordingly they conducted him thither; and on his coming forth from the bath, they clad him in sumptuous apparel, and brought him back to the chamber of Seyf-el-Mulook, who seated him with him on the throne. And when Taj-el-Mulook knew of this, he rejoiced greatly at the meeting of Seyf-el-Mulook with his brother Sá'ed; and he came, and the three sat conversing upon the events that had happened to them from first to last.

Then Sá'ed said, O my brother, O Seyf-el-Mulook, when the ship was submerged and the memlooks also were submerged, I and a party of memlooks got upon a plank, and it proceeded with us over the sea for a period of a whole month; after which, the wind cast us, by the decree of God (whose name be exalted!), upon an island. So we landed upon it; and we were hungry; wherefore we went in among the trees and ate of the fruits,

and were busied with eating; and we were not aware when there came forth upon us people like 'Efreet's, who sprang upon us, and mounted upon our shoulders, saying to us, Go on with us; for ye have become our asses. I therefore said to him who had mounted me, What art thou, and why hast thou mounted me? And when he heard from me these words, he wound his leg round my neck in such a manner that I nearly died, and he beat me upon my back with his other leg so that I thought he had broken my back. I then fell upon the ground, on my face, and no strength remained in me by reason of my hunger and thirst. So when I fell, he knew that I was hungry, and, taking me by my hand, he brought me to a tree abounding with fruit, and it was a pear-tree; and he said to me, Eat from this tree until thou art satiated. I therefore ate from that tree until I was satiated, and I arose to walk, without desiring to do so; but I had not gone more than a little way before that person turned back and mounted again upon my shoulders. A while I walked, a while I ran, and a while I trotted; and he, riding upon me, laughed, and said, In my life I have never seen an ass like thee.

Now it happened that we gathered some bunches of grapes one day, and put them into a trench, and trod them with our feet, and that trench became a great pool. Then we waited some time, and, coming again to the trench, we found that the sun had heated that juice, and that it had become wine. So after that, we used to drink of it, and intoxicate ourselves, and our faces became red, and we used to sing and dance, by reason of the exhilaration produced by intoxication; whereupon they said, What is it that reddeth your faces, and maketh you dance and sing? We replied, Ask ye not respecting this. And what desire ye by asking respecting it? — They said, Inform us, that we may know the truth of the case. And we replied, [It is] the expressed juice of grapes. And upon this they took us to a valley, of which we knew not the length nor the breadth, and in that valley were grape-vines of which neither the beginning nor the end was known; every one of the bunches that were upon them was as much as twenty pounds in weight, and every one was within easy reach; and they said to us, Gather of these. We therefore gathered of them a great quantity; and I saw there a large trench, larger than a great tank, which we filled with grapes, and we trod them with our feet, and did as we had done the first time: so it became wine, and we said to them, It hath come to perfection. With what then will ye drink? — Whereupon they answered us, There were in our possession some asses like you, and we ate them, and their heads remain: therefore give us to drink in their skulls.

And we gave them to drink, and they became intoxicated; after which they lay down: and they were about two hundred. Upon this we said, one to another, Is it not enough for these to ride us, but will they eat us also? There is no strength nor power but in God, the High, the Great! But we will make intoxication to overcome them, and then we will kill them, and be secure from them, and escape from their hands. — Accordingly we roused them, and proceeded to fill for them those skulls, and to give them to drink;

but they said, This is bitter. So we said to them, Wherefore do ye say that this is bitter? Every one who saith that, if he drink not of it ten times he will die the same day. — They therefore feared death, and said to us, Give us to drink all the ten times. And when they had drunk what remained of the ten draughts, they were intoxicated, and their intoxication was excessive, and their strength entirely failed: so we dragged them by their hands, and collected a great quantity of the sticks of those vines and put them around them and upon them; after which we set fire to the sticks, and stood at a distance, to see what would become of them. We then approached them, after the fire had become low, and we saw that they were reduced to a heap of ashes.

We therefore praised God (whose name be exalted!) who had saved us from them, and, going forth from the midst of that island, we sought the shore of the sea. Then we parted. But as to me and two of the memlooks, we walked until we came to a great wood, abounding with trees, where we busied ourselves with eating. And, lo, a person of tall stature, with a long beard, with long ears, and with two eyes like two cressets, before whom were many sheep which he was tending, and with him was a party of persons like himself. And when he saw us, he rejoiced at our coming, and was glad; and he welcomed us, saying, A friendly and free welcome! Come to my abode, that I may slaughter for you one of these sheep, and roast it, and feed you. — So we said to him, And where is thy place? And he answered, Near to this mountain: go ye then in this direction until ye see a cave, which enter ye; for in it are many guests like you. Go and sit with them until we prepare for you the entertainment. — And we felt sure that his words were true, and went in that direction, and entered that cave; but we saw the guests that were in it all of them blind; and when we went in to them, one of them said, I am sick: — and another said, I am infirm. So we said to them, What are these words that ye utter? What is the cause of your infirmity and your disease? — And they asked us, saying, Who are ye? We answered them, We are guests. And they said to us, What hath thrown you into the hand of this accursed wretch? There is no strength nor power but in God, the High, the Great! This is a Ghool, that eateth the sons of Adam, and he hath blinded us, and desireth to eat us. — We therefore said to them, How hath this Ghool blinded you? They replied, Verily forthwith he will blind you like us. — But how, said we, will he blind us? They answered us, He will bring you cups of milk, and will say to you, Ye are wearied by your journey: therefore take this milk, and drink of it. And when ye drink of it, ye will become like us. —

So I said within myself, There remaineth for us no escape save by stratagem. And I dug a hole in the ground, and sat over it. Then, after a while, the accursed Ghool came in to us, bringing cups of milk, and he handed to me a cup, and handed a cup to each of those who were with me, saying to us, Ye have come from the desert thirsty; therefore take this milk, and drink of it, while I roast for you the meat. Now as to myself, I took the cup, and

put it near to my mouth, and emptied it into the hole; after which I cried out, Ah! my sight is gone, and I have become blind! And I held my eyes with my hand, and began to weep and cry out, while he laughed, and said, Fear not. But as to the two who were my companions, they drank the milk, and became blind. And thereupon the accursed arose immediately, and, having closed the entrance of the cave, drew near to me, and felt my ribs, and he found me lean, having no meat upon me; wherefore he felt another, and he saw that he was fat, and rejoiced thereat. He then slaughtered three sheep, and skinned them, and he brought some spits of iron, upon which he put the flesh of the sheep, and he put them over the fire, and roasted the meat; after which he brought it to my two companions, who ate, and he ate with them. He next brought a leathern bottle full of wine, and drank it, and laid himself down upon his face and snored.

So upon this I said within myself, Verily he is immersed in sleep, and how shall I slay him? Then I remembered the spits; and I took two of them, and put them into the fire, and waited until they had become like red-hot coals; whereupon I girded myself, and, having risen upon my feet, took the two iron spits in my hand, and drew near to the accursed, and thrust them into his eyes, pressing upon them with all my strength. So by reason of the sweetness of life he rose erect upon his feet and desired to lay hold upon me, after he had become blind. But I fled from him into the inner part of the cave, while he pursued me; and I said to the blind men who were with him, What is to be done with this accursed? Upon which one of them said, O Sá'ed, arise and ascend to this aperture: thou wilt find in it a polished sword; and do thou take it, and come to me, that I may tell thee what thou shalt do. Accordingly I ascended to the aperture, and took the sword, and came to that man; and he said to me, Take it, and smite him upon his waist, and he will die instantly. I therefore arose and ran after him, and he was tired with running, and he came to the blind men to kill them: so I came to him, and smote him with the sword upon his waist, and he became divided in twain; upon which he cried out to me, saying, O man, since thou desirest my slaughter, smite me a second time. Wherefore I resolved to smite him a second time; but he who directed me to the sword said, Smite him not a second time; for in that case he will not die, but will live, and will destroy us. So I complied with the direction of that man, and smote him not; and the accursed died. The man then said to me, Arise; open the cave, and let us go forth from it. Perhaps God will aid us, and we shall be safe from this place. — But I replied, No harm remaineth for us. We will rather rest, and slaughter some of these sheep, and drink of this wine; for the land is far-extending. — And we remained in this place for a period of two months, eating of these sheep and of the fruits.

After this, it happened that we were sitting upon the shore of the sea, one day, and I saw a large ship appearing upon the sea in the distance: so we made a sign to the persons on board of it, and called out to them. But they feared that Ghool; for they knew that upon this island was a Ghool

that ate human beings; wherefore they desired to escape.⁵⁵ We however made signs to them with the ends of our turbans, and drew nearer to them, and proceeded to call out to them; and thereupon one of the passengers, who was sharp-sighted, said, O company of passengers, verily I see these indistinct objects to be human beings like us, and they have not the form of Ghools. Then they came towards us by little and little until they drew near to us; and when they were convinced that we were human beings, they saluted us, and we returned their salutation, and gave them the good news of the slaughter of the accursed Ghool; whereupon they thanked us.

We then provided ourselves from the island with some of the fruits that were upon it, and embarked on board the ship, and it bore us along with a fair wind for the space of three days. But after that, a wind rose against us, and the darkness of the sky became excessive, and not more than one hour had elapsed when the wind bore the ship to a mountain, and it was wrecked, and its planks were rent asunder.⁵⁶ However, God, the Great, decreed that I should lay hold of one of its planks, and I got upon it, and it bore me along for two days. A fair wind had then come, and I, sitting upon the plank, proceeded to row with my feet for some time, until God (whose name be exalted!) caused me to reach the shore in safety, and I landed at this city. But I had become a stranger, alone, solitary, not knowing what to do, and hunger had tormented me, and extreme trouble had befallen me. I therefore came to the market of the city, after I had hidden myself and pulled off this tunic, saying within myself, I will sell it, and sustain myself with its price until God shall accomplish what He will accomplish. Then, O my brother, I took the tunic in my hand, and the people were looking at it, and bidding up for its price, until thou camest and sawest me, and gavest orders to convey me to the palace; whereupon the young men took me and imprisoned me; and after this period thou rememberedst me, and causedst me to be brought to thee. Thus I have acquainted thee with the events that have happened to me; and praise be to God for the meeting!

And when Seyf-el-Mulook, and Táj-el-Mulook the father of Dólet-Khátoon, heard the story of the Wezeer Sá'ed, they wondered at it greatly. Táj-el-Mulook had prepared a pleasant place for Seyf-el-Mulook and his brother Sá'ed; and Dólet-Khátoon used to come to Seyf-el-Mulook, and to thank him, and converse with him respecting his kind conduct. Then the Wezeer Sá'ed said, O Queen, I desire thine aid to accomplish his wish. And she replied, Yes; I will exert myself in his favour so that he shall attain his wish, if it be the will of God, whose name be exalted! And looking towards Seyf-el-Mulook, she said to him, Be of good heart, and cheerful eye. — Thus was the case of Seyf-el-Mulook and his Wezeer Sá'ed. And now, as to the Queen Bedeea-el-Jemál, information was brought to her of the return of her sister Dólet-Khátoon to her father and her country; and she said, I must visit her and salute her in beautiful trim and ornaments and apparel. So she repaired to her; and when she drew near to her abode, the Queen Dólet-Khátoon met her, and saluted her and embraced her, and kissed her between

her eyes; and the Queen Bedeea-el-Jemál congratulated her on her safety. Then they sat conversing, and Bedeea-el-Jemál said to Dólet-Khátoon, What happened to thee during thine absence from thy country? — O my sister, replied Dólet-Khátoon, ask me not respecting the things that befell me. Oh, what difficulties do human creatures endure! — And how so? asked Bedeea-el-Jemál. She answered, O my sister, I was in the Lofty Palace, and in it the son of the Blue King had possession of me.

And she related to her the rest of the story from first to last, and the story of Seyf-el-Mulook, and what happened to him in the palace, and the difficulties and horrors that he had endured until he came to the Lofty Palace: also how he had killed the son of the Blue King, and how he had pulled off the doors, and made them into a raft, and made for it oars; and how he came hither; whereat Bedeea-el-Jemál wondered. Then she said, By Allah, O my sister, verily this was one of the most extraordinary of wonderful cases, and I desire to acquaint thee with the origin of his tale; but bashfulness preventeth my doing so. Bedeea-el-Jemál therefore said to her, What is the cause of thy bashfulness, when thou art my sister and my companion, and we have much between us, and I know that thou desirest not for me aught save what is good? Wherefore then shouldst thou be abashed at me? Acquaint me with that which thou hast to say, and be not abashed at me, nor conceal from me aught of the matter.

So Dólet-Khátoon replied, Verily he saw thy portrait on the tunic which thy father sent to Suleymán the son of Dáood, on both of whom be peace! Suleymán opened it not, nor saw what was on it, but sent it to the King 'Ásim the son of Safwán, the King of Egypt, among other presents and rarities which he sent to him; and the King 'Ásim gave it to his son Seyf-el-Mulook before he opened it. And when Seyf-el-Mulook took it, he opened it, desiring to put it on himself, and he saw on it thy portrait, and became enamoured of it, wherefore he came forth to seek thee, and he endured all these difficulties on thine account. — But Bedeea-el-Jemál said (and her face had become red, and she was abashed at Dólet-Khátoon), Verily this is a thing that can never be; for mankind agree not with the Jánn. So Dólet-Khátoon proceeded to describe to her Seyf-el-Mulook, and the excellence of his form and his conduct and his horsemanship; and she ceased not to praise him and to mention to her his qualites until she said, O my sister, for the sake of God (whose name be exalted!) and for my sake, come and converse with him, though thou speak but a single word. But Bedeea-el-Jemál replied, Verily these words that thou utterest I will not hear, nor will I yield to thy wish expressed in them. And she seemed as though she heard not of them aught, and as though no love for Seyf-el-Mulook and the excellence of his form and his conduct and his horsemanship entered her heart. Then Dólet-Khátoon humbled herself to her, and kissed her feet, and said, O Bedeea-el-Jemál, by the milk that we have sucked, I and thou, and by the characters engraved upon the seal of Suleymán (on whom be peace!), hear these my words; for I pledged myself to him in the Lofty Palace that I would shew

him thy face. I conjure thee then by Allah to shew him thy form once, for my sake, and that thou also see him. — And she proceeded to weep to her, and to humble herself to her, and to kiss her hands and her feet, until she consented, and said, For thy sake I will shew him my face once.

Upon this, therefore, the heart of Dólet-Khátoon was comforted. She kissed her hands and her feet, and went forth, and came to the largest palace, which was in the garden; and she ordered the female slaves to spread the furniture in it, to set in it a couch of gold, and to place the wine-vessels in order. She then arose, and went in to Seyf-el-Mulook and Sá'ed his Wezeer, who were sitting in their place, and gave to Seyf-el-Mulook the good news of the attainment of his desire, and the accomplishment of his wish; and she said to him, Repair to the garden, thou and thy brother, and enter the palace, and conceal yourselves from the eyes of the people, so that no one of those who are in the palace may see you, until I and Bedeea-el-Jemál come. So Seyf-el-Mulook and Sá'ed arose, and repaired to the place to which Dólet-Khátoon had directed them; and when they entered it, they saw a couch of gold set, with the cushions upon it, and there were viands and wine. And they sat a while. Then Seyf-el-Mulook thought upon his beloved, and his bosom thereupon became contracted, and love and desire assailed him: he therefore arose and walked on until he went forth from the entrance-passage of the palace. His Brother Sá'ed followed him; but he said to him, O my brother, sit thou in thy place, and follow me not, until I return to thee. So Sá'ed sat, and Seyf-el-Mulook descended, and entered the garden, intoxicated by the wine of desire, perplexed by excess of passion and distraction; love had agitated him, and ecstasy had overcome him, and he recited these verses: —

O Bedeea-el-Jemál, I have none beside thee; have mercy on me then, for I am the captive of thy love:

Thou art the object of my search, and my desire and my joy. My heart hath refused to love any beside thee.

Would I were informed if thou knewest of my weeping all the night long with sleepless eye.

Command sleep to sojourn in my eyelid, and then perhaps I shall behold thee in a dream. Be favourable to one who is distracted by love. Save him from the destructive effects of thy cruelty.

May God increase thy beauty and thy happiness, and may all thine enemies be a ransom for thee.

The lovers shall be ranged, on the day of resurrection, beneath my banner, and all the beauties beneath thine.

Then he wept again, and recited other verses; and thus he continued to do, now weeping, and now reciting, till Sá'ed, thinking him slow to return, went forth from the palace to search for him in the garden, and saw him walking there, perplexed, and reciting verses. Thereupon Seyf-el-Mulook and Sá'ed his brother met, and they proceeded to divert themselves in the garden, and to eat of the fruits.

But as to Dólet-Khátoon, when she and Bedeea-el-Jemál came to the palace, they entered it, after the eunuchs had decorated it with varieties of ornaments, and done in it all that Dólet-Khátoon had ordered them, having prepared for Bedeea-el-Jemál a couch of gold that she might sit upon it. So when Bedeea-el-Jemál saw that couch, she seated herself upon it; and there was by her side a window overlooking the garden. The eunuchs had brought varieties of exquisite viands, and Bedeea-el-Jemál and Dólet-Khátoon ate, the latter putting morsels into the mouth of the former until she was satisfied; when she called for various sweetmeats, and the eunuchs brought them, and the two ladies ate of them as much as sufficed them, and washed their hands. Next, Dólet-Khátoon prepared the wine and the wine-vessels, arranged the ewers and the cups, and proceeded to fill and to hand to Bedeea-el-Jemál; after which she filled the cup and drank. Then Bedeea-el-Jemál looked from the window that was by her side into that garden, and saw its fruit and branches; and happening to turn her eyes in the direction of Seyf-el-Mulook, she beheld him wandering about in the garden, with the Wezeer Sá'ed behind him, and heard Seyf-el-Mulook reciting verses, while he poured forth copious tears; and when she beheld him, the sight occasioned her a thousand sighs.

She therefore looked towards Dólet-Khátoon (and the wine had made sport of her affections), and she said to her, O my sister, who is this young man that I see in the garden, perplexed, distracted, melancholy, sighing? So Dólet-Khátoon said to her, Wilt thou permit his presence with us that we may see him? She answered, if thou canst bring him, do so. And upon this Dólet-Khátoon called him, saying to him, O son of the King, come up to us, and approach us with thy beauty and loveliness. Wherefore Seyf-el-Mulook, knowing the voice of Dólet-Khátoon went up into the palace; and when his eye fell upon Bedeea-el-Jemál, he fell down in a fit: so Dólet-Khátoon sprinkled upon him a little rose-water, and he recovered from his fit. He then arose, and kissed the ground before Bedeea-el-Jemál, who was confounded by his beauty and loveliness; and Dólet-Khátoon said, Know, O Queen, that this is Seyf-el-Mulook, through whose means my deliverance was effected, by the decree of God (whose name be exalted!), and he is the person whom all kinds of difficulties have befallen on thine account; wherefore I desire that thou regard him favourably. Upon this, Bedeea-el-Jemál, after laughing, said, And who fulfilleth vows, that this young man should fulfil them? For mankind are destitute of affection. — So Seyf-el-Mulook replied, O Queen, verily faithlessness will never be in me: and all people are not alike. And he wept before her and recited these verses: —

O Bedeea-el-Jemál, be propitious to one sorrowful, worn and afflicted by an enchanting,
cruel eye! ^{or}

By the beauteous colours combined in thy cheeks, the white and deep red like that of the
anemone,

Punish not with abandonment one in constant suffering; for my body is wasting through
protracted estrangement!

This is my wish, and the utmost that I hope for; and union is my desire, if this be possible.

Then he wept violently, and recited other verses; and when he had ended them, he wept again violently; whereupon Bedeea-el-Jemál said to him, O son of the King, verily I fear to give myself up to thee entirely, lest I should not experience from thee affection nor love; for often the good qualities of mankind are found to be few, and their perfidy is great. And know that the lord Suleymán the son of Dáood (on both of whom be peace!) took Bilkees ⁵⁸ lovingly; and when he saw another more beautiful than she, he turned from her to that other person. — But Seyf-el-Mulook replied, O my eye and my soul, God hath not created all mankind alike, and I, if it be the will of God, will fulfil my vow, and will die beneath thy feet. Thou shalt see what I will do agreeably with that which I say, and on God I depend for my doing as I say. — So upon this, Bedeea-el-Jemál said to him, Sit, and be at ease, and swear to me by thy religion, and let us covenant with each other, that neither of us will be treacherous to the other; and may God (whose name be exalted!) execute vengeance on the one who is treacherous to the other! And when Seyf-el-Mulook heard from her these words, he sat; and, with the hand of each in the hand of the other, they swore that neither of them would prefer to the other any person, whether of mankind or of the Jinn. Then they remained a long while embracing one another, and weeping by reason of the violence of their joy. And after Bedeea-el-Jemál and Seyf-el-Mulook had sworn, each to the other, Seyf-el-Mulook arose to walk, and Bedeea-el-Jemál arose also to walk, attended by a slave-girl carrying some food, and carrying likewise a bottle full of wine. And Bedeea-el-Jemál sat, and the slave-girl put before her the food and the wine; but they had not remained more than a short time when Seyf-el-Mulook approached; whereupon she met him with salutation, and they embraced each other.

After this, they sat a while eating and drinking; and Bedeea-el-Jemál said, O son of the King, when thou enterest the Garden of Irem, thou wilt see a large tent pitched, of red satin, and its lining of green silk. Enter the tent, and fortify thy heart. Thou wilt there see an old woman sitting upon a couch of red gold set with large pearls and with jewels; and when thou enterest, salute her with politeness and reverence; and look towards the couch; thou wilt find beneath it a pair of slippers interwoven with gold and adorned with minerals. Take those slippers and kiss them, and put them upon thy head: ⁵⁹ then put them beneath thy right arm-pit, and stand before the old woman, silent, and hanging down thy head. And when she asketh thee and saith to thee, Whence hast thou come, and how arrivedst thou here, and who made known to thee this place, and for what reason tookest thou these slippers? — be thou silent until this my slave-girl entereth and converseth with her, and endeavoureth to render her favourable to thee, and striveth to content her mind by words. Perhaps God (whose name be exalted!) may incline her heart to thee, and she may consent to that which

thou desirest. — She then called that slave-girl; and her name was Marjáneh; and she said to her, By the love of me, accomplish this affair this day, and be not slothful in doing it. If thou accomplish it this day, thou shalt be free for the sake of God (whose name be exalted!), and thou shalt receive generous treatment, and there shall not be any dearer in my estimation than thou, nor will I reveal my secret to any but thee.

So she replied, O my mistress, and light of mine eye, tell me what is thine affair, that I may accomplish it for thee on my head and mine eye. And she said to her, It is, that thou carry this human being upon thy shoulders, and convey him to the Garden of Irem, to the presence of my grandmother, the mother of my father; that thou convey him to her tent, and take care of him. And when thou enterest the tent, thou with him, and seest him take the slippers, and pay homage to them, and she saith to him, Whence art thou, and by what way camest thou, and who brought thee to this place, and for what reason tookest thou these slippers, and what is thine affair that I may accomplish it for thee? — thereupon enter thou quickly, and salute her and say to her, O my mistress, I am the person who brought him hither, and he is the son of the King of Egypt, and he is the person who went to the Lofty Palace, and killed the son of the Blue King, and delivered the Queen Dólet-Khátoon, and conveyed her to her father safe; and I have brought him to thee that he may inform thee and give thee the glad tidings of her safety: therefore be gracious unto him. — Then, after that, say to her, By Allah, I conjure thee tell me, is not this young man comely, O my mistress? And she will answer thee, Yes. And thereupon say to her, O my mistress, verily he is perfect in honour and generosity and courage, and he is the lord of Egypt, and its King, and he compriseth all praiseworthy qualities. And when she saith to thee, What is his affair? — reply, My mistress saluteth thee, and asketh thee, how long shall she remain in the house a maiden, unmarried? For the time hath become tedious to her. What then is thy desire in not marrying her, and wherefore dost thou not marry her during thy life and the life of her mother, like other damsels? — And if she say to thee, How shall we act to marry her? If she know any one, or if any one have occurred to her mind, let her inform us respecting him, and we will do for her as she wisheth as far as may be possible: — then do thou reply, O my mistress, thy daughter saith to thee, Ye were desirous of marrying me to Suleymán (on whom be peace!), and ye designed for him my portrait on the tunic. But he had no lot in me; and he sent the tunic to the King of Egypt, who gave it to his son, and he saw my portrait delineated upon it, and became enamoured of me; wherefore he abandoned the kingdom of his father and his mother, turning from the world and what it containeth, and came forth wandering over the earth without regard to any thing, and endured the greatest of troubles and horrors on my account.

The slave-girl then took up Seyf-el-Mulook, and said to him, Close thine eyes. He therefore did so; and she flew up with him to the sky; and after a while, she said to him, O son of the King, open thine eyes. So he opened

his eyes, and beheld the garden, the Garden of Irem; and the slave-girl Marjáneh said to him, Enter, O Seyf-el-Mulook, this tent. Upon this, Seyf-el-Mulook uttered the name of God, and entered, and, casting a look in the garden, he saw the old woman sitting upon the couch, with the female slaves in attendance upon her; wherefore he approached her with politeness and reverence, took the slippers and kissed them, and did as Bedeea-el-Jemál had directed him. The old woman then said to him, Who art thou, and whence hast thou come, and from what country art thou, and who brought thee to this place, and for what reason tookest thou these slippers and kissedst them, and when didst thou tell me of a want, and I did not perform it for thee? So upon this the slave-girl Marjáneh entered, and saluted her with politeness and reverence; after which she repeated what Bedeea-el-Jemál had told her. But when the old woman heard these words, she cried out at her, and was incensed against her, and said, How can there be agreement between mankind and the Jinn? Seyf-el-Mulook therefore replied, I will agree with thee, and be thy page, and die loving thee, and keep thy covenant, and see none but thee, and thou shalt see my veracity and my freedom from falsehood, and the excellence of my generosity towards thee, if it be the will of God, whose name be exalted!

Then the old woman reflected for some time, with her head hung down; and after that, she raised her head, and said, O comely young man, wilt thou keep the covenant and the compact? He answered her, Yes, by Him who raised the heaven and spread out the earth upon the water, verily I will keep the covenant. And upon this the old woman said, I will accomplish for thee thine affair, if it be the will of God (whose name be exalted!); but go now into the garden, and divert thyself in it, and eat of the fruits of which the equals exist not, and of which there are not in the world the like, while I send to my son Shahyál, who will come, and I will talk with him on that affair, and nought but good will happen, if it be the will of God (whose name be exalted!); for he will not oppose me, nor disobey my command. I will marry to thee his daughter Bedeea-el-Jemál: so be of good heart; for she shall be thy wife, O Seyf-el-Mulook. — And when Seyf-el-Mulook heard from her these words, he thanked her, and kissed her hands and her feet, and went forth from her into the garden. The old woman then looked towards that slave-girl, and said to her, Go forth and search for my son Shahyál, seek for him in whatsoever quarter and place he is, and bring him unto me. So the slave-girl went and searched for the King Shahyál, and she met with him, and brought him to his mother.

Meanwhile, Seyf-el-Mulook was diverting himself in the garden, when five of the Jánn, who were of the subjects of the Blue King, saw him; and they said, Whence is this man, and who brought him to this place? Perhaps he is the person who killed the son of the Blue King. — Then they said, one to another, We will employ a stratagem against him, and interrogate him, and ask information of him. So they walked on by little and little until they came to Seyf-el-Mulook in a side of the garden, when they seated

themselves by him, and said to him, O comely young man, thou failedst not in killing the son of the Blue King, and delivering Dólet-Khátoon from him. He was a perfidious dog, and had circumvented her; and had not God sent thee to her for that purpose, she had never escaped. But how didst thou kill him? — And Seyf-el-Mulook looked at them and answered them, I killed him by means of this seal-ring that is upon my finger. So it was evident to them that he was the person who killed him: therefore two of them seized his hands, and two his feet, and the other held his mouth, lest he should call out, and the people of the King Shahyál should hear him and deliver him from their hands.

Then they took him up and flew away with him, and they ceased not in their flight, until they alighted in the presence of their King, when they stationed him before him, and said, O King of the age, we have brought thee him who killed thy son. — And where is he? said the King. They answered, This is he. And the Blue King said to him, Didst thou kill my son, and the vital spark of my heart, and the light of mine eye, without right, and without any offence that he had committed against thee? Seyf-el-Mulook answered him, Yes, I killed him; but on account of his tyranny and his iniquity; for he took the children of the Kings, and conveyed them to the Abandoned Well and the Lofty Palace, and separated them from their families, and acted impudently towards them. I killed him by means of this ring that is upon my finger, and God hurried his soul to the fire, and miserable is the abode to which he hath gone. — So it was evident to the Blue King that this was the person who killed his son, without doubt; and thereupon he called for his Wezeer, and said to him, This is the person who killed my son, without any uncertainty or doubt. What then dost thou counsel me to do in his case? Shall I slay him in the most abominable manner, or torture him with the most grievous torture, or how shall I act? — The chief Wezeer answered, Cut off one of his limbs. Another said, Inflict upon him every day a severe beating. Another said, Cut him through the middle. Another said, Cut off all his fingers, and burn them with fire. Another said, Crucify him. And every one of them proceeded to speak according to his judgment.

But there was with the Blue King a great Emeer, acquainted with affairs and with the circumstances of the times, and he said to the King, O King of the age, I will say to thee some words, and it is thine to judge whether thou wilt attend to that which I counsel thee to do. He was the counsellor of his kingdom, and the chief officer of his empire, and the King used to attend to his words, and act according to his judgment, and not oppose him in aught. Now he rose upon his feet, kissed the ground before him, and said to him, O King of the age, if I give thee advice in this affair, wilt thou follow it, and wilt thou grant me indemnity? And the King answered him, Shew thine opinion, and thou shalt be safe. Then said he, O King, if thou kill this man, and receive not my advice, nor consider my words, the slaughter of him at this time will not be right; for he is in thy hand and in thine

asylum, and he is thy captive, and when thou desirest him thou findest him, and mayest do with him as thou wilt. Be patient then, O King of the age; for this man hath entered the Garden of Irem, and married Bedeea-el-Jemál, the daughter of the King Shahyál, and become one of them, and thy people seized him and brought him unto thee, and he hath not concealed his case from them nor from thee. So if thou slay him, the King Shahyál will demand of thee his blood-revenge, and will act hostilely to thee, and come to thee with forces on account of his daughter, and thou art not able to prevail against his forces, nor hast thou power to contend with him. — The King therefore attended to this his advice, and gave orders to imprison Seyf-el-Mulook. — Thus did it happen unto him.

Now the lady Bedeea-el-Jemál, having met with her father, Shahyál, sent the slave-girl to search for Seyf-el-Mulook; and she found him not; wherefore she returned to her mistress, and said, I have not found him in the garden. And she sent to the gardeners, and asked them respecting Seyf-el-Mulook; and they answered, We saw him sitting beneath a tree, and lo, five persons, of the people of the Blue King, alighted by him, and conversed with him: then they took him up, and stopped his mouth, and flew with him, and departed. So when the lady Bedeea-el-Jemál heard these words, the affair was not a light matter to her. She was violently enraged, and, rising upon her feet, she said to her father the King Shahyál, How is it that thou art King, and the people of the Blue King come to our garden and take our guest and depart with him in safety while thou art living? In like manner his mother also began to provoke him, and to say, It is not fit that any one should transgress against us while thou art living. But he replied, O my mother, this human being killed the son of the Blue King, a Jinnee; so God cast him into his hand: how then should I go to him and act hostilely towards him on account of the human being?

His mother however said to him, Go to him, and demand of him our guest; and if he be living, and he deliver him to thee, take him, and come back; but if he have slain him, seize the Blue King alive, him and his children and his hareem, and every one who hath his protection among his dependants, and bring them alive unto me, that I may slaughter them with mine own hand, and devastate his dwellings. If thou do not that which I have commanded thee, I will not hold thee lawfully acquitted of the obligation that thou owest me for my milk, and my rearing of thee shall be as though it were to thee unlawful. — So upon this the King Shahyál arose, and commanded his troops to go forth, and repaired unto him, in honour of his mother, and from a regard to the feelings of herself and of those who were beloved of her, and in order to the accomplishment of a thing that had been decreed from eternity.

Shahyál set forth with his troops, and they ceased not to pursue their way until they came to the Blue King, and the two armies met; whereupon the Blue King was defeated with his army, and the victors seized his children, great and small, and the lords of his empire and its great men, and bound

them, and brought them before the King Shahyál, who said to the Blue King, O Blue, where is Seyf-el-Mulook, the human being, who was my guest? The Blue King said to him, O Shahyál, thou art a Jinnee and I am a Jinnee, and on account of a human being who hath killed my son dost thou do these deeds? He is the destroyer of my son, the vital spark of my heart and the ease of my soul, and how hast thou done all these deeds, and spilt the blood of so many thousand Jinnees? — But Shahyál replied,⁶⁰ Desist from these words; and if he be living, bring him, and I will liberate thee, and will liberate every one of thy children whom I have seized: but if thou have slain him, I will slaughter thee and thy children. The Blue King said to him, O King, is this more dear unto thee than my son? The King Shahyál answered him, Verily thy son was a tyrant; for he carried off the children of men, and the daughters of Kings, and put them in the Lofty Palace and the Abandoned Well, and acted impudently towards them. And the Blue King said to him, He is with me; but make thou reconciliation between us and him. So he reconciled them, and conferred upon them robes of honour, and he wrote a voucher agreed upon between the Blue King and Seyf-el-Mulook respecting the slaughter of the son of the former; after which, the King Shahyál received Seyf-el-Mulook, and entertained them handsomely; and the Blue King remained with him, he and his army, three days. Then Shahyál took Seyf-el-Mulook, and brought him to his mother, who rejoiced exceedingly at seeing him, and Shahyál wondered at the beauty of Seyf-el-Mulook, and his perfection and loveliness; and Seyf-el-Mulook related to him his story from beginning to end, telling him what had befallen him with Bedeea-el-Jemál.

The King Shahyál then said, O my mother, since thou hast consented to this, I hear and obey all that thou desirest: so take him and go with him to Sarandeeb, and celebrate there a magnificent festivity; for he is a comely young man, and hath endured horrors on her account. Accordingly she proceeded with her female slaves until they arrived at Sarandeeb, and entered the garden belonging to the mother of Dólet-Khátoon. Bedeea-el-Jemál saw Seyf-el-Mulook, after they had gone to the tent and met one another, and the old woman related to them what he had experienced from the Blue King, and how he had been at the point of death in the prison of the Blue King. Then⁶¹ the King Táj-el-Mulook, the father of Dólet-Khátoon, summoned the great men of his empire, and they performed the ceremony of the contract of the marriage of Bedeea-el-Jemál to Seyf-el-Mulook, and married her to him; and when the ceremony of the contract was performed, the ushers of the court cried out, May it be blessed! He deserveth! — and they scattered the gold and silver upon the head of Seyf-el-Mulook, conferred costly robes of honour, and made banquets. Seyf-el-Mulook then said to Táj-el-Mulook, O King, pardon! I would ask of thee a thing, and I fear that thou mayest refuse it me and disappoint me. But Táj-el-Mulook replied, By Allah, wert thou to demand my soul, I would not withhold it from thee, on account of the kind actions that thou hast done. So Seyf-el-

Mulook said, I desire that thou marry Dólet-Khátoon to my brother Sá'ed, that we may both be thy pages. And Táj-el-Mulook replied, I hear and obey. He forthwith assembled the great men of his empire a second time, and performed the ceremony of the contract of the marriage of his daughter Dólet-Khátoon to Sá'ed; and when they had finished the ceremony of the contract, they scattered the gold and the silver, and the King commanded that they should decorate the city. They then celebrated the festivity, and Seyf-el-Mulook took Bedeea-el-Jemál as his wife, and Sá'ed took Dólet-Khátoon as his wife the same night. Seyf-el-Mulook ceased not to remain in retirement with Bedeea-el-Jemál for forty days; and she said to him one day, O son of the King, doth there remain in thy heart a regret for any thing? Seyf-el-Mulook answered, God forbid! I have accomplished my want, and no regret remaineth in my heart; but I desire to meet my father and mother in the land of Egypt, and to see if they have continued well or not. — So she ordered a party of her servants to convey him and Sá'ed to the land of Egypt; and they conveyed them to their families in Egypt; and Seyf-el-Mulook met his father and his mother, as also did Sá'ed, and they remained with them a week. Then each of them bade farewell to his father and his mother, and they departed to the city of Sarandeeb; and whenever they desired to see their families, they used to go and return. Thus Seyf-el-Mulook lived with Bedeea-el-Jemál a most pleasant and most agreeable life, and in like manner did Sá'ed with Dólet-Khátoon, until they were visited by the terminator of delight and the separator of companions. — Extolled be the perfection of the Living who dieth not, who created the creatures, and sentenced them to death, and who is the First, without beginning, and the Last, without end!

HOW HASAN CAPTURED THE BIRD-MAIDEN AND THE ADVENTURES THAT CAME AFTER ¹.

THERE was, in ancient times, a certain merchant residing in El-Basrah, and that merchant had two male children, and great wealth. And it happened, as God, who heareth and knoweth, decreed, that the merchant was admitted to the mercy of God (whose name be exalted!), and left that wealth. So his two sons betook themselves to prepare him for the grave, and to bury him; after which they divided the wealth between them equally, and each of them took his portion, and they opened for themselves two shops. One of them was a dealer in copper-wares, and the other was a goldsmith.

Now while the goldsmith was sitting in his shop, one day, lo, a Persian walked along the market-street among the people until he came to the shop of the young goldsmith, when he looked at his work, and examined it knowingly, and it pleased him. And the name of the young goldsmith was Hasan. Then the Persian shook his head, and said, By Allah, thou art an excellent goldsmith! And he proceeded to look at his work, while he (the young man) was looking at an old book that was in his hand, and the people were occupied with the contemplation of his beauty and loveliness and his stature and justness of form. And when the time of afternoon-prayers arrived, the shop was quitted by the people, and thereupon the Persian accosted Hasan, and said to him, O my son, thou art a comely young man. What is this book? I have not a son, and I know an art than which there is none better that is practised in the world. Numbers of people have asked me to teach it them, and I would not teach it to any one of them; but my soul hath consented that I should teach it to thee, and make thee my son, and put a barrier between thee and poverty; so thou shalt rest from this work of labouring with the hammer and the charcoal and the fire.—Hasan therefore said to him, O my master, and when wilt thou teach me? He replied, To-morrow I will come to thee, and will make for thee, of copper, pure gold in thy presence.

Upon this, Hasan rejoiced, and he bade farewell to the Persian, and went to his mother. He entered and saluted her, and ate with her; but he was stupefied, without memory or intellect. So his mother said to him, What is the matter with thee, O my son? Beware of listening to the words of the people; especially the Persians; and comply not with their counsel in aught; for these people are great deceivers, who know the art of alchemy, and trick people, and take their wealth and devour it by means of false

pretences. — But he replied, O my mother, we are poor people,² and we have nothing to be coveted, that any one should trick us. A Persian hath come to me; but he is a virtuous sheykh, bearing marks of virtue, and God hath inclined him towards me. — And thereupon his mother kept silence in her anger; and her son became busied in heart: sleep visited him not that night by reason of the violence of his joy at what the Persian had said to him.

And when the morning came, he rose, took the keys, and opened the shop; and, lo, the Persian approached him. So he rose to him, and desired to kiss his hands: but the Persian refused, and would not consent to his doing that; and said, O Hasan, prepare the crucible, and place the bellows. He therefore did as the Persian ordered him, and lighted the charcoal; after which the Persian said to him, O my son, hast thou by thee any copper? He answered, I have a broken plate. And he ordered him to press upon it with the shears, and to cut it into small pieces; and he did as he told him. He cut it into small pieces, and threw it into the crucible, and blew upon it with the bellows until it became liquid; when the Persian put his hand to his turban, and took forth from it a paper folded up, which he opened, and he sprinkled some of its contents into the crucible, as much as half a drachm. That thing resembled yellow kohl: ³ and he ordered Hasan to blow upon it with the bellows; and he did as he ordered him until the contents of the crucible became a lump of gold. So when Hasan beheld this, he was stupefied, and his mind was confounded by reason of the joy that he experienced. He took the lump and turned it over, and he took the file and filed it, and saw it to be pure gold, of the very best quality. His reason fled, and he was stupefied in consequence of the violence of his joy. Then he bent down over the hand of the Persian to kiss it; and the Persian said to him, Take this lump, and go down with it into the market, and sell it, and take its price quickly, without speaking. Accordingly Hasan went down into the market, and gave the lump to the broker, who took it of him, and rubbed it [on the touchstone], and found it to be pure gold. They opened the bidding for it at the sum of ten thousand pieces of silver, and the merchants increased their offers for it so that he sold it for fifteen thousand pieces of silver.

He received its price, and went home, and related to his mother all that he had done, saying to her, O my mother, I have learnt this art. But she laughed at him, and said, There is no strength nor power but in God, the High, the Great! And she kept silence in her anger. Then Hasan, in his ignorance, took a brass mortar, and went with it to the Persian, who was sitting in the shop, and put it before him. So he said to him, O my son, what desirest thou to do with this mortar? He answered, We will put it into the fire, and make it into lumps of gold. And the Persian laughed, and said to him, O my son, art thou mad, that thou wouldst go down into the market with two lumps in one day? Knowest thou not that the people would suspect us, and that our lives would be lost? But, O my son, when I have taught thee this art, do not thou practise it in a year more than once; for that will suffice thee from year to year. — And Hasan replied, Thou hast spoken truth, O

my master. Then he sat in the shop, and put on the crucible, and threw the charcoal into the fire. The Persian therefore said to him, O my son, what dost thou desire? He answered, Teach me this art, But the Persian laughed, and said, There is no strength nor power but in God, the High, the Great! Thou, O my son, art of little sense. Thou art not suited for this art at all. Doth any one in his life learn this art in the beaten way, or in the markets? For if we occupy ourselves with it in this place, the people will say of us, Verily these are practising alchemy: — and the magistrates will hear of us, and our lives will be lost. If therefore, O my son, thou desirest to learn this art, repair with me to my house.

So Hasan arose, and closed his shop, and went with the Persian. But while he was on the way, he remembered the words of his mother, and revolved in his mind a thousand thoughts; and he stopped, hanging down his head towards the ground for some time; whereupon the Persian looked aside, and, seeing him stopping, laughed, and said to him, Art thou mad? How is it that I purpose in my heart to do thee good, and thou imaginest that I will injure thee? — when the Persian said to him, If thou be afraid to go with me to my house, I will go with thee to thy house, and will teach thee there. So Hasan replied, Be it so, O uncle. And the Persian said to him, Walk before me.

Hasan therefore went on before him to his abode, and the Persian followed him until he arrived there, and Hasan entered his house, and found his mother, and informed her of the Persian's arrival with him, while the Persian stood at the door. So she furnished for them the chamber, and put it in order, and when she had finished her affair, she went away. Then Hasan gave permission to the Persian to enter, and he entered; and Hasan, having taken in his hand a plate, went with it to the market to bring in it something to eat. He went forth, and brought some food, and put it before him, saying to him, Eat, O my master, that the bond of bread and salt may be established between us; and may God (whose name be exalted!) execute vengeance upon him who is unfaithful to the bond of bread and salt! And the Persian said to him, Thou hast spoken truth, O my son. Then he smiled, and said, O my son, who knoweth the due estimation of bread and salt? ⁴ And the Persian advanced, and ate with Hasan until they were satisfied; when he said to him, O my son, O Hasan, bring for us some sweetmeat. Hasan therefore went to the market, and brought ten cups ⁵ of sweetmeat; and he was rejoiced at the words of the Persian. And when he presented to him the sweetmeat, he ate of it, and Hasan ate with him.

The Persian then said to him, May God recompense thee well, O my son! With such a one as thou art should men associate, and him should they acquaint with their secrets, and teach what will profit him. — And he said, O Hasan, bring the apparatus. And Hasan scarcely believed these words, when he went forth like the colts to the spring-pasture, and proceeded until he arrived at the shop, and he took the apparatus and returned, and placed

it before him. The Persian thereupon took forth a piece of paper, and said, O Hasan, by the bread and salt, wert thou not dearer than my son, I would not acquaint thee with this art. There remaineth not in my possession aught of this elixir save the contents of this paper. But observe when I compound the simples and put them before thee; and know, O my son, O Hasan, that thou must put, to every ten pounds of copper, half a drachm of this which is in the paper, and the ten pounds will become pure, unalloyed gold. — Then he said to him, O my son, O Hasan, in this paper are three ounces, of Egyptian weight; and after the contents of this paper are exhausted, I will make for thee more. And Hasan took the paper, and saw in it something yellow, finer than the first; and he said, O my master, what is the name of this, and where is it found, and in what is it made? Upon this, the Persian laughed, and longed to get possession of Hasan, and said to him, Respecting what dost thou ask? Do the work and be silent. — And he took forth a cup belonging to the house, cut it up, and threw it into the crucible, and threw upon it a little of what was in the paper, whereupon it became a lump of pure gold. So when Hasan beheld it, he rejoiced exceedingly, and became perplexed in his mind, entirely occupied by meditation upon that lump of gold.

The Persian then hastily took forth a packet from his turban, cut it open, and put it into a piece of the sweetmeat, and said to him, O Hasan, thou hast become my son, and hast become dearer to me than my soul and my wealth, and I have a daughter to whom I will marry thee. Hasan replied, I am thy page, and whatsoever thou dost with me, it will be a deposit with God, whose name be exalted! And the Persian said, O my son, have patience, and restrain thyself, and good fortune will betide thee. Then he handed to him the piece of sweetmeat, and he took it, and kissed his hand, and put it into his mouth, not knowing what was secretly decreed to befall him. He swallowed the piece of sweetmeat, and his head sunk down before his feet, and he became lost to the world; and when the Persian saw that the calamity had come upon him, he rejoiced exceedingly. Rising upon his feet, he said to him, Thou hast fallen into the snare, O young wretch! O dog of the Arabs! For many years have I been searching for thee, until I got thee, O Hasan! — He then girded himself, and tied Hasan's hands behind his back, and bound his feet to his hands; after which he took a chest, emptied it of the things that were in it, put Hasan into it, and locked it upon him. He emptied also another chest, and put into it all the wealth that was in Hasan's abode, with the lump of gold that he had made, and, having locked it, he went forth running to the market, and brought a porter, carried off the two chests, and drew near to a moored vessel. That vessel was fitted out for the Persian, and her master was expecting him: so when her crew saw him, they came to him, and carried the two chests, and put them on board the ship. The Persian then cried out to the master and to all the sailors, saying to them Rise ye! The affair is accomplished, and we have attained our desire. — The master therefore cried out to the sailors, and said to them,

Pull up the anchors, and loose the sails! And the ship proceeded with a fair wind. — Such was the case with the Persian and Hasan.

But as to the mother of Hasan, she remained expecting him until night-fall, and heard no sound of him nor any tidings whatever. Then she came to the house, [which she had quitted after the Persian had come,] and saw it open, and beheld not in it any one, nor found the chests nor the wealth. She therefore knew that her son was lost, and that fate had taken effect upon him; and she slapped her face, and rent her garments, cried out and wailed, and began to say, Oh, my son! Oh, the delight of my heart! — And she recited these verses: —

My patience hath failed, and my disquietude is excessive, and excessive is my wailing
since your absence, and my disease!

No patience is left to me, by Allah, since you quitted me! How can I bear the loss
of the object of my hope?

After the loss of my beloved, how can I delight in sleep? And who is he that can enjoy
a life of abasement?

Thou hast gone, and made the house and its family desolate, and my clear draughts thou
hast rendered turbid.

Thou wast mine aid in every adversity, and my glory and my honour among mankind,
and my reliance.

Cancelled be the day whereon thou wast taken away from my sight, until I see thee
return to me!

She continued to weep and wail till the morning, when the neighbors came in to her, and asked her respecting her son, and she informed them of that which had happened to him with the Persian. She felt certain that she should never see him after that, and went about the house weeping; and while she thus went about, lo, she saw two lines written upon the wall: wherefore she brought a Fakeeh, who read them to her: and they were these: —

Leylâ's phantom came by night, when drowsiness had overcome me, towards morning,
while my companions were sleeping in the desert:

But when we awoke to behold the nightly phantom, I saw the air vacant, and the place
of visitation was distant.⁹

So when the mother of Hasan heard these verses, she called out and said, Yes, O my son! Verily the house is desolate, and the place of visitation is distant! — Then the neighbours bade her farewell, after they had prayed for her that she might have patience, and that she might soon experience a reunion, and departed. But the mother of Hasan ceased not to weep during the hours of the night and the periods of the day; and she built in the midst of the house a tomb, on which she inscribed the name of Hasan, with the date of his loss. She quitted not that tomb; and such was her habit incessantly from the time that her son was separated from her.

Now again as to her son Hasan with the Persian. — This Persian was a Magian: he hated the Muslims greatly, and whenever he got power over

any of them, he destroyed him. He was a wicked, vile alchemist, such as the poet hath thus described: —

He is a dog, a dog's son, and a dog was his grandsire; and no good is in a dog, the issue of a dog.

The name of that accursed wretch was Bahrám the Magian, and he used every year to take a Muslim and to slaughter him over a hidden treasure.⁷ And when his stratagem was accomplished against Hasan the goldsmith, and he had proceeded with him from the commencement of day until night, the ship moored on the shore till morning; and at sunrise, when the ship continued her course, the Persian ordered his black slaves and his pages to bring to him the chest in which was Hasan. So they brought it to him, and he opened it, and took him forth from it. He then poured some vinegar into his nostrils, and blew a powder into his nose; whereupon he sneezed, and vomited the benj, and, opening his eyes, he looked to the right and left, and found himself in the midst of the sea, the ship in its course, and the Persian sitting by him. He therefore knew that it was a stratagem practised against him, that the accursed Magian had done it, and that he had fallen into the calamity against which his mother had cautioned him. So he pronounced the words of which the utterer is secure from confusion, and which are these: — There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! O Allah, act graciously with me in thine appointment, and make me to endure with patience thine affliction, O Lord of all creatures! — Then looking towards the Persian, he spoke to him with soft words, and said to him, O my father, what are these deeds, and where is thy respect for the bread and salt and for the oath that thou sworest to me? But he looked at him, and said to him, O dog, doth such a one as myself know an obligation imposed by bread and salt? I have slain a thousand youths like thee, save one youth, and thou shalt complete the thousand. — And he cried out at him; so he was silent, and he knew that the arrow of fate had pierced him.

The accursed then gave orders to loose his bonds; after which they gave him to drink a little water, while the Magian laughed, and said, By the fire and the light and the shade and the heat, I did not imagine that thou wouldest fall into my net; but the fire strengthened me against thee, and aided me to seize thee, that I might accomplish my affair, and return, and make thee a sacrifice to it, that it might be pleased with me. So Hasan replied, Thou hast been unfaithful to the bond of bread and salt. And upon this the Magian raised his hand and gave him a blow, and he fell, and bit the deck with his teeth, and fainted, his tears running down his cheek. The Magian then ordered that they should light for him a fire; therefore Hasan said to him, What wilt thou do with it? He answered him, This is the fire, that emitteth light and sparks, and it is what I worship; and if thou wilt worship it as I do, I will give thee half my wealth, and marry

to thee my daughter. But Hasan cried out at him, and said to him, Wo to thee! Thou art surely an infidel Magian: thou worshippest the fire instead of the Almighty King, the Creator of the night and the day; and this is nought but an evil among religions. — And thereupon the Magian was enraged, and said, Wilt thou not agree with me, O dog of the Arabs, and embrace my religion? But Hasan agreed not with him therein. And the accursed Magian arose, and prostrated himself to the fire, and ordered his young men to throw Hasan down upon his face. So they threw him down upon his face, and the Magian proceeded to beat him with a whip of plaited thongs until he lacerated his sides, while he cried for aid, but was not aided, and implored protection, but none protected him; and he raised his eye to the Avenging King, and endeavoured to propitiate Him by appealing to the Chosen Prophet. He had lost patience, his tears ran down upon his cheeks like rain, and he recited these two verses: —

I will endure with patience, O my Lord, what Thou hast ordered. I will be patient, if so I may obtain thine approval.

They have tyrannized over us, and transgressed, and commanded. Perhaps, in thy beneficence, Thou wilt pardon what is past.

Then the Magian ordered the slaves to make him sit, and to bring him some food and drink. So they brought it; but he would not eat nor drink. The Magian proceeded to torture him night and day during the voyage, while he endured with patience, and humbled himself to God (to whom be ascribed might and glory!); and the heart of the Magian was hardened against him.

They ceased not to pursue their voyage over the sea for a period of three months, during which Hasan continued to suffer torture from the Magian; but when the three months were completed, God (whose name be exalted!) sent against the ship a wind, and the sea became black, and tossed the ship with violence by reason of the greatness of the wind. And thereupon the master and the sailors said, This, by Allah, is all occasioned by the crime committed against this young man, who hath been for three months suffering torment from this Magian, and this is not allowed by God, whose name be exalted! Then they rose against the Magian, and slew his young men and all who were with him. So when the Magian saw that they had slain the young men, he made sure of destruction, and feared for himself; wherefore he loosed Hasan from his bonds, pulled off from him the tattered garments that were upon him, and clad him with others; and he made peace with him, promising that he would teach him the art, and restore him to his country, and said to him, O my son, blame me not for that which I have done unto thee. But Hasan said to him, How can I any longer rely upon thee? He rejoined, O my son, were it not for offence, there were no such thing as pardon; and I did not unto thee these deeds save for the purpose of my seeing thy patience; and thou knowest that the case is wholly in the hand of God. The sailors, therefore, and the master, rejoiced at his release, and Hasan prayed for them, and praised God (whose name be exalted!), and thanked him.

Then the winds became stilled, the darkness was withdrawn, and the wind and the voyage became pleasant. And Hasan said to the Magian, O Persian, whither reparaest thou? He answered, O my son, I am going to the Mountain of the Clouds, on which is the elixir wherewith we practise alchemy. And the Magian swore to him by the fire and the light that he no longer meditated to do to Hasan aught that might frighten him. So the heart of Hasan was comforted; he was rejoiced at the words of the Magian, and proceeded to eat with him, and drink and sleep; and the Magian clad him with his own apparel.

They continued their voyage for three months more; after which, the vessel moored on a long coast, all of it composed of pebbles, white and yellow and blue and black and of every other colour. And when the vessel moored, the Persian arose, and said, O Hasan, arise and land; for we have arrived at the place of our desire and our wish. So Hasan arose and landed with the Persian, and the Magian charged the master to attend to his affairs. Then Hasan walked on with the Magian until they were far from the ship, and had disappeared from before the eyes of the crew; whereupon the Magian seated himself, and took forth from his pocket a drum of copper, and a plectrum^s of silk worked with gold and bearing talismans, and he beat the drum; and when he beat it, there appeared a dust from the further part of the desert. Hasan therefore wondered at his action, and feared him; and he repented of his having landed with him, and his complexion changed. So upon this the Magian looked at him and said to him, What aileth thee, O my son? By the fire and the light, thou hast nothing to fear from me; and were it not that my affair cannot be accomplished save by thy means, I had not brought thee out from the ship. Rejoice at the prospect of every thing good. This dust is the dust occasioned by a thing that we shall mount, and it will aid us to cross this desert, and will render easy unto us the inconvenience thereof.

And but a little while had elapsed when the dust dispersed, and discovered three excellent she-camels. Then the Persian mounted one of them, and Hasan mounted one, and they put their provisions on the third; and they proceeded for seven days, after which they came to an extensive tract; and when they alighted at that tract, they beheld a cupola constructed upon four columns of red gold. They alighted from the she-camels, and, having entered beneath the cupola, ate and drank and rested: and Hasan happened to look aside, and he saw something lofty: so he said to the Magian, What is this, O uncle? The Magian answered, This is a palace. And Hasan said to him, Wilt thou not arise that we may enter it to rest ourselves in it and to divert ourselves with the sight of it? But the Magian upon this went away, saying to him, Mention not to me this palace; for in it is my enemy, and with him there happened to me an event of which this is not the time to inform thee.

Then he beat the drum, and the she-camels approached: so they mounted; and they proceeded for seven days more; and when the eighth day ar-

rived, the Magian said, O Hasan, what is it that thou seest? Hasan answered, I see clouds and mists between the east and the west. And the Magian replied, This is not clouds nor mists; but it is a great, lofty mountain, whereon the clouds divide, and there are not any clouds above it, on account of its excessive height, and vast elevation. This mountain is the object of my desire, and upon it is that which we want. For the sake of this I brought thee with me, and my affair will be accomplished by thy means. — So thereupon Hasan despaired of life. He then said to the Magian, By the object of thy worship, and by what thou believest in thy religion, what is the thing on account of which thou hast brought me? And he answered him, The art of alchemy will not succeed save by means of an herb that groweth in the place where the clouds pass, and on which they are separated; and it is this mountain: the herb is upon it; and when we have obtained the herb, I will shew thee what is this art. And Hasan replied, by reason of his fear, Yes, O my master. He had despaired of life, and he wept on account of his separation from his mother and his family and his home, repenting of his having opposed his mother, and recited these two verses: —

Consider the doings of thy Lord, how happiness cometh unto thee, with speedy relief;
And despair not when thou sufferest affliction; for how many wondrous mercies attend
affliction!

They ceased not to proceed until they arrived at that mountain, and stopped beneath it, when Hasan saw upon that mountain a palace: so he said to the Magian, What is this palace? And the Magian answered, This is the abode of the Jánns and the Ghoos and the Devils.⁹ Then the Magian alighted from his camel, and ordered Hasan to alight also; and he came to him and kissed his head, and said to him, Blame me not for that which I did to thee. I will preserve thee when thou ascendest to the palace, and it behooveth thee that thou be not dishonest to me in aught of that which thou wilt bring hence: I will share it with thee equally. — And he replied, I hear and obey. The Persian then opened a leathern bag, and took forth from it a mill, and he also took forth from it a quantity of wheat, and ground it with that mill; after which he kneaded the flour, and made of it three round cakes, and lighted a fire, and baked the cakes. He next took forth the copper drum and the figured plectrum, and beat the drum; whereupon the camels came; and he chose one of them, and slaughtered it, and stripped off its skin. Then looking towards Hasan, he said to him, Hear, O my son, O Hasan, what I charge thee to do. He replied, Well. And the Magian said, Enter this skin, and I will sew it up over thee, and will lay thee upon the ground; thereupon the Rukh's¹⁰ will come, and carry thee off, and fly with thee to the summit of the mountain. And take thou this knife with thee, and when the birds have finished their flight, and thou knowest that they have put thee upon the mountain, cut open with it the skin, and go forth; for the birds will fear thee and will fly away from thee; and do thou

look down to me from the summit of the mountain, and speak to me, that I may inform thee of that which thou shalt do.

He then prepared for him the three cakes, and a leathern bottle containing water, and put them with him into the skin; after which he sewed it up over him, and went to a distance from him. And the Rukh's came, and carried him off, flew with him to the summit of the mountain, and there put him down. So when Hasan knew that they had put him down upon the mountain, he cut open the skin and came forth from it, and spoke to the Magian, who, on hearing his words, rejoiced, and danced by reason of the violence of his joy; and he said to him, Go in the direction to which thy back is turned, and tell me what thou seest. Hasan therefore went, and he beheld many rotten bones, by which was much wood, and he informed him of all that he saw; upon which the Magian said, This is the object of desire and search. Take then, of the wood, six bundles, and throw them down to me; for this wood is the material with which we shall perform the alchemical process. — So he threw down to him the six bundles; and when the Magian saw that those bundles had come down to him, he said to Hasan, O young wretch, the thing that I desired of thee hath been accomplished; and if thou wilt, remain upon this mountain, or cast thyself down upon the ground that thou mayest perish. Then the Magian departed.¹¹

Upon this, Hasan exclaimed, There is no strength nor power but in God, the High, the Great! This dog hath circumvented me! — He sat wailing for himself, and recited these verses: —

When God willeth an event to befall a man who is endowed with reason and hearing and sight,

He deafeneth his ears, and blindeth his heart, and draweth his reason from him as a hair, Till having fulfilled his purpose against him, He restoreth him his reason that he may be admonished.

Then say not of an event, How did it happen? — for every thing happeneth by fate and destiny.¹²

He then stood upon his feet, and looked to the right and left, and walked along the summit of the mountain. He made sure of his death, and he proceeded to walk along until he came to the other side of the mountain, when he saw, by the side of the mountain, a blue sea, agitated with waves; and it was foamy, and every wave of it was like a great mountain. Thereupon he sat, and recited an easy portion of the Kur-án, and begged God (whose name be exalted!) to alleviate his trouble, either by death, or by deliverance from these difficulties; after which he recited for himself the funeral-prayer,¹³ and cast himself into the sea. The waves, however, bore him along safely, by the will of God (whose name be exalted!), until he came forth from the sea safe, by the decree of God. So he rejoiced, and praised God (exalted be his name!), and thanked Him.

He then arose and walked along searching for something to eat; and while he was doing thus, lo, he came to the place where he was with Bahrám

the Magian. And he walked on a while, and saw a great palace, rising high into the air. He therefore went to it; and, behold, it was the palace respecting which he asked the Magian, and of which he said to him, In this palace is my enemy. And upon this, Hasan said, By Allah, I must enter this palace. Perhaps I may experience relief in it.—And when he came to it, he saw its door open. So he entered the door-way; and he saw a mastabah in the entrance-passage, and on the mastabah two damsels like two moons, with a chess-table before them, and they were playing; and one of them, raising her head towards him, cried out by reason of her joy, and said, By Allah, this is a human being, and I imagine that he is the person whom Bahrám the Magian brought this year. Therefore when Hasan heard her words, he cast himself down before them, and wept violently, and said, O my mistresses, I am that poor person. And upon this the younger damsel said to her sister the elder, Bear witness against me, O my sister, that this is my brother by a covenant and compact before God, and that I will die for his death and live for his life, and rejoice for his joy and mourn for his mourning.

Then she rose to him, and embraced and kissed him, and, taking him by his hand, led him into the palace, her sister accompanying her; and she pulled off from him the tattered clothing that was upon him, and brought him a suit of royal apparel, with which she clad him. She also prepared for him viands of every kind, and presented them to him, and she and her sister sat and ate with him; and they said to him, Relate to us thine adventure with the wicked dog, the enchanter, from the time of thy falling into his hands to the time of thine escape from him, and we will relate to thee what hath happened to us with him from the first of the case to the last, that thou mayest be on thy guard if thou see him again. And when Hasan heard from them these words, and saw their kind reception of him, his soul was tranquillized, and his reason returned to him, and he proceeded to relate to them what had happened to him with the Magian from first to last; whereupon they said to him, Didst thou ask him respecting this palace? He answered, Yes, I asked him, and he said to me, I like not the mention of it; for this palace belongeth to the Devils and Demons. So the two damsels were violently enraged, and said, Did this infidel call us Devils and Demons? He answered them, Yes. And the younger, the sister of Hasan, said, By Allah, I will surely slay him in the most abominable manner, and I will surely deprive him of the air of the world!—And how, said Hasan, wilt thou get to him and slay him? She answered, He is in a garden called El-Mesheed,¹⁴ and I must without fail slay him soon. And her sister said to her, Hasan hath spoken truth, and all that he hath said of this dog is true: but relate to him our whole story, that it may remain in his memory. So the young damsel said,—

Know, O my brother, that we are of the daughters of the Kings. Our father is one of the Kings of the Jánn, of great dignity, and he hath troops and guards and servants, consisting of Márids; and God (whose name be ex-

alted!) hath blessed him with seven daughters by one wife; but such folly and jealousy and pride as cannot be surpassed affected him, so that he married us not to any one. Then he summoned his wezeers and his companions, and said to them, Do ye know any place for me that no one can invade, neither any of mankind nor any of the Jinn, and that aboundeth with trees and fruits and rivers? So they said to him, What wouldst thou do there, O King of the age? He answered, I desire to place in it my seven daughters. And thereupon they said to him, O King, the Palace of the Mountain of the Clouds, which an 'Efreet of the refractory Jinn who stubbornly disobeyed the vow exacted by Suleymán (on whom be peace!) founded, and which palace, after that 'Efreet perished, none inhabited after him, neither any of the Jinn nor any of mankind, will be suitable for them; for it is separated from the rest of the world. None gaineth access to it; and around it are trees and fruits and rivers, and around it is running water sweeter than honey and colder than snow: no one having the leprosy or elephantiasis or other diseases ever drank of it without being cured immediately. — So when our father heard of this, he sent us to this palace, and sent with us soldiers and troops, and collected for us what we require in it. He used, when he desired to ride, to beat the drum; whereupon all the troops presented themselves to him, and he chose whom of them he would mount, and the rest departed. And when our father desireth that we should visit him, he ordereth the enchanters his dependents to bring us, and they come to us and convey us to his presence, that he may cheer himself by our society, and that we may accomplish our desires by seeing him: then he sendeth us back to our place. We have five sisters, who have gone to hunt in this adjacent desert; for in it are wild beasts that cannot be numbered nor calculated. Each two of us have their turn to remain at home for the purpose of cooking the food, and the turn came to us, me and this my sister; therefore we remained to cook for them the food; and we were begging God (whose perfection be extolled, and whose name be exalted!) that He would bless us with a human being to cheer us by his company. Then praise be to God who hath brought thee unto us! And do thou be of good heart and cheerful eye. No harm shall befall thee.

So Hasan rejoiced, and said, Praise be to God who hath guided us to the way of deliverance, and hath moved hearts with affection and compassion for us! Then his sister arose, and took him by his hand, led him into a private chamber, and brought out from it linen and furniture such as no creature could procure. And after a while, their sisters returned from the chase, and they acquainted them with the case of Hasan; whereupon they rejoiced at his arrival, and, coming in to him in the private chamber, they saluted him, and congratulated him on his safety. He remained with them, passing the most pleasant life, and enjoying the most agreeable happiness; and he used to go forth with them to the chase, and slaughter the game. Thus Hasan became familiar with them, and he ceased not to reside with them in this condition until his body became healthy, and he recovered from

the state in which he was; his frame was invigorated, and he became stout and fat, by reason of the generous treatment that he enjoyed, and his residence with them in that place. He amused and diverted himself with them in that decorated palace, and in all the gardens and among the flowers, while they treated him with courtesy, and cheered him with discourse, and his sadness ceased. The damsels became exceedingly joyful and happy in his society, and he rejoiced in their society more than they rejoiced in him. And afterwards, his sister, the young damsel, related to her sisters the story of Bahrám the Magian, telling them that he had called them Devils and Demons and Ghools; whereupon they swore to her that he should surely be slain.

Then, in the following year, the accursed came, having with him a comely young man, a Muslim, resembling the moon, shackled, and tortured in the most cruel manner; and he alighted with him beneath the palace where Hasan introduced himself to the damsels. Now Hasan was sitting by the river, beneath the trees; and when he beheld the Magian, his heart palpitated, his complexion changed, and he struck his hands together, and said to the damsels, By Allah, O my sisters, aid me to slay this accursed wretch; for here he hath come, and he hath fallen into your hands, and with him is a young Muslim, a captive, of the sons of the great, whom he is torturing with varieties of painful torture. I desire to slay him, that I may heal my soul by taking vengeance upon him, that I may also release this young man from his torture, and gain the recompense thereof [from God], and that the young Muslim may return to his home, and be reunited to his brethren and his family and friends. That action will be as an alms proceeding from you, and ye will acquire the reward thereof from God, whose name be exalted! — And the damsels replied, We hear and obey God and thee, O Hasan. They then threw litháms over their faces, equipped themselves with the implements of war, and slung on the swords; and they brought to Hasan a courser of the best breed, furnished him with complete accoutrements and armed him with beautiful weapons. Having done this, they proceeded all together; and they found that the Magian had slaughtered a camel and skinned it, and was tormenting the young man, and saying to him, Enter this skin.

So Hasan came behind him, while the Magian knew not of his presence, and cried out at him, so that he stupefied and confounded him. Then, advancing to him, he said to him, Withhold thy hand, O accursed! O enemy of God, and enemy of the Muslims! O dog! O perfidious wretch! O worshipper of fire! O pursuer of the way of the wicked, who worshippest the fire and the light, and swearest by the shade and the heat! — The Magian therefore looked aside, and, seeing Hasan, he said to him, O my son, how didst thou escape, and who brought thee down to the ground? Hasan answered him, God delivered me: He who hath caused thy life to be taken by the hands of thine enemies. As thou torturedst me all the way, O infidel! O impious wretch! thou hast fallen into affliction, and turned aside from the way; and neither mother shall profit thee, nor brother nor friend, nor firm

covenant; for thou saidst, Whoso shall be unfaithful to the bond of bread and salt, may God execute vengeance upon him! — and thou hast been unfaithful to the bond of bread and salt; wherefore God hath thrown thee into my power, and thy deliverance from me hath become remote.

Upon this, the Magian said to him, By Allah, O my son, thou art dearer in my estimation than my soul and than the light of mine eye! But Hasan advanced to him, and quickly smote him upon his shoulders so that the sword came forth glittering from his vitals, and God hurried his soul to the fire; a miserable abode! Then Hasan took the leathern bag that was with him, and opened it, and having taken forth from it the drum and the plectrum, beat with this the drum; whereupon the camels came to him like lightning; and he loosed the young man from his bonds, mounted him upon a camel, on which he put for him the remaining food and water, and said to him, Repair to the place of thy desire. He therefore departed after God had thus delivered him from his affliction by the hand of Hasan. Then the damsels, when they had seen Hasan smite the neck of the Magian, rejoiced in him greatly; and they came round him, wondering at his courage and his exceeding intrepidity, and thanked him for that which he had done, congratulated him on his safety, and said to him, O Hasan, thou hast done a deed by which thou hast healed the sick, and pleased the Glorious King. And he and the damsels returned to the palace.

He remained with them, eating and drinking, and sporting and laughing. His residence with them was pleasant to him, and he forgot his mother. But while he was with them, passing the most delightful life, there came towards them a great dust from the further part of the desert, whereby the sky was darkened. So the damsels said to him, Arise, O Hasan, and enter thy private chamber, and conceal thyself; or, if thou wilt, enter the garden, and hide thyself among the trees and the grape-vines; and no harm shall befall thee. And he arose and went in and concealed himself in his private chamber, having closed the door upon him, within the palace. And after a while, the dust dispersed, and there appeared beneath it numerous encumbered troops, like the roaring sea, approaching from the King the father of the damsels. When the troops arrived, the damsels lodged them in the best manner, and entertained them during three days; after which the damsels asked them respecting their state and their tidings; and they replied, We have come from the King to summon you. So the damsels said to them, And what doth the King desire of us? One of them answered, One of the Kings celebrateth a marriage-festivity, and he desireth that ye should be present at that festivity, that ye may divert yourselves. — And how long, said the damsels, shall we be absent from our palace? They answered, The time of going and coming, and a residence of two months.

The damsels therefore arose, and, entering the palace, went in to Hasan, and acquainted him with the case, and they said to him, Verily this place is thy place, and our house is thy house; so be of good heart and cheerful eye, and fear not nor grieve; for no one can gain access to us in this place.

Then be of tranquil heart and joyful mind until we come to thee again. These keys of our private chambers we leave with thee; but, O our brother, we beg thee by the bond of brotherhood that thou open not this door, [pointing to one of the doors,] for thou hast no need of opening it. — Then they bade him farewell, and departed in company with the troops.

So Hasan remained in the palace alone. His bosom was contracted, and his patience became exhausted, his affliction was excessive, and he was sad, mourning for their separation greatly; the palace, notwithstanding its amplitude, was strait unto him, and when he found himself solitary and sad, he reflected upon the damsels, and recited these verses: —

The whole plain hath become contracted in mine eye, and my heart altogether is troubled by the view of it.

Since the objects of my love departed, my joy hath been disturbed, and the tears have overflowed from mine eyes,

And sleep hath quitted mine eye on account of their separation, and my whole mind hath been perturbed.

Will fortune reunite us, and shall I again enjoy intimacy with them, and nightly conversation?

He used to go alone to hunt in the deserts, and bring back the game and slaughter it, and eat alone. His gloominess and disquietude, on account of his solitariness, became excessive. So he arose and went about through the palace, examined every part of it, and opened the private chambers of the damsels, and he saw in them riches such as would ravish the minds of beholders. But he delighted not in aught thereof, by reason of the absence of the damsels; and a fire burned in his heart on account of the door which his sister had charged him not to open, and respecting which she commanded him that he should not go near to it, nor ever open it. He said within himself, My sister did not charge me not to open this door save because within it is a thing with which she desireth that no one should become acquainted. By Allah, I will arise and open it, and see what is within it, though within may be death.

Accordingly, he took the key, and opened it, and he saw in it no riches; but he saw in it a flight of stairs at the upper end of the place, vaulted with stones of the onyx of El-Yemen; and he ascended those stairs, and went up until he arrived at the roof of the palace, saying within himself, This is what she forbade me to visit.¹⁵ He then went about the top of the palace, and he looked down upon a place beneath it entirely occupied by sown fields, and gardens and trees and flowers, and wild beasts, and birds which were warbling and proclaiming the perfection of God, the One, the Omnipotent. He gazed upon those places of diversion, and saw a roaring sea, agitated with waves; and he ceased not to go round about the palace, on the right and left, until he came to a pavilion upon four columns, in which he saw a mak'ad decorated with all kinds of stones, such as the jacinth and the emerald and the balass-ruby, and various other jewels. It was built with

one brick of gold and another brick of silver and another brick of jacinth and another brick of emerald; and in the midst of that pavilion was a pool full of water, over which was a trellis of sandal-wood and aloes-wood, reticulated with bars of red gold and oblong emeralds, and adorned with varieties of jewels and pearls, every bead of which was of the size of a pigeon's egg. Also by the side of the pool was a couch of aloes-wood adorned with large pearls and with jewels, reticulated with red gold, and comprising all kinds of coloured gems and precious minerals, set so as to correspond, one with another. Around it the birds warbled with various tongues, proclaiming the perfection of God (whose name be exalted!) by the sweetness of their notes and the diversity of their tongues; and the like of this palace neither a Kisrâ nor a Cæsar ever possessed. So Hasan was amazed when he beheld it, and he sat in it, looking at what was around it.

And while he sat in it, wondering at the beauty of its construction, and at the lustre of the large pearls and the jacinths that it comprised, and at all the artificial works that it contained, wondering also at those sown fields, and at the birds that proclaimed the perfection of God, the One, the Omnipotent, and contemplating the memorials of him whom God (exalted be his name!) enabled to construct this pavilion (for he was of mighty condition), lo, he beheld ten birds, which approached from the direction of the desert, coming to that pavilion and that pool. Hasan therefore knew that they sought the pool to drink of its water: so he concealed himself from them, fearing that they would see him and fly from him. They then alighted upon a great, beautiful tree, and they went around it: and he saw among them a great and beautiful bird, the handsomest among them; and the rest encompassed it and attended it as servants; whereat Hasan wondered. That bird began to peck the nine others with its bill, and to behave proudly towards them, and they fled from it, while Hasan stood diverting himself with the sight of them from a distance.

Then they seated themselves upon the couch, and each of them rent open its skin with its talons, and came forth from it; and, lo, it was a dress of feathers. There came forth from the dresses ten damsels, virgins, who shamed by their beauty the lustre of the moon; and when they had divested themselves, they all descended into the pool, and washed, and proceeded to play and to jest together; the bird who surpassed the others throwing them down and plunging them, and they fleeing from her, and unable to put forth their hands to her. When Hasan beheld her, he lost his reason, and his mind was captivated, and he knew that the damsels forbade him not to open the door save on this account. He became violently enamoured of her by reason of what he beheld of her beauty and loveliness and her stature and justness of form, while she was sporting and jesting, and they were sprinkling one another with the water. Hasan stood looking at them, sighing that he was not with them; his mind was perplexed by the beauty of the young damsel, his heart was entangled in the snare of her love, and he had fallen into the snare: the eye was looking, and in the heart a fire was

burning; for the soul is prone to evil. He wept with desire by reason of her beauty and loveliness, fires were shot into his heart on her account, a flame of which the sparks could not be extinguished increased in him, and a desire of which the signs could not be hidden.¹⁶

Then, after that, the damsels came up from the pool, while Hasan stood looking at them; but they saw him not; and he was wondering at their beauty and loveliness and gracefulness and elegance. And when they came forth from the water, each of them put on her dress and ornaments. The chief damsel put on a green dress, and surpassed in her loveliness the beauties of the world, and the lustre of her face outshone the bright full moon: she surpassed the branches in the beauty of her bending motions, and confounded the minds with apprehension of incurring calumny. The damsels then sat conversing and laughing together, while Hasan still stood looking at them, drowned in the sea of his passion, and bewildered in the valley of his solicitude, and he said within himself, By Allah, my sister said not to me, Open not this door — save on account of these damsels, and in fear of my becoming enamoured of one of them. He continued to gaze at the beauties of the chief damsel, who was the most lovely person that God had created in her time, surpassing in her beauty all human beings.

She had a mouth like the seal of Suleymán,¹⁷ and hair blacker than the night of estrangement is to the afflicted and distracted lover, and a forehead like the new moon of the Festival of Ramadán,¹⁸ and eyes resembling the eyes of the gazelles, and an aquiline nose brightly shining, and cheeks like anemones, and lips like coral, and teeth like pearls strung on necklaces of native gold, and a neck like molten silver, above a figure like a willow-branch. — The damsels ceased not to laugh and sport, while he stood upon his feet looking at them, and forgot food and drink, until the time of afternoon-prayer drew near, when the chief damsel said to her companions, O daughters of Kings, the time hath become late to us, and our country is distant, and we are tired of staying here. Arise, therefore, that we may depart to our place. — Accordingly each of them arose, and put on her dress of feathers; and when they were enveloped in their dresses, they became birds as they were at first, and all flew away together, the chief damsel being in the midst of them.

Hasan therefore despaired of them, and he desired to rise and descend from his place; but he could not rise. His tears ran down upon his cheek, and his desire became violent, and he recited these verses: —

May Allah deny me the accomplishment of my vow, if after your absence I know pleasant sleep,
 And may my eyes not be closed after your separation, nor rest delight me after your departure!
 It would seem to me as though I saw you in sleep: and would that the visions of sleep might be real!
 I love sleep, though without requiring it; for perhaps a sight of you might be granted in a dream.

Then he walked a little, but without being led aright, until he descended to the lower part of the palace; and he ceased not to drag himself along in a sitting posture till he came to the door of the private chamber; whereupon he passed through, and locked it after him; and he lay upon his side, sick, neither eating nor drinking. He was drowned in the sea of his solitudes, and he wept and lamented for himself until the morning, when he recited these verses: —

As birds they flew away in the evening, and cried out. And he who dieth of love is not culpable.¹⁹

I will keep my passion secret while I can; but if violent desire overcome me, it will appear.

The phantom of her whose face is like the morning came at night; and the night of my desire hath no dawn.

I bemoan her, while they sleep who are free from love; and the winds of desire have made sport with me.

I have been liberal of my tears and my wealth and my heart and my reason and my soul; and liberality is gain.

The worst of all kinds of evil and vexation is hostility experienced from beautiful damsels. They say it is forbidden for the beauties to shew favour, and that the shedding of the blood of lovers is lawful,

And that the love-sick can do nought but sacrifice his soul, and liberally forfeit it in love, which is a game.²⁰

I cry out in my longing and ardour for the beloved; and all that the distracted can do is to moan.

And when the sun rose, he opened the door of the private chamber, and ascended to the place in which he was before, and sat before the mak'ad²¹ until the approach of night; but not one of the birds came while he sat expecting them. So he wept violently, till he fainted, and fell prostrate upon the ground; and when he recovered from his fit, he dragged himself along in a sitting posture, and descended to the lower part of the palace. The night had come, and the whole world was strait unto him, and he ceased not to weep and lament for himself all the night until the morning came and the sun rose over the hills and the lowlands. He ate not nor drank nor slept, nor had he any rest: during the day he was perplexed, and during the night sleepless, confounded, intoxicated by his solicitude, expressing the violence of his desire in some verses of a distracted poet.

Now while he was in this violent state of distraction by reason of his passion, lo, a dust rose from the desert; whereupon he arose and ran down and hid himself. He knew that the mistresses of the palace had come, and but a little while had elapsed when the troops alighted, and encompassed the palace. The seven damsels also alighted, and they entered the palace, and took off their arms and all the implements of war that were upon them, except the youngest damsel, his sister, who took not off the implements of war that were upon her, but came to the private chamber of Hasan; and she saw him not. So she searched for him, and found him in one of the closets, infirm and lean; his body had become languid and his bones were

wasted, his complexion had become sallow and his eyes were sunk in his face, in consequence of the little food and drink that he had taken, and the abundance of his tears by reason of his attachment to the damsel, and his passion for her. Therefore when his sister the Jinneeyeh saw him in this state, she was confounded, and her reason quitted her, and she asked him respecting his condition, and the state in which he was, and what had befallen him, saying to him, Inform me, O my brother, that I may devise some stratagem for thee to remove thine affliction, and I will be thy ransom. And upon this, he wept violently, and recited thus:—

The lover, when his beloved is separated from him, hath nothing except sorrow and affliction:

Within him is disease, and without is burning: the beginning is remembrance, and the end is solicitude.

So when his sister heard these words, she wondered at his eloquence and his fluency of speech, and at his beauty of expression and his replying to her in verse; and she said to him, O my brother, when didst thou fall into this predicament in which thou art, and when did this happen to thee? For I see thee speak in verses, and shed copious tears. I conjure thee by Allah, O my brother, and by the sacred nature of the love that existeth between us, that thou inform me of thy state, and acquaint me with thy secret, and conceal not from me aught of that which hath befallen thee during our absence; for my bosom hath become contracted, and my life is perturbed on thine account. — And thereupon he sighed, and shed tears like rain, and replied, I fear, O my sister, if I inform thee, that thou wilt not aid me to attain my desire, but wilt leave me to die sorrowing, in my anguish. And she said, No, by Allah, O my brother, I will not abandon thee, though my life should be lost in consequence thereof.

So he told her what had befallen him, and what he beheld when he had opened the door, and informed her that the cause of his affliction and distress was his passion for the damsel whom he had seen, and his affection for her, and that for ten days he had not desired food nor drink. Then he wept violently, and recited these two verses:—

Restore my heart as it was to my breast, and let mine eyes sleep again; then forsake me.

Do you think that the nights have changed the vow of love? May he cease to live who changeth!

And his sister wept at his weeping: she was moved with compassion for his case, and pitied him for his distance from home; and she said to him, O my brother, be of good heart and cheerful eye; for I will expose myself to peril with thee, and give my life to content thee, and contrive for thee a stratagem even if it occasion the loss of my precious things and my soul, that I may accomplish thy desire, if it be the will of God, whose name be exalted! But I charge thee, O my brother, to conceal the secret from my

sisters. Therefore reveal not thy state to any one of them, lest my life and thine be lost; and if they ask thee respecting the opening of the door, answer them, I never opened it; but I was troubled in heart on account of your absence from me, and my sadness for your loss, and my residence in the palace by myself. — And he replied, Yes: this is the right course. He kissed her head, and his heart was comforted, and his bosom became dilated. He had been in fear of his sister on account of his having opened the door; so now his soul was restored to him, after he had thought himself at the point of destruction by reason of the violence of his fear.

He then demanded of his sister something to eat; whereupon she arose and went forth from him; and afterwards she went in to her sisters, mourning and weeping for him. So they asked her respecting her state, and she informed them that her heart was troubled for her brother, and that he was sick, and for ten days no food had entered his stomach. They therefore asked her respecting the cause of his sickness; and she answered them, Its cause was our absence from him, and our leaving him desolate; for these days during which we were absent from him were to him longer than a thousand years, and he is excusable, seeing that he is a stranger and alone, and we left him solitary, without any one to cheer him by society, or any one to comfort his heart. Besides he is, at all events, but a youth, and probably he remembered his family and his mother, who is an old woman, and he imagined that she was weeping for him during the hours of the night and the periods of the day, and that she ceased not to mourn for him; but we used to console him by our society.

And when her sisters heard her words, they wept by reason of the violence of their sorrow for him, and said to her, By Allah, he is excusable. Then they went forth to the troops and dismissed them; after which they went in to Hasan and saluted him; and they saw that his charms had become altered, and his complexion had become sallow, and his body had become lean; wherefore they wept in pity for him, and they sat with him and cheered him and comforted his heart by conversation, relating to him all that they had seen of wonders and strange things, and what happened to the bridegroom with the bride. The damsels remained with him during the period of a whole month, cheering him by their society, and caressing him; but every day he became more ill; and whenever they beheld him in this state, they wept for him violently, the youngest damsel being the one of them who wept the most.

Then, after the month, the damsels were desirous of riding forth to hunt, and they resolved to do so, and asked their younger sister to mount with them; but she said to them, By Allah, O my sisters, I cannot go forth with you while my brother is in this state, until he is restored to health, and the affliction that he suffereth quitteth him. I will rather sit with him to soothe him. — And when they heard her words, they thanked her for her kindness, and said to her, Whatever thou dost with this stranger, thou wilt be recompensed for it. Then they left her with him in the palace, and

mounted, taking with them provisions for twenty days. And when they were far from the palace, their sister knew that they had traversed a wide space: so she came to her brother, and said to him, O my brother, arise; shew me this place in which thou sawest the damsels. And he replied, In the name of Allah: ²² on the head: — rejoicing at her words, and feeling sure of the attainment of his desire. He then desired to arise and go with her, and to shew her the place; but he was unable to walk; wherefore she carried him in her bosom, and conveyed him to the [top of the] palace; and when he was upon it, he shewed her the place in which he had seen the damsels, and he shewed her the mak'ad and the pool. And his sister said to him, Describe to me, O my brother, their state and how they came. He therefore described to her what he had observed of them, and especially the damsel of whom he had become enamoured; and when she heard the description of her, she knew her, and her countenance became fallow, and her state became changed. So he said to her, O my sister, thy countenance hath become fallow, and thy state is changed; and she replied, —

O my brother, know that this damsel is the daughter of one of the Kings of the Jánn, of great dignity. Her father hath obtained dominion over men and Jánn, and enchanters and diviners, and tribes and guards, and regions and cities in great numbers, and hath vast riches. Our father is one of his viceroys, and no one is able to prevail against him, on account of the abundance of his troops, and the extent of his dominions, and the greatness of his wealth. He hath assigned to his children, the damsels whom thou sawest, a tract of a whole year's journey in length and breadth, and to that tract is added a great river encompassing it, and no one can gain access to that place, neither any of mankind nor any of the Jánn. He hath an army ²³ of damsels who smite with swords and thrust with spears, five and twenty thousand in number, every one of whom, when she mounteth her courser and equippeth herself with her implements of war, will withstand a thousand brave horsemen; and he hath seven daughters who in bravery and horsemanship equal their sisters, and excel them. He hath set over this tract, of which I have informed thee, his eldest daughter, the chief of her sisters; and she is distinguished by bravery and horsemanship, and guile and artifice and enchantment, by which she can overcome all the people of her dominions. But as to the damsels who were with her, they are the chief ladies of her empire, and her guards, and her favourites among the people of her dominions; and these feathered skins wherewith they fly are the work of the enchanters among the Jánn. Now if thou desire to possess this damsel, and to marry her, sit here and wait for her: for they come on the first day of every month to this place; and when thou seest that they have come, conceal thyself, and beware of appearing; for the lives of all of us would be lost. Know then what I tell thee, and keep it in thy memory. Sit in a place that shall be near unto them, so that thou shalt see them and they shall not see thee; and when they take off their dresses, cast thine eye upon the dress of feathers belonging to the chief damsel, who is the

object of thy desire, and take it; but take not aught beside it; for it is the thing that conveyeth her to her country.²⁴ So if thou possess it, thou wilt possess her; and beware of her beguiling thee, and saying, O thou who hast stolen my dress, restore it to me, and here am I with thee and before thee and in thy possession:—for, if thou give it her, she will slay thee, and will demolish the pavilions over us, and slay our father. Know therefore thy case, and how thou shalt act. When her sisters see that her dress hath been stolen, they will fly away, and leave her sitting alone: so thereupon go thou to her, and seize her by her hair and drag her along; and when thou shalt have dragged her to thee, thou wilt have obtained her, and she will be in thy possession. Then, after this, take care of the dress of feathers; for as long as it remaineth with thee, she is in thy power, and in captivity to thee; since she cannot fly away to her country save with it. And when thou hast taken her, carry her and descend with her to thy private chamber, and reveal not to her that thou hast taken the dress.

So when Hasan heard the words of his sister, his heart was tranquillized, and his terror was quieted, and the pain that he suffered ceased. He then rose erect upon his feet, and kissed the head of his sister; after which he descended from the top of the palace, he and his sister, and they slept that night. He studied to restore himself until the morning came; and when the sun rose, he arose and opened the door and ascended to the top. He sat there, and ceased not to sit until nightfall, when his sister came up to him with some food and drink, and changed his clothes, and he slept. She continued to do thus with him every day until the next month commenced. So when he saw the new moon, he watched for them; and while he was doing thus, lo, they approached him, like lightning. On his seeing them, therefore, he concealed himself in a place so that he could see them and they could not see him. The birds alighted, each bird of them seating herself in a place, and they rent open their dresses, and the damsel of whom he was enamoured did the same as the rest. This was done in a place near unto Hasan. She then descended into the pool with her sisters; and thereupon Hasan arose and walked forward a little, still concealing himself; and God veiled him: so he took the dress, and not one of them saw him; for they were playing together. And when they had ended, they came forth, and each of them put on her dress of feathers, except his beloved, who came to put on her dress and found it not. Upon this she cried out, and slapped her face, and tore her clothes. Her sisters therefore came to her, and asked her respecting her state, and she informed them that her dress of feathers had been lost; whereupon they wept and cried out, and slapped their faces. And when the night overtook them, they could not remain with her: so they left her upon the top of the palace alone.

Then, when Hasan saw that they had flown away and were absent from her, he listened to her, and he heard her say, O thou who hast taken my dress, and stripped me, I beg thee to restore it to me, and may God never make thee to taste my grief! And on his hearing these her words, his rea-

son was captivated by his passion for her, his love for her increased, and he could not withhold himself from her. He therefore arose from his place, and ran forward until he rushed upon her and laid hold of her. Then he dragged her to him, and descended with her to the lower part of the palace, and, having taken her into his private chamber, threw over her his 'abááh,²⁵ while she wept, and bit her hands. He locked the door upon her, and went to his sister, and told her that he had got her and obtained possession of her, and had brought her down to his private chamber; and he said to her, She is now sitting weeping, and biting her hands.

His sister therefore, when she heard his words, arose and repaired to the private chamber, and, going in to her, she saw her weeping and mourning. She kissed the ground before her, and then saluted her; and the damsel said to her, O daughter of the King, do people such as ye are do these vile deeds with the daughters of Kings? Thou knowest that my father is a great King, and that all the Kings of the Jánn are terrified at him, and fear his awful power; and that he hath, of enchanters and sages and diviners and devils and Máríds, those against whom none can prevail; and that under his authority are people whose number none knoweth but God. How then can it be right for you, O daughters of Kings, to lodge men of human kind with you, and to acquaint them with our circumstances and yours? If ye did not so, how could this man gain access to us? — So the sister of Hasan answered her, O daughter of the King, verily this human being is perfect in kindness of disposition, and his desire is not to do any shameful action: he only loveth thee; and women were not created save for men. Were it not that he loveth thee, he had not fallen sick on thine account, and his soul had not almost departed by reason of his love of thee. — And she related to her all that Hasan had told her, with respect to his passion for her, and how the damsels had acted in their flight and their washing themselves; and told her that none of them all had pleased him except her; for all of them were her slave-girls; and that she was plunging them into the pool, and not one of them could stretch forth her hand to her. — And when she heard her words, she despaired of escape.

Then the sister of Hasan arose and went forth from her, and brought to her a sumptuous dress, with which she clad her. She also brought to her some food and drink, and ate with her, and comforted her heart and appeased her terror. She ceased not to caress her with gentleness and kindness, and said to her, Have compassion upon him who saw thee once and became a victim of thy love. Thus she continued to caress her and gratify her, and to address her with pleasing words and expressions; but she wept until day-break came, when her heart was comforted and she abstained from weeping, knowing that she had fallen into the snare, and that her escape was impossible. So she said to the sister of Hasan, O daughter of the King, thus hath God appointed [and written] upon my forehead, with respect to my estrangement and my disjunction from my country and my family and my sisters; therefore I must endure with becoming patience what my Lord hath decreed.

Then the sister of Hasan appropriated to her alone a private chamber in the palace, than which chamber there was none handsomer there; and she ceased not to sit with her and console her, and to comfort her heart, until she was content, and her bosom became dilated, and she laughed, and her trouble and contraction of the bosom on account of her separation from her family and home, and her separation from her sisters and her parents and her dominions, ceased.

The sister of Hasan then went forth to him, and said to him, Arise, go in to her in her private chamber, and kiss her hands and her feet. He therefore entered, and did so; and he kissed her between her eyes, and said to her, O mistress of beauties, and life of souls, and delight of beholders, be tranquil in heart. I have not taken thee but that I may be thy slave till the day of resurrection, and this my sister will be thy slave-girl. I, O my mistress, desire not aught save to marry thee, agreeably with the ordinance of God and his Apostle, and to journey to my country, and I will reside with thee in the city of Baghdád. I will purchase for thee female slaves, and male slaves; and I have a mother, of the best of women who will be thy servant. There is not a country there better than our country: every thing that is in it is better than what is in any other of all the countries, and its inhabitants and its people are good people, with comely faces.

But while he was addressing her, and cheering her by conversation, and she addressed him not with a single letter, some one knocked at the door of the palace. So Hasan went forth to see who was at the door; and, lo, there were the damsels, who had returned from the chase. He rejoiced at their coming, and met and saluted them; whereupon they offered up prayers in his favour for safety and health, and he prayed for them also. They then alighted from their horses, and entered the palace, and each of them went into her private chamber, where she pulled off the worn clothes that were upon her, and put on comely apparel, after which they came forth, and demanded the game; and they brought ²⁶ an abundance of gazelles and wild oxen, and hares and lions and hyenas, and other beasts, some of which they brought forward for slaughter, and they left the rest with them in the palace. Hasan stood among them with girded waist, slaughtering for them, while they sported and amused themselves, rejoicing exceedingly at his doing thus. And when they had finished the slaughter, they sat preparing something whereof to make their dinner.

Then Hasan advanced to the eldest damsel, and kissed her head; and he proceeded to kiss all their heads, one after another. So they said to him, Thou hast greatly humbled thyself to us, O our brother, and we wonder at the excess of thine affection for us, thou being a man of the sons of Adam, and we being of the Jinn. And thereupon his eyes shed tears, and he wept violently; wherefore they said, What is the news, and what causeth thee to weep? Thou hast troubled our life by thy weeping this day. It seemeth that thou hast conceived a longing to see thy mother and thy country; and if the case be so, we will equip thee, and will journey with thee to thy home

and thy friends. — He replied, By Allah, my desire is not to be separated from you. They therefore said to him, Then who of us hath disturbed thee, that thou art thus troubled? And he was ashamed to say, Nought hath disturbed me but love of the damsel — fearing that they would deny him their approval: wherefore he was silent, and did not acquaint them with aught of his case. So his sister arose and said to them, He hath caught a bird from the air, and he desireth of you that ye aid him to make her his wife. And they all looked at him, and said to him, We are all before thee, and whatsoever thou demandest, we will do it. But tell us thy tale, and conceal not from us aught of thy state. — He therefore said to his sister, Tell thou my tale to them; for I am abashed at them, and I cannot face them with these words.

Accordingly, his sister said to them, O my sisters, when we departed on our journey and left this poor young man alone, the palace become strait unto him, and he feared that some one might come in to him; and ye know that the intellects of the sons of Adam are weak. So he opened the door that leadeth to the roof of the palace, when his bosom was contracted and he had become solitary and lone, and he ascended upon it, and sat there, looking down upon the valley, and looking down also towards the door, fearing lest some one should come to the palace. And while he was sitting one day, lo, ten birds approached him, coming to the palace; and they ceased not to pursue their course until they seated themselves upon the margin of the pool that is above the mandharah; whereupon he looked at the bird that was the most beautiful of them, and she was pecking the others, among which there was not one that could stretch forth her claw to her. Then they put their talons to their necks, rent open their dresses of feathers, and came forth from them, and each of them became a damsel like the moon in the night of its fulness. After that, they disrobed themselves, while Hasan stood looking at them, and they descended into the water, and proceeded to sport; the chief damsel plunging the others, among whom there was not one who could put forth her hand to her; and she was the most beautiful of them in face, and the most just of them in stature, and the most clean of them in apparel. They ceased not to do thus until the time of afternoon-prayers drew near, when they came forth from the pool, put on their garments, and entered the apparel of feathers, in which they wrapped themselves, and they flew away.

Thereupon his mind was troubled, and his heart was inflamed with fire, on account of the chief bird, and he repented that he had not stolen her apparel of feathers. He became sick, and remained upon the palace expecting her return, and he abstained from food and drink and sleep. He continued in that state until the new moon appeared; and while he was sitting, lo, they approached according to their custom, and pulled off their garments, and descended into the pool. So he stole the dress of the chief damsel, and, knowing that she could not fly save with it, he took it and hid it, fearing that they would discover it and slay him. Then he waited until the others

had flown away; when he arose and seized her, and brought her down from the top of the palace. — Upon this, her sisters said to her, And where is she? She answered them, She is in his possession, in such a closet. And they said, Describe her to us, O our sister. She therefore said, She is more beautiful than the moon in the night of its fulness, and her face is more splendid than the sun, and the moisture of her mouth is sweeter than wine, and her figure is more elegant than the slender branch. She hath black eyes, and brilliant face, and bright forehead, and a bosom like pearl, in which are seen the forms of two pomegranates; and she hath cheeks like two apples. She captivateth the hearts by her eyes bordered with kohl, and by the slenderness of her delicate waist, and by her heavy hips, and speech that cureth the sick. She is comely in shape, beautiful in her smile, like the full moon.

And when the damsels heard these descriptions, they looked towards Hasan and said to him, Shew her to us. So he arose with them, distracted with love, and proceeded until he had conducted them to the closet in which was the King's daughter; whereupon he opened it and entered, and they entered behind him; and when they saw her, and beheld her loveliness, they kissed the ground before her, wondering at the beauty of her form, and at her elegance. They then saluted her, and said to her, By Allah, O daughter of the supreme King, this is an egregious thing; but hadst thou heard the description of this human being among the women, thou wouldst have wondered at him all thy life. He is enamoured of thee to the utmost degree; yet, O daughter of the King, he desireth not aught that is dishonest. He desireth thee not save as his lawful wife; and if we knew that damsels were content without husbands, we would have prevented him from attaining the object of his desire, though he sent not to thee a messenger, but came to thee himself; and he hath informed us that he hath burnt the dress of feathers: otherwise we would have taken it from him. — Then one of the damsels agreed with her and became her deputy for the performance of the ceremony of the marriage-contract. She performed the ceremony of the contract of her marriage to Hasan, who took her hand,²⁷ putting his hand in hers, and she married her to him with her permission; after which they celebrated her marriage-festivity in the manner befitting the daughters of Kings, and introduced him to her; and he congratulated himself thereupon, and recited these verses: —

Thy shape is enticing, and thine eye like the gazelle's, and thy face drippeth with the water of beauty.

Thou appearest in mine eye most gloriously pictured, half of thee of ruby, and a third of pearl,

And a fifth of musk, and a sixth of ambergris: thou resemblest fine pearl: nay, thou art more splendid.

Eve hath not borne like thee any one, nor in the Gardens of Eternity is another like thee. Then if thou wish my torment, it will proceed from love's laws; and if thou wilt pardon, thou hast the choice to do so.

O ornament of the world, and utmost object of desire, who can keep from enjoying the beauty of thy face?

The damsels were standing at the door, and when they heard the verses, they said to her, O daughter of the King, hast thou heard the words of this human being? How canst thou blame us, when he hath recited these verses on the subject of his love for thee? — And on her hearing that, she was happy and cheerful and glad. Then Hasan remained with her for a period of forty days, in pleasure and happiness and delight and joy, the damsels renewing for him, every day, festivity and beneficence and presents and rarities, and he passing his time among them in happiness and cheerfulness; and the residence of the King's daughter among them became pleasant to her, so that she forgot her family.

But after the forty days, Hasan was sleeping, and he saw his mother mourning for him: her bones had wasted, and her body had become emaciated, and her complexion had become sallow, and her state was altered, while he was in good condition. And when she beheld him in this state, [as he thought,] she said to him, O my son, O Hasan, how is it that thou livest in the world, blest with a pleasant life, and forgettest me? Look at the state in which I have been since thy departure. I will not forget thee, nor will my tongue cease to mention thee until I die; and I have made for thee a tomb in my house, that I may never forget thee. Shall I live, O my son, and see thee with me, and shall we again be united as we were? — So Hasan awoke from his sleep weeping and lamenting; his tears ran down upon his cheeks like rain, and he became sorrowful and afflicted; his tears ceased not, nor did sleep visit him, nor had he any rest, nor did any patience remain to him. And when he arose, the damsels came in to him, and wished him good morning, and were cheerful with him as they were wont: but he looked not towards them. They therefore asked his wife respecting his state; and she answered him, I know not. So they said to her, Ask thou him respecting his state. Accordingly she advanced to him, and said to him, What is the matter, O my master? And thereupon he sighed and was oppressed, and acquainted her with that which he had seen in his sleep. Then he recited these two verses: —

We have become distracted in mind, perplexed, seeking to draw near, without means of doing it.

The calamities of love increase upon us, and the endurance of love is burdensome to us.

His wife therefore acquainted them with that which he had said to her; and when the damsels heard the verses, they were moved with pity for his state, and said to him, Favour us [by doing as thou desirest]: in the name of Allah. We cannot prevent thee from visiting her: we will rather aid thee to do so by every means in our power. But it behooveth thee to visit us, and not sever thyself from us, though in every year thou come but once. — And he replied, I hear and obey.

Then the damsels arose immediately, prepared for him the provisions, and equipped for him the bride with ornaments and apparel and every thing costly, such as language would fail to describe; and they also prepared

for him rarities which pens cannot enumerate. After that, they beat the drum, and thereupon the she-camels came to them from every quarter, and they chose of them such as should carry all that they had prepared. They mounted the damsel and Hasan, and put upon the camels, and brought to them, five and twenty chests full of gold, and fifty of silver. Then they proceeded with them for three days, during which they traversed a space of three months' journey; and having done so, they bade him farewell, and desired to return from them. Upon this, Hasan's sister, the youngest damsel, embraced him, and wept until she fainted; and when she recovered, she recited these two verses: —

Would that the day of separation had ne'er been! No sleep remaineth in mine eyes.
The union of us and thee is broken, and our strength and our body are enfeebled.

Then, having finished her verses, she bade him farewell, and strictly charged him that, when he had arrived at his city and met his mother, and his heart was tranquillized, he should not fail to visit her once in every six months, and she said to him, When an affair rendereth thee anxious, or thou fearest any thing disagreeable, beat the drum of the Magian: thereupon the she-camels will come to thee, and do thou mount, and return to us, and remain not away from us. And he swore to her that he would do so; after which he conjured them to return. So they returned, after they had bidden him farewell, and mourned for his separation; and she who mourned most was his sister, the youngest damsel; for she found no rest, nor did patience obey her: she wept night and day.

Hasan proceeded all the night and day, traversing with his wife the deserts and wastes and the valleys and rugged tracts, during the midday-heat and the early dawn, and God decreed them safety. So they were safe, and arrived at the city of El-Basrah; and they ceased not to pursue their way until they made their camels kneel down at the door of his house. He then dismissed the camels, and advanced to the door to open it; and he heard his mother weeping with a soft voice, that proceeded from a bosom which had experienced the torture of fire, while she recited these verses: —

How can she taste sleep who hath lost somnolency, and is wakeful at night while others repose?

She possessed riches and family and glory; but hath become a stranger and solitary.
Fire and groaning are in her bosom, and violent longing that cannot be exceeded.
Passion hath gained dominion over her. She moaneth for her sufferings; but is firm.
Her state under the influence of love telleth that she is mourning and afflicted, and her tears are witnesses.

And Hasan wept when he heard his mother weeping and lamenting; and he knocked at the door with alarming violence. So his mother said, Who is at the door? And he replied, Open: — wherefore she opened the door, and looked at him; and when she knew him, she fell down in a fit; and he ceased not to caress her until she recovered, when he embraced her, and she em-

braced him and kissed him. He then conveyed his goods and property into the house, while the damsel looked at him and at his mother; and the mother of Hasan when her heart was tranquillized, and God had reunited her to her son, recited these verses: —

Fortune hath compassionated my case, and felt pity for the length of my torment,
And granted me what I desire, and removed that which I dreaded.
I will therefore forgive its offences committed in former times;
Even the injustice it hath shewn in the turning of my hair gray. .

Hasan and his mother then sat conversing together, and she said to him, How was thy state, O my son, with the Persian? He answered her, O my mother, he was not [only] a Persian, but he was a Magian, who worshipped fire instead of the Almighty King. And he informed her of what he had done with him; that he had travelled with him, and put him into the skin of the camel and sewed it up over him, and that the birds had carried him off, and put him down upon the top of the mountain. He told her too what he had seen upon the mountain, namely the dead men, whom the Magian had deluded and left upon the mountain after they had accomplished his affair; and how he cast himself into the sea from the top of the mountain, and God, (whose name be exalted!) preserved him, and conducted him to the palace of the damsels; and of the sisterly love of the youngest damsel for him, and his residence with the damsels; and how God had conducted the Magian to the place in which he was residing. He also told her of his passion for the damsel whom he had married, and how he caught her, and her whole story, [and the subsequent events] until God reunited them. And when his mother heard his story, she wondered, and praised God (whose name be exalted!) for his health and safety.

She then arose and went to those packages, and looked at them, and asked him respecting them; and he acquainted her with their contents; whereat she rejoiced exceedingly. And after that, she advanced to the damsel, to converse with her and to cheer her by her company; and when her eye fell upon her, her mind was stupefied by her comeliness, and she rejoiced and wondered at her beauty and loveliness and her stature and justness of form. Then she said to Hasan, O my son, praise be to God for thy safety, and for thy safe return! And she sat by the side of the damsel, cheering her by her company, and comforting her heart; after which, early the next day, she went down into the market, and bought ten suits, the most sumptuous garments that were in the city. She also brought for her magnificent furniture, and clad the damsel, and adorned her with every thing beautiful. Then she accosted her son, and said, O my son, with this wealth we cannot live in this city; for thou knowest that we were poor, and the people will accuse us of practising alchemy. Therefore arise with us, and let us go to the city of Baghdád, the Abode of Peace, that we may reside in the sacred asylum of the Khaleefeh, and thou shalt sit in a shop and sell and buy, and fear God (to whom be ascribed might and glory!): then will

God open to thee the doors of prosperity by means of this wealth. — And when Hasan heard her words, he approved them.

He arose immediately, and went forth from her, sold the house, and summoned the she-camels; and he put upon them all his riches and goods, together with his mother and his wife. He set forth, and ceased not to pursue his journey until he arrived at the Tigris; when he hired a vessel to convey them to Baghdád, embarked in it all his wealth and effects, and his mother and his wife, and every thing that was with him, and went on board the vessel, which conveyed them with a fair wind for a period of ten days, until they came in sight of Baghdád; and when they came in sight of it, they rejoiced. The vessel brought them into the city, and Hasan landed there forthwith, and hired a magazine in one of the Kháns. He then removed his goods from the vessel to the magazine, and went up, and remained one night in the Khán; and when he arose in the morning, he changed his clothes; and the broker seeing him, asked him respecting his affair, and what he desired: so he said to him, I desire a house, handsome and ample. And the broker shewed him the houses that he had to let, and a house that had belonged to one of the wezeers pleased him; wherefore he bought it of him for a hundred thousand pieces of gold, and gave him the price. Then he returned to the Khán in which he had taken lodging, and removed thence all his wealth and his goods to the house; after which he went forth into the market, and bought what was requisite for the house, of utensils and furniture and other things. He purchased also eunuchs, and among them was a young black slave, for the house. And he resided in ease with his wife, enjoying the most delightful life and happiness, for the space of three years, during which he was blessed by her with two boys, one of whom he named Násir, and the other Mansoor.

Then, after this period, he remembered his sisters, the damsels before mentioned, and he remembered their kindness to him, and how they had aided him to attain his desire. So he longed to see them; and, having gone forth to the markets of the city, he bought there some ornaments, and costly stuffs, and dried fruits, the like of which they had never seen nor known. His mother therefore asked him the reason of his buying those rarities, and he answered her, I have determined to repair to my sisters, who treated me with all kindness, and from whose goodness and beneficence to me my present good fortune proceeded; for I desire to go to them and to see them, and I will return soon, if it be the will of God, whose name be exalted! So she replied, O my son, be not long absent from me. And he said to her, Know, O my mother, how thou shalt manage with my wife. Here is her dress of feathers, in a chest buried in the earth: then be careful of it, lest she light upon it and take it, and fly away with her children, and depart, and I shall not find any tidings of her; so I shall die in sorrow on account of them. Know also, O my mother, that I caution thee not to mention this to her. And know that she is the daughter of the King of the Jánn, and there is not among the Kings of the Jánn any greater than her father, nor any that hath

more numerous troops, or more wealth than he. Know likewise that she is the mistress of her people, and the dearest of the things that her father hath. Moreover, she is excessively high-minded: therefore do thou thyself serve her; and allow her not to go forth from the door, nor to look from the window, or from over a wall; for I fear on her account the wind when it bloweth; ²⁸ and if any event of the events of the world befall her, I shall slay myself on her account.

And his mother replied, Allah preserve me from disobeying thee, O my son! Am I mad, that when thou givest me this charge I should disobey thee with respect to it? Set forth, O my son, and be of good heart, and thou shalt come back happily, and see her, if it be the will of God (whose name be exalted!), and she shall acquaint thee with my conduct to her. But, O my son, remain not away more than the time required for going and returning. — And his wife, as was decreed, heard his words to his mother; and they knew it not.

Hasan then arose and went forth from the city, and beat the drum; so thereupon the she-camels came to him, and he laded twenty with the rarities of El-'Erák; after which he bade farewell to his mother and his wife and his children. The age of one of his two children was a year, and the age of the other was two years. Then he returned to his mother, and charged her a second time; and having done this, he mounted and journeyed to his sisters. He ceased not to pursue his journey night and day, traversing the valleys and the mountains, and the plains and the rugged tracts, for the space of ten days; and on the eleventh day he arrived at the palace and went in to his sisters, having with him the things that he had brought for them. And when they saw him, they rejoiced at his arrival, and congratulated him on his safety; and as to his sister, the youngest damsel, she decorated the palace without and within. They took the present, and lodged Hasan in a private chamber as before, and asked him respecting his mother and his wife. So he informed them that his wife had borne him two sons. Then his sister, the youngest damsel, when she saw him in health and prosperity, rejoiced exceedingly, and recited this verse: —

I ask the wind respecting you whenever it bloweth, and none but you ever occurreth to my mind.

He remained with them, entertained and treated with honour, for a period of three months, and he passed his time in joy and happiness and comfort and cheerfulness, and in hunting.

But as to his mother and his wife, when Hasan had set forth on his journey, his wife remained a day and a second day with his mother, and she said to her on the third day, Extolled be the perfection of God! Do I reside with him three years and not enter the bath? — And she wept. So his mother compassionated her state, and said to her, O my daughter, we are here strangers, and thy husband is not in the city. If he were present, he would take upon himself to serve thee; but as for me, I know not any one.

However, O my daughter, I will heat for thee the water, and will wash thy head in the bath that is in the house. — To this the damsel replied, O my mistress, hadst thou said these words to one of the female slaves, she would have demanded to be sold in the market, and would not have remained with you. But, O my mistress, men are excusable; for they are jealous, and their minds say to them, that the woman, if she go forth from her house, will perhaps commit a dishonest action; and women, O my mistress, are not all alike. Thou knowest too that a woman, if she have a desire for a thing, no one can overcome her, nor can any one set a guard over her or preserve her, or debar her from the bath or any thing else, or from doing all that she desireth. — Then she wept, and cursed herself, and began to bewail for herself, and for her absence from her native country. So the mother of her husband pitied her state, and knew that all which she said must be done. Wherefore she arose, and prepared the things that they required for the bath, and took her and went to the bath. And when they entered it, they pulled off their clothes, and all the women began to look at her and to extol the perfection of God (to whom be ascribed might and glory!), contemplating the beautiful form that He had created. Every woman who passed by the bath entered and diverted herself by viewing her.

The fame of her spread through the city, and the women crowded upon her, and the bath could not be passed through by reason of the number of women who were in it. Now it happened in consequence of this wonderful event, that there came to the bath that day one of the slave-girls of the Prince of the Faithful, Hároon Er-Rasheed, called Tohfeh²⁹ the lute-player; and seeing the women crowding together, and the bath not to be passed through by reason of the number of the women and girls, she asked what was the matter, and they informed her of the damsel. So she came in to her and looked at her and viewed her attentively, and her mind was confounded by her beauty and loveliness. She extolled the perfection of God (greatly be He glorified!) for the beautiful forms that He had created, and she entered not [the inner apartment] nor washed; but sat confounded at the sight of the damsel until the damsel had made an end of washing, and came forth and put on her clothes, when she appeared still more beautiful. And when she came forth from the harárah,³⁰ she sat upon the carpet and the cushions, the women gazing at her; and she looked at them and went forth.

Tohfeh the lute-player, the slave-girl of the Khaleefeh, arose and went forth with her, and proceeded with her until she knew her house, when she bade her farewell, and she returned to the palace of the Khaleefeh. She ceased not to pass on until she came before the lady Zubeydeh, and kissed the ground before her; whereupon the lady Zubeydeh said, O Tohfeh, what is the reason of thy loitering in the bath? So she answered, O my mistress, I saw a wonder, the like of which I have not seen among men nor among women, and that was the thing which diverted my attention and amazed my mind and confounded me so that I did not wash my head. And the lady Zubeydeh said, And what was it, O Tohfeh? She answered, O my

mistress, I saw a damsel in the bath, having with her two young children, like two moons, and none hath beheld the like of her, neither before her nor after her, nor doth there exist the like of her form in the whole world. By thy beneficence, O my mistress, if thou acquaintedst the Prince of the Faithful with her, he would slay her husband, and take her from him; for there existeth not one like her among women. I inquired respecting her husband, and they said that her husband is a merchant, whose name is Hasan of El-Basrah. And I followed her when she went forth from the bath until she entered her house, whereupon I saw it to be the house of the Wezeer, that hath two entrances, an entrance on the side of the river, and an entrance on the side of the land. I fear, O my mistress, that the Prince of the Faithful may hear of her, and that he will disobey the law, and slay her husband, and marry her.

Upon this, the lady Zubeydeh said, Wo to thee, O Tohfeh! Is this damsel endowed with such beauty and loveliness that the Prince of the Faithful would sell his religion for his worldly enjoyments, and disobey the law on her account? By Allah, I must have a sight of this damsel; and if she be not as thou hast described, I will give orders to strike off thy head, O wicked woman! In the palace of the Prince of the Faithful are three hundred and sixty slave-girls, according to the number of the days of the year, among whom there is not one such as thou hast described. — And she replied, O my mistress, no, by Allah; nor is there in all Baghdád the like of her; nay, neither among the foreigners nor among the Arabs, nor hath God (to whom be ascribed might and glory!) created the like of her.

So upon this the lady Zubeydeh summoned Mesroor, who came and kissed the ground before her; and she said to him, O Mesroor, go to the house of the Wezeer, that hath two entrances, an entrance towards the river, and an entrance towards the land, and bring to me the damsel who is there, together with her children, and the old woman who is with her, quickly, and loiter not. And Mesroor replied, I hear and obey. He went forth from before her, and proceeded until he arrived at the door of the house, whereupon he knocked at the door, and the old woman, the mother of Hasan, came forth to him, saying, Who is at the door? He answered her, Mesroor, the eunuch of the Prince of the Faithful. So she opened the door, and he entered, and saluted her, and she saluted him, and asked him respecting his business. He therefore said to her, The lady Zubeydeh the daughter of El-Kásim, the wife of the Prince of the Faithful, Hároon Er-Rasheed, the fifth³¹ of the sons of El-'Abbás the uncle of the Prophet (whom may God bless and save!), summoneth thee to her, thee and the wife of thy son, and her children; for the women have informed her respecting her and respecting her beauty. Upon this, the mother of Hasan said, O Mesroor, we are strangers, and the damsel's husband, my son, is not in the city, and he did not order me to go forth, neither me nor her, to any one of the creatures of God (whose name be exalted!); and I fear, if any thing happen and my son come, he will slay himself. I beg then, of thy kindness, O Mesroor, that thou

impose not upon us a command which we are unable to perform. — But Mesroor replied, O my mistress, if I knew that in this were aught to be feared on your account, I would not require you to go. The desire of the lady Zubeydeh is only to see her, and she shall return: therefore disobey not; for thou wouldst repent; and like as I take you I will bring you back hither safe, if it be the will of God, whose name be exalted! — So the mother of Hasan could not disobey him; wherefore she entered, and made ready the damsel, and took her forth, together with her children.

They followed Mesroor, who preceded them to the palace of the Khaleefeh, and led them up and stationed them before the lady Zubeydeh, whereupon they kissed the ground before her, and prayed for her. The damsel had her face covered: so the lady Zubeydeh said to her, Wilt thou not uncover thy face, that I may see it? The damsel therefore kissed the ground before her, and displayed a face that put to shame the full moon in the horizon of the sky; and when the lady Zubeydeh beheld her, she fixed her eyes in astonishment upon her, and let them wander over her, and the palace was illumined by her splendour and by the light of her countenance. Zubeydeh was amazed at her beauty, and so also was every one in the palace, and every one who beheld her became insane, unable to speak to another. The lady Zubeydeh then arose, and made the damsel stand, and she pressed her to her bosom, seated her with herself upon the couch, and commanded that they should decorate the palace; after which she gave orders to bring for her a suit of the most magnificent apparel, and a necklace of the most precious jewels, and decked the damsel with them, and said to her, O mistress of beauties, verily thou hast pleased me, and filled my eye with delight. What hast thou among thy treasures? — So the damsel answered, O my mistress, I have a dress of feathers: if I were to put it on before thee, thou wouldst see a thing of the most beautiful make, that thou wouldst wonder at, and every one who would see it would talk of its beauty, generation after generation. — And where, said Zubeydeh, is this thy dress? She answered, It is in the possession of the mother of my husband; so demand it for me of her.

The lady Zubeydeh therefore said, O my mother, by my life I conjure thee that thou go down and bring to her her dress of feathers, that she may amuse us with the sight of that which she will do, and take thou it again. The old woman replied, O my mistress, this damsel is a liar. Have we seen any woman possessing a dress of feathers? This is a thing that pertaineth not to any but birds. — The damsel however said to the lady Zubeydeh, By thy life, O my mistress, I have in her possession a dress of feathers, and it is in a chest buried in the closet that is in the house. So the lady Zubeydeh pulled off from her neck a necklace of jewels worth the treasures of a Kisrà and a Cæsar, and said to her, O my mother, receive this necklace. And she handed it to her, saying to her, By my life I conjure thee that thou go down and bring that dress, that we may divert ourselves with the sight of it, and take thou it again after that. But she swore to her that she had

not seen this dress, and that she knew not where to find it. And upon this, the lady Zubeydeh cried out at the old woman, and, having taken from her the key, called Mesroor, who came, and she said to him, Take this key, and go to the house, and open it, and enter the closet of which the door is of such and such a description: in the midst of it is a chest, which take thou up, and break it, and bring the dress of feathers that is in it before me. So he replied, I hear and obey.

He took the key from the hand of the lady Zubeydeh, and went; and the old woman, the mother of Hasan, arose, with weeping eye, repenting of her compliance with the desire of the damsel, and of having gone to the bath with her; for the damsel had not desired to go to the bath save for the purpose of practising a stratagem. Then the old woman entered the house with Mesroor, and she opened the door of the closet: so he entered, and raised forth the chest, took from it the dress of feathers, and, having wrapped it in a napkin that he had with him, brought it to the lady Zubeydeh, who took it and turned it over, wondering at the beauty of its make. She then handed it to the damsel, saying to her, Is this thy dress of feathers? She answered, Yes, O my mistress. And she stretched forth her hand to it and took it from her, full of joy.

The damsel examined it, and saw that it was perfect as it was when upon her, not a single feather of it being lost. She was therefore delighted with it, and rose from the side of the lady Zubeydeh, took the dress and opened it, and took her children in her bosom; after which she wrapped herself in it, and became a bird, by the power of God, to whom be ascribed might and glory! So the lady Zubeydeh wondered at that, as also did every one who was present; all of them wondering at that which she did. The damsel leant from side to side, and walked about, and danced and played; and the persons present had fixed their eyes in astonishment upon her, wondering at her actions. She then said to them, with an eloquent tongue, O my mistress, is this beautiful? The persons present answered her Yes, O mistress of beauties: all that thou hast done is beautiful. And she said to them, And this that I am about to do will be more beautiful, O my mistresses. And she expanded her wings, and flew up with her children above the cupola, and stood upon the roof of the saloon. So they looked at her and said to her, By Allah, this is an extraordinary and a beautiful art, that we have never before beheld! Then the damsel, when she desired to fly away to her country, remembered Hasan, and said, Hear, O my mistresses! And she recited these verses: —

O thou who hast quitted these mansions and departed to the objects of thy love with rapid flight!
 Dost thou think that I continue in comfort among you, and that your life hath not become a life of troubles?
 When I was taken captive in the snare of love, he made love my prison, and went far away.

When my dress was hidden, he felt sure that I should not implore the One, the Omnipotent, to restore it.

He charged his mother to keep it carefully in a closet, and transgressed against me, and oppressed:

But I heard their words and kept them in my memory, and conceived hopes of abundant good fortune.

My going to the bath was the means of making the minds of people to be confounded at the sight of me;

And the spouse of Er-Rasheed wondered at my beauty, when she beheld me on the right and left.

Then I said, O wife of the Khaleefeh, I possess a dress of feathers of great magnificence. If it were upon me, thou wouldst see wonders that would efface sorrow and disperse troubles.

So the spouse of the Khaleefeh asked, Where is it? And I answered, In the house of him who hath hidden it.

And Mesroor pounced down and brought it to her; and, lo, it was here, beaming with light.

Thereupon I took it from his hand and opened it, and I saw its bosom and its buttons. Then I entered it, having my children with me, and expanded my wings, and flew away. O mother of my husband, tell him when he cometh, if he wish to meet me, he must leave his home.

And when she had ended her verses, the lady Zubeydeh said to her, Wilt thou not descend to us, that we may continue to enjoy thy beauty, O mistress of the comely? Extolled be the perfection of Him who hath endowed thee with eloquence and beauty! — But she replied, Far from returning be that which hath passed! She then said to the mother of Hasan, the mourning, the wretched, By Allah, O my mistress, O mother of Hasan, thou wilt render me desolate by thine absence; but when thy son hath come, and the days of separation have become tedious to him, and he desireth approach and meeting, and the winds of love and longing desire agitate him, let him come to me in the Islands of Wák-Wák.³² — And she flew away with her children, and sought her country. !

When the mother of Hasan beheld this, she wept, and slapped her face, and wailed until she fainted; and when she recovered, the lady Zubeydeh said to her, O my mistress the pilgrim,³³ I did not know that this would happen; and if thou hadst acquainted me with it, I would not have opposed thee. I knew not that she was of the Flying Jinn before the present time; and had I known that she was of this nature, I would not have allowed her to put on the dress, nor would I have suffered her to take her children. But, O my mistress, absolve me. — And the old woman replied, having no way of avoiding it, Thou art absolved. She then went forth from the palace of the Khaleefeh, and ceased not to pursue her way until she entered her house, when she proceeded to slap her face until she fainted again; and when she recovered from her fit, she sorrowfully longed for the damsel and for her children, and for the sight of her son, and recited these verses: —

On the day of separation, your removal made me weep, lamenting on account of your absence from home.

I cried out, from the pain of parting, in anguish, and tears had made my eyelids sore,

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This is separation! Shall we enjoy your return? For your departure hath deprived me of the power of concealment. Would they had returned, and observed good faith! If they do so, perhaps my former times may return.

Then she arose, and dug in the house three graves; ³⁴ and she betook herself to them, weeping night and day. And when the absence of her son became tedious to her, and her disquietude and longing and mourning became excessive, she recited these verses: —

Thine image is within mine eyelids, and I think of thee when my heart is throbbing and when it is quiet,
 And love of thee hath circulated in my bones, as circulates the juice in the fruits upon the branches:
 And when I see thee not, my bosom is contracted, and the censurers excuse me for my sorrows.
 O thou whose love hath got possession of me, and for whom my distraction exceedeth my affection,
 Fear the Compassionate, with respect to me, and be merciful! Love of thee hath made me to taste of death.

But as to her son Hasan, when he came to the damsels, they conjured him to stay with them for three months. And after that period, they prepared for him the wealth, and made ready for him ten loads, five of gold and five of silver, and also of provisions one load; after which they bade him commence his journey, and went forth with him; but he conjured them to return. So they advanced to embrace him, for the purpose of bidding him farewell. The youngest damsel first advanced to him, and she embraced him, and wept until she fainted. Then she recited these two verses: —

When shall the fire now kindled by separation be quenched by your approach, and my desire be accomplished by your presence, and when shall we be as formerly?
 The day of parting hath filled me with terror, and hath afflicted me; and the act of bidding thee farewell, O my master, hath increased my infirmity.

The second damsel next approached, and embraced him, and recited this couplet: —

Bidding thee farewell is like bidding life farewell; and the loss of thee is like the loss of the zephyr.³⁵
 Thine absence is like a fire that burneth my heart, and in thy presence I enjoy the Gardens of Delight.

In like manner also did the other damsels; each embracing him and reciting a couplet. Then Hasan bade them farewell. He wept until he fainted, on account of his separation from them, and recited these verses: —

My tears flowed, on the day of separation, like pearls, and I made of them, as it were, a necklace.
 The camel-driver urged on the beasts with singing, and I found not strength nor patience, nor was my heart with me.

I bade them farewell: then retired in grief, and quitted the society of the places I had frequented.

I returned—evil was the way!—and my soul was not comforted save by hoping to come again and see thee.

O my friend, listen to the words of love! God forbid that I should speak and thy heart should not remember!

O my soul, when thou partest with them, also part with the delight of life, and wish not to survive!

He then pursued his journey with assiduity, night and day, until he arrived at Baghdád, the Abode of Peace, and the sacred asylum of the 'Abbásee Khaleefehs; and he knew not what had happened after his departure.

He entered the house, and went in to his mother to salute her; but he saw that her body was emaciated, and her bones were wasted, by reason of exceeding lamentation and sleeplessness, and weeping and groaning, so that she had become like a toothpick; and she was unable to reply. He dismissed the she-camels, and advanced to her; and when he beheld her in this state, he went about the house searching for his wife and children; and found not any trace of them. Then he looked into the closet, and he found it open, and the chest also open, and he found not in it the dress. So upon this he knew that she had got possession of the dress of feathers, and taken it, and flown away, taking her children with her. He therefore returned to his mother, and, seeing that she had recovered from her fit, he asked her respecting his wife and his children; and she wept, and said, O my son, may God compensate thee greatly for the loss of them! These are their three tombs.—And when he heard the words of his mother, he uttered a great cry, and fell down in a fit, and thus he remained from the commencement of the day until noon. The grief of his mother therefore increased, and she despaired of his life. And when he recovered, he wept and slapped his face, and rent his clothes, and went about the house confounded. Then he recited these two verses:—

Persons before me have bemoaned the pain of absence, and living and dead have been terrified by estrangement;

But an instance of feelings like those in my bosom I have never heard of nor beheld.

And after he had concluded his verses, he took his sword and drew it, and coming to his mother, he said to her, If thou acquaint me not with the truth of the case, I will strike off thy head, and slay myself. So she said to him, O my son, do not that, and I will inform thee. Then she said to him, Sheathe thy sword, and sit, that I may tell thee what happened. And when he had sheathed his sword and seated himself by her side, she repeated to him the story from beginning to end, and said to him, O my son, if I had not seen her weep to go to the bath, and feared thee, that thou wouldst come and that she would complain to thee, and thou wouldst be incensed against me, I had not gone with her thither. And if the lady Zubeydeh had not been

incensed against me, and taken from me the key by force, I had not taken forth the dress, though I should have died; and, O my son, thou knowest that no one can contend for superiority in power with the Khaleefeh. Then, when they brought the dress to her, she took it and turned it over, imagining that some part of it might be lost; but she found that no injury had happened to it. She therefore rejoiced, and, having taken her children, she bound them to her waist, and put on the dress of feathers, after the lady Zubeydeh had pulled off and given to her all that was upon her, in honour of her, and for her loveliness. And when she had put on the dress of feathers, she shook, and became a bird; and she walked about the palace, while they looked at her and wondered at her beauty and loveliness. She then flew up, and perched upon the palace; and after that, she looked at me and said to me, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must leave his home, and repair to the Islands of Wák-Wák. Thus did she during thine absence.

Now when Hasan heard the words of his mother, he uttered a great cry, and fell down in a fit. He ceased not to lie in this state until the close of the day; and when he recovered, he slapped his face, and rolled about on the floor like a serpent. His mother sat weeping at his head until midnight; and after he had recovered from his fit, he wept vehemently, and recited these verses: —

Pause, and see the condition of him whom you abandon: perhaps you will pity him after your cruelty;

For if you see him, you will doubt of him, by reason of his sickness, as though, by Allah, you knew him not.

He is dying in consequence of his passion for you, and would be numbered among the dead, but for his groaning.

Do not imagine your separation to be light: it is grievous to the lover, and death would be easier.

And when he had ended his verses, he arose, and continued going about the house, moaning and weeping and wailing, for a period of five days, during which he tasted not food nor drink. So his mother went to him and conjured him with oaths to abstain from weeping; but he yielded not to her words, and ceased not to weep and wail. His mother still attempted to console him, but he would not attend to aught that she said. He continued in this state, weeping until the next morning. Then his eyes slumbered, and he saw his wife mourning and weeping: whereupon he arose from his sleep, crying out, and recited these two verses: —

Thine image is with me, and never quitteth me. I have given it the most honourable place in my heart.

But for the hope of reunion, I could not live a moment; and but for the phantom of thy form, I would not sleep.

And in the morning his wailing and weeping increased. He remained with weeping eye and mourning heart, sleepless during the night, and eating little; and he continued in this state for the space of a whole month.

But when that month had passed, it occurred to his mind that he should journey to his sisters, in order that they might assist him to attain his desire of regaining his wife. So he summoned the excellent she-camels, loaded fifty with rarities of El-'Erák, and mounted one of them. He then charged his mother with the care of the house, and committed all his goods [to the custody of persons of his acquaintance], except a few things that he left in the house; after which he set forth on his journey to his sisters, hoping that he might obtain their aid to effect his reunion with his wife. He ceased not to pursue his way until he arrived at the palace of the damsels by the Mountain of Clouds; and when he went in to them, he presented to them the gifts, with which they were delighted; and they congratulated him on his safety, and said to him, O our brother, what is the reason of thy coming so quickly, when thou hast not been absent from us more than two months? And upon this he wept, and recited these verses: —

I find my soul solicitous on account of the loss of its beloved, enjoying not life nor its delights.

My disease is one of which the cure is unknown. And can any one cure diseases but their physician?

O thou who hast debarred me from the delight of sleep! thou hast left me to inquire for thee of the wind when it bloweth,

If it be near to the place of the beloved, who compriseth those charms that excite mine eye to weep.

O thou who alightest in her country! perhaps thy breath may revive my heart by its fragrance.

And when he had ended his verses, he uttered a great cry, and fell down in a fit; and the damsels seated themselves around him, weeping for him until he recovered from his fit; whereupon he recited this couplet: —

Probably fortune will turn its rein, and bring my beloved; for time is changeable;³⁶
And my fortune may prosper me, and my wants be performed, and happy events may follow adverse.

He continued for some time weeping and fainting, and reciting verses; and the damsels had retired; but when his sister heard his words, she came forth to him, and saw him lying in a fit; upon which she cried out, and slapped her face; and her sisters, hearing her, came forth to her, and beheld Hasan lying in a fit. They surrounded him, and wept for him; and when they saw him in this state, the ecstasy and distraction of love, and longing desire, that affected him no longer remained concealed from them.

They then asked him respecting his condition, and he wept, and acquainted them with that which had befallen him during his absence from home, telling them that his wife had flown away, and taken her children with

her. So they mourned for him, and asked him what she said when she departed; and he answered, O my sisters, she said to my mother, Tell thy son, when he hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wák-Wák. — And when they heard his words, they winked to each other, and reflected; and each of them looked at her sister, while Hasan looked at them. Then they hung down their heads towards the ground a while; and after that, they raised their heads, and said, There is no strength nor power but in God, the High, the Great! And they said to him, Stretch forth thy hand to heaven, and if thou canst reach to heaven, thou mayest reach to thy wife and thy children. And thereupon his tears ran down upon his cheeks like rain, so that they wetted his clothes; and he recited these verses: —

The red cheeks and the pupils of the eyes have disturbed me, and patience abandoned me when sleeplessness approached.

Fair, sleek damsels have by cruelty emaciated my body: to men's eyes it seemeth not to retain the last breath.

With black eyes, and proud gait, like the gazelles of the sandhill, they shewed beauty of which the saints, if they saw it, would be enamoured.

They walk like the zephyr of the gardens towards daybreak.³⁷ Through love of them, anxiety and disquietude have come upon me.

I have attached my hopes to a lovely damsel among them. My heart burneth with flaming fire on her account.

Gazelle-like, sleek-limbed, walking with proud gait; her face is like the morning; but her hair is dark as night.

She hath disturbed me. But how many heroes have the eyelids and the eyes of the fair ones disturbed with love!

And when he had concluded his verses, he wept, and the damsels wept at his weeping; compassion and zeal for him affecting them.

They betook themselves to soothing him, and exhorting him to have patience, and praying for his reunion to his wife; and his sister accosted him and said to him, O my brother, be of good heart and cheerful eye, and be patient: then wilt thou attain thy desire; for he who is patient, and waiteth, obtaineth what he wisheth; and patience is the key of relief. The poet hath said, —

Let destiny run with slackened reins, and pass not the night but with careless mind;
For between the closing of an eye and its opening, God effecteth a change in the state of affairs.

She then said to him, Strengthen thy heart, and confirm thy resolution; for he whose life is to be ten years will not die when he is but nine; and weeping and grief and mourning occasion disease and sickness. Remain with us until thou shalt have taken rest, and I will contrive means of thy gaining access to thy wife and thy children, if it be the will of God, whose name be exalted! — But he wept violently, and recited this couplet: —

If I be cured of a disease in my body, I am not cured of a disease in my heart.
There is no other cure for the diseases of love than union of the beloved with the lover.

Then he sat by the side of his sister, who proceeded to converse with him and to console him, and asked him what was the cause of his wife's departure. So he informed her of the cause of that event; and she said to him, By Allah, O my brother, I desired to say to thee, Burn the dress of feathers: — but the Devil made me forget that. And she continued to converse with him and to soothe him. But when the case became tedious to him, and his disquietude increased, he recited these verses: —

A beloved, with whom I was familiar, hath got possession of my heart: and God's decree cannot be prevented.

She hath all the united beauty of the Arabs. She is a gazelle; but freely pastureth on my heart.

Though my patience and contrivance in my love of her are little, I weep, notwithstanding weeping availeth not.

She is lovely, and hath twice seven years, as though she were a moon of five nights and five and four.³⁸

So when his sister saw how he suffered from ecstasy and distraction of love, and the afflictions of passion and desire, she went to her sisters, with weeping eye and mourning heart, and she wept before them, threw herself upon them, kissed their feet, and begged them to aid her brother in the accomplishment of his affair, and in effecting his meeting with his children and his wife. She conjured them to contrive means of procuring him access to the Islands of Wák-Wák, and ceased not to weep before her sisters until she made them also weep, and they said to her, Comfort thy heart; for we will strive to accomplish his meeting with his family, if it be the will of God, whose name be exalted! He then remained with them a whole year; but his eye abstained not from shedding tears.

Now the sisters of the youngest damsel had a paternal uncle, the brother of their father by the same father and mother, and his name was 'Abd-El-Kuddoos.³⁹ He loved the eldest damsel with a great affection, and every year he used to visit her once, and perform her affairs. The damsels also had related to him the story of Hasan, and the events that befell him with the Magian, and how he was enabled to slay him; whereat their uncle rejoiced; and he gave to the eldest damsel a purse containing some incense, and said to her, O daughter of my brother, if any thing render thee anxious, and any thing disagreeable happen to thee, or any want occur to thee, throw this incense into the fire, and mention me; and I will come to thee quickly, and will perform thy want. This he said on the first day of the year.

And that damsel said to one of her sisters, Verily the year hath entirely passed, and my uncle hath not come. Arise, strike the steel upon the flint, and bring me the box of incense. — So the damsel arose joyful, and brought the box of incense; and she opened it, and, having taken from it a small quantity, handed it to her sister, who took it and threw it into the fire, men-

tioning her uncle; and the fumes of the incense had not ceased before a dust appeared advancing from the further extremity of the valley. Then, after a while, the dust dispersed, and there appeared beneath it a sheykh riding upon an elephant, which was crying out beneath him. And when the damsels beheld him, he began to make signs to them with his hands and his feet. Soon after, he came to them, and alighted from the elephant, and came in to them; whereupon they embraced him, and kissed his hands, and saluted him. He then sat, and the damsels proceeded to converse with him, and to ask him the cause of his absence. And he said, I was just now sitting with the wife of your uncle, and I smelt the incense; so I came to you upon this elephant. What then dost thou desire, O daughter of my brother? — She answered, O my uncle, we were longing to see thee, the year having passed, and it is not thy custom to remain absent from us more than a year. And he replied, I was occupied, and I had determined to come to you to-morrow. They therefore thanked him and prayed for him.

After that, they sat conversing with him, and the eldest damsel said to him, O my uncle, we related to thee the story of Hasan of El-Basrah, whom Bahrám the Magian brought, and how he slew him, and we informed thee of the damsel, the daughter of the supreme King, whom he took, and of the difficulties and horrors he endured, and how he caught the King's daughter and married her, and how he journeyed with her to his country. He replied, Yes. And what, he asked, happened to him after this? — She answered him, She acted perfidiously to him, after he had been blest with two sons by her; she took them and departed with them to her country, while he was absent; and she said to his mother, When thy son hath come, and the nights of separation have become tedious to him, and he desireth to approach and meet me, and the winds of love and longing desire agitate him, he must come to me in the Islands of Wák-Wák. — And upon this he shook his head, and bit his finger. Then he hung down his head towards the ground, and began to make marks upon the ground with the end of his finger; ⁴⁰ after which he looked to the right and left, and shook his head again, while Hasan looked at him, but was concealed from him. So the damsels said to their uncle, Reply to us; for our livers are broken in pieces. And he shook his head at them and said to them, O my daughters, this man hath wearied himself, and cast himself into a most terrible predicament and great peril; for he cannot gain access to the Islands of Wák-Wák.

Upon this the damsels called Hasan, and he came forth to them, and, advancing to the sheykh 'Abd-El-Kuddoos, he kissed his hand and saluted him; and the sheykh was pleased with him, and seated him by his side. The damsels then said to their uncle, O uncle, shew our brother the truth of that which thou hast said. He therefore said to him, O my son, relinquish this most vexatious affair; for thou couldst not gain access to the Islands of Wák-Wák even if the Flying Jinn and the wandering stars assisted thee, since between thee and those Islands are seven valleys and seven seas and seven mountains of vast magnitude. How then canst thou gain access to

this place, and who will convey thee to it? By Allah I conjure thee that thou return soon, and weary not thy heart. — And when Hasan heard the words of the sheykh 'Abd-El-Kuddoos, he wept until he fainted, and the damsels sat around him weeping for his weeping. But as to the youngest damsel, she rent her clothes and slapped her face until she also fainted.

So when the sheykh 'Abd-El-Kuddoos saw them in this state of anxiety and ecstasy of grief, and mourning, he pitied them, and was affected with commiseration for them, and he said, Be ye silent. Then he said to Hasan, Comfort thy heart, and rejoice at the prospect of the accomplishment of thine affair if it be the will of God, whose name be exalted! And after that, he said to him, O my son, arise, and brace up thy nerves, and follow me. So Hasan stood up, after he had bidden the damsels farewell; and he followed him, rejoicing in expectation of the accomplishment of his affair. The sheykh 'Abd-El-Kuddoos then called the elephant, and he came, and he mounted him, putting Hasan behind him, and proceeded with him for the space of three days with their nights, like the blinding lightning, until he came to a vast, blue mountain, all the stones of which were blue; and in that mountain was a cavern, which had a door of iron of China.

Upon this the sheykh took the hand of Hasan, and put him down; after which the sheykh himself alighted, and dismissed the elephant. He then advanced to the door of the cavern, and knocked it; whereupon the door opened, and there came forth to him a black slave, beardless, resembling an 'Efreet, and having in his right hand a sword, and in the other a shield of steel. But when he saw the sheykh 'Abd-El-Kuddoos, he threw down the sword and shield from his hands, and advanced to the sheykh, and kissed his hand. Then the sheykh took the hand of Hasan, and entered with him, and the slave shut the door behind them. Hasan saw that the cavern was very large and wide, and that it had a passage vaulted over; and they ceased not to go on for the space of a mile, after which their course brought them at last to a vast desert. They repaired to an angle in which were two great doors, of cast brass, and the sheykh 'Abd-El-Kuddoos opened one of them, and entered, and closed it, having said to Hasan, Sit at this door, and beware of opening it and entering until I shall have entered and returned to thee quickly. And when the sheykh had entered he remained absent for the space of an astronomical hour.

He then came forth, having with him a horse saddled and bridled, which, when he went along, flew; and when he flew, the dust overtook him not. The sheykh led him forward to Hasan, and said, Mount. And the sheykh opened the other door; whereupon there appeared within it an extensive desert. So Hasan mounted the horse, and the two passed through the door, and were in that desert. And the sheykh said to Hasan, O my son, take this letter, and proceed upon this horse to the place to which he will convey thee; and when thou seest him stop at the door of a cavern like this, descend from his back, and put his rein upon the pommel, and dismiss him, and he will enter the cavern; but enter not thou with him. Stay at the door of

the cavern for the space of five days, and be not weary; for on the sixth day there will come forth to thee a black sheykh, clad in black apparel, and with a beard white and long, descending to his waist; and when thou seest him, kiss his hands, and lay hold of his skirt, and put it on thy head, and weep before him, that he may have pity on thee. He will thereupon ask thee respecting thine affair; and when he saith to thee, What is thine affair? — give him this letter, and he will take it of thee and will not speak to thee, but will enter and leave thee. Stay in thy place five days more, and be not weary, and on the sixth day expect him; [for perhaps] he will come forth to thee; and if he himself come forth to thee, know that thine affair will be accomplished; but if one of his young men come forth to thee, know that he who hath come forth to thee desireth to slay thee. And peace be on thee! But know, O my son, that every one who exposeth himself to peril destroyeth himself: therefore if thou fear for thy soul, cast it not into destruction: if however thou fear not, do as thou desirest. I have shewn thee the circumstances of the case; and if thou desire to return to thy companions, this elephant is ready, and he will convey thee to the daughters of my brother, who will send thee to thy country and restore thee to thy home, and God will bless thee with one better than this damsel to whom thou art attached.

But Hasan said to the sheykh, How can life be pleasant to me, without my attaining my desire? By Allah, I will never return until I find my beloved, or my death overtake me! — Then he wept, and recited some verses, commencing thus: —

For the loss of my beloved, and the excess of my passion, I stood and cried out in my despondency and abjection;

And I kissed the dust of the house, in my longing for her; but it only served to augment my sorrow.

And when the sheykh 'Abd-El-Kuddoos heard his recitation and his words, he knew that he would not relinquish the object of his desire, and that words would make no impression upon him, and he was convinced that he must expose himself to peril, though his life should be sacrificed. But he said, Know, O my son, that the Islands of Wák-Wák are seven islands, in which is a great army, entirely composed of damsels, virgins; and the inhabitants of the Interior Islands are Devils and Márids and enchanters and various tribes. Whosoever entereth their country returneth not, and no one ever went to them and returned. I conjure thee therefore by Allah that thou return to thy family soon. Know moreover that the damsel whom thou seekest is the daughter of the King of all these islands; and how canst thou gain access to her? Hear then my words, O my son; and perhaps God will give thee in her stead one better than she. — But Hasan replied, By Allah, O my master, were I cut piecemeal for my love of her, I should only increase in fondness and desire. I must see my wife and my children, and enter the Islands of Wák-Wák; and if it be the will of God (whose name be exalted!), I will not return save with her and with my children. — So the sheykh 'Abd-

El-Kuddoos said to him, Then thou must perform the journey. He replied, Yes; and I only desire of thee thy prayers for help and aid. Perhaps God will reunite me to my wife and my children soon. — Then he wept by reason of the greatness of his desire, and recited these verses: —

You are my desire, and the best of creatures. I hold you to be as dear as my hearing and my sight.

You have possessed my heart, and it hath become your abode, and since you left me, O my mistress, I have been in trouble.

Then think not that I have relinquished the love of you; for it hath put the wretched being in fear.

You have gone, and my happiness went when you departed, and what was bright became to me obscure in the extreme.

You have left me to contemplate the stars in my anguish, weeping with tears like a pouring rain.

O night, thou art tedious to him who is disquieted, in the violence of his passion gazing at the moon!

O wind, if thou pass by the tribe that she sojourneth with, give my salutation to her; for my life is short;

And describe to her somewhat of the anguish I experience; for the beloved is not acquainted with my state!

And when he had ended his verses, he wept so violently that he fainted; and on her recovery the sheykh 'Abd-El-Kuddoos said to him, O my son, thou hast a mother: then make her not to taste the pain of thy loss. But Hasan replied, By Allah, O my master, I will not return, save with my wife, or my death shall overtake me. Then he wept and moaned, and again recited some verses; and when he had ended them, the sheykh knew that he would not draw back from his present purpose though his life should be sacrificed; wherefore he handed to him the letter, prayed for him, and directed him how he should act, and said to him, I have given a strict charge for thee, in the letter, to Abu-r-Ruweysh the son of Balkees the daughter of the accursed Iblees; ⁴¹ for he is my sheykh and my preceptor, and all mankind and the Jinn humble themselves to him, and fear him. He then said to him, Go, in reliance upon the blessing of God.

He therefore departed, giving the rein to the horse, which fled with him more rapidly than lightning. Hasan ceased not to speed along on the horse for a period of ten days, until he beheld before him a huge indistinct object, blacker than night, obstructing the space between the east and the west; and when he drew near to it, the horse neighed beneath him; whereupon there came together horses numerous as the drops of rain, the number of which could not be calculated, nor was any help for them known; and they began to rub against Hasan's horse. So Hasan feared them and was terrified; and he ceased not to proceed, with the horses around him, until he arrived at the cavern which the sheykh 'Abd-El-Kuddoos had described to him, when the horse stopped at its entrance, and Hasan alighted from him, and put his rein upon his saddle. The horse then entered the cavern, and Hasan stopped at the entrance, as the sheykh 'Abd-El-Kuddoos had ordered him. He

meditated upon the result of his case how it would be, perplexed, distracted, not knowing what would happen to him. He continued at the entrance of the cavern five days with their nights, sleepless, mournful, perplexed, meditating upon his having parted from his family and home and companions and friends, with weeping eye and mourning heart.

Then he remembered his mother, and thought upon what might happen to him, and upon the separation of his wife and his children, and the troubles he had suffered, and recited some verses, which he had not ended when the sheykh Abu-r-Ruweysh came forth to him. He was black, and clad in black apparel; and when Hasan beheld him, he knew him by the descriptions which the shykh 'Abd-El-Kuddoos had given of him. So he threw himself upon him, and rubbed his cheeks upon his feet, and, taking his foot, he put it upon his head, and wept before him. The sheykh Abu-r-Ruweysh therefore said to him, What is thine affair, O my son? And Hasan stretched forth his hand with the letter, and handed it to the sheykh, who received it from him, and entered the cavern, without returning him a reply; and Hasan remained in his place at the entrance, as the sheykh 'Abd-El-Kuddoos had desired him, weeping. He ceased not to stay in his place for the space of five days more. His disquietude was excessive, and his fear was violent, and his sleeplessness was constant. He wept and was oppressed in mind by the pain of estrangement and excessive wakefulness, and recited some plaintive verses.

He ceased not to weep until the dawn appeared, when, lo, the sheykh Abu-r-Ruweysh came forth to him, clad in white apparel, and made a sign to him with his hand, that he should enter. So Hasan entered, and the sheykh, taking him by the hand, led him into the cavern; and he rejoiced, and felt sure that his affair would be accomplished. The sheykh continued to proceed, and Hasan with him, for the space of half a day; after which they arrived at an arched doorway with a door of steel, which the sheykh opened, and he and Hasan entered a passage vaulted over with variegated stones decorated with gold. They ceased not to go on till they came to a great saloon constructed with marble, and spacious, in the midst of which was a garden containing all kinds of trees and flowers and fruits, and birds upon the trees warbling, and proclaiming the perfection of God, the Omnipotent King. In the saloon were four leewáns, facing one another, each leewán having a sitting-place with a fountain, and at each of the corners of each fountain was a figure of a lion of gold. — In each sitting-place also was a chair, upon which was sitting a person with a great number of books before him, and before them were perfuming-vessels of gold, containing fire and incense. Every one of these sheykhs likewise had before him students, reading to him the books. And when the two went in to them, they rose to them and treated them with honour; and the sheykh Abu-r-Ruweysh accosted them and made a sign to those four sheykhs that they should dismiss the other persons who were present.

So they dismissed them, and the four sheykhs arose and seated themselves

before the sheykh Abu-r-Ruweysh, and asked him respecting the case of Hasan; whereupon the sheykh Abu-r-Ruweysh made a sign to Hasan, and said to him, Tell the company thy story and all that hath happened to thee from the first of the case to the last. And Hasan wept violently, and related to them his story; and when he had finished it all the sheykhhs cried out and said, Is this he whom the Magian caused to ascend to the top of the Mountain of the Clouds by means of the birds,⁴² he being in the skin of the camel? So Hasan answered them, Yes. And they accosted the sheykh Abu-r-Ruweysh and said to him, O our sheykh, Bahrám practiced a stratagem to effect his ascent to the top of the mountain, and how did he descend, and what wonders did he see upon the mountain? The sheykh Abu-r-Ruweysh therefore said, O Hasan, tell them how thou descendedst, and acquaint them with the wonders that thou sawest. Accordingly he repeated to them the account of the events that had happened to him from beginning to end, and told them how he got the Magian into his power and slew him, and how his wife had acted perfidiously to him and taken his children and flown away, and of all the horrors and difficulties that he had suffered. And the persons present wondered at the things that had happened to him.

They then accosted the sheykh Abu-r-Ruweysh and said to him, O sheykh of the sheykhhs, by Allah, this young man is a pitiable person; and perhaps thou wilt assist him to deliver his wife and his children. The sheykh Abu-r-Ruweysh replied, O my brothers, verily this is a great and perilous affair, and I have not seen any one hate life except this young man. Ye know that the Islands of Wák-Wák are difficult of access: no one ever arrived at them without exposing himself to peril; and ye know the strength of their inhabitants, and their guards. I have sworn that I will not tread their country, nor oppose myself to them in aught; and how can this person gain access to the daughter of the supreme King, and who can convey him to her, or assist him to attain this object? — Upon this they said, O sheykh of the sheykhhs, verily desire hath almost consumed this man, and he hath exposed himself to peril, and brought to thee the letter of thy brother, the sheykh 'Abd-El-Kuddoos: therefore it is incumbent on thee to assist him. Then Hasan arose and kissed the foot of Abu-r-Ruweysh, and, lifting up his skirt, put it on his head, and wept, and said to him, I conjure thee by Allah that thou unite me with my children and my wife though the doing so occasion the loss of my life and soul! And the persons present wept at his weeping, and said to the sheykh Abu-r-Ruweysh, Acquire the recompense that will be granted for this poor man, and act kindly with him for the sake of thy brother the sheykh 'Abd-El-Kuddoos. So he replied, Verily this young man is a pitiable person, and he knoweth not what he is undertaking; but we will assist him as far as possible.

Hasan therefore rejoiced when he heard his words, and kissed his hands. He kissed also the hands of the other persons who were present, one after another, and begged their aid. And thereupon Abu-r-Ruweysh took a paper and an inkhorn, and wrote a letter, and sealed it, and gave it to Hasan. He

likewise gave him a small bag of leather, containing incense and instruments for striking fire, consisting of a steel and other things; and said to him, Take care of this bag; and when thou fallest into a difficulty, burn a little of the incense that it containeth, and mention me; and I will be present with thee, and deliver thee from the difficulty. Then he ordered one of those who were present to summon to him an 'Efreet of the Flying Jinn immediately; and he came; and the sheykh said to him, What is thy name? He answered, Thy slave is Dahnash the son of Faktash. And Abu-r-Ruweysh said to him, Draw near to me. So he drew near to him; and the sheykh Abu-r-Ruweysh put his mouth to the ear of the 'Efreet, and said to him some words; whereat the 'Efreet shook his head. The sheykh then said to Hasan, O my son, arise, mount upon the shoulders of this 'Efreet, Dahnash the Flyer; but when he hath taken thee up to heaven, and thou hearest the praises of the Angels in the sky, utter not thou any words of praise; for if thou do, thou wilt perish, and so will he. And Hasan replied, I will never speak. Then the sheykh said to him, O Hasan, when he hath gone with thee, he will put thee down on the next day, a little before daybreak, upon a white, clean land, like camphor; and when he hath put thee there, walk on ten days by thyself, until thou arrivest at the gate of the city. On thine arrival at it, enter, and ask for its King; and when thou hast an interview with him, salute him, and kiss his hand, and give him this letter; and whatsoever he directeth thee to do, understand it.— So Hasan replied, I hear and obey. He arose with the 'Efreet, and the sheykhs arose and prayed for him, and gave the 'Efreet a charge respecting him.

Now when the 'Efreet had taken him upon his shoulders, he rose with him to the clouds of heaven, and proceeded with him a day and a night, until he heard the praises of the Angels in heaven; and when the dawn came, he put him down upon a land white like camphor, and left him and departed. So when Hasan saw that he was upon the earth, and that no one was with him, he went on night and day for the space of ten days, until he arrived at the gate of the city: whereupon he entered it, and inquired for the King. They therefore guided him to him, and said that his name was the King Hasoon, King of the Land of Camphor, and that he had, of soldiers and troops, what would fill the earth in its length and breadth. He asked permission to go in to him, and permission was given him; and when he went in to him, he found him to be a magnificent King; and he kissed the ground before him. So the King said to him, What is thine affair? And Hasan kissed the letter, and handed it to him; and he took it and read it. Then he shook his head a while; after which he said to one of the chief officers, Take this young man, and lodge him in the mansion of entertainment.

Accordingly he took him and proceeded with him, until he had lodged him there, and he remained in it for a period of three days, eating and drinking, having no one with him but the eunuch who attended him; and that eunuch conversed with him and cheered him, and asked him respecting his story, and how he had come to this country; wherefore he acquainted

him with all that had happened to him, and all his state. After that, on the fourth day, the young man took him and brought him before the King; and he said to him, O Hasan, thou hast come unto me, desiring to enter the Islands of Wák-Wák, as the sheykh of the sheykhs hath mentioned to us. O my son, I will send thee during these days; but in thy way are many dangerous places, and thirsty deserts abounding with fearful spots. Be patient, however, and nought but good will happen. I must employ a stratagem, and cause thee to attain thy wish, if it be the will of God, whose name be exalted! Know, O my son, that here are soldiers of Ed-Deylem⁴³ desiring to enter the Islands of Wák-Wák, fitted out with arms and horses and accoutrements, and they have not been able to enter. But, O my son, for the sake of the sheykh of the sheykhs, Abu-r-Ruweysh the son of the daughter of the accursed Iblees, I cannot send thee back to him without thy having accomplished thine affair. Soon there will come to us ships from the Islands of Wák-Wák: there remaineth not before their arrival more than a short time; and when one of them hath come, I will embark thee in it, and will charge the sailors respecting thee, that they may take care of thee and convey thee to the Islands of Wák-Wák. Whosoever asketh thee respecting thy condition and thy story, answer him, I am a relation of the King Hasoon, lord of the Land of Camphor. And when the vessel mooreth at the Islands of Wák-Wák, and the master saith to thee, Land — do thou land. Thou wilt see many settees in all the quarters of the shore; and do thou choose for thyself one of them, and sit beneath it, and move not. And when the night becometh dark, and thou seest that the army of women hath surrounded the merchandise, stretch forth thy hand and lay hold upon the owner of this settee beneath which thou hast placed thyself, and beg her protection; and know, O my son, that if she protect thee, thou wilt accomplish thine affair, and wilt gain access to thy wife and thy children. But if she protect thee not, mourn for thyself, and despair of life, and be sure of thy destruction. Know, O my son, that thou art exposing thyself to peril; and I cannot do for thee aught but this. And peace be on thee! Know also, that if aid had not been granted thee by the Lord of Heaven, thou hadst not gained access hither.

When Hasan heard these words of the King Hasoon, he wept until he fainted; and on his recovering, he recited these two verses: —

A decreed term is my certain lot; and when its days have ended, I die.

If the lions contended with me in their forests, I should vanquish them if aught of my term remained.

And after he had ended his verses, he kissed the ground before the King, and said to him, O great King, how many days remain to the time when the ships will come? He answered, The period of a month; and they will remain here for the sale of their cargoes a period of two months: then they will return to their country: so hope not to make thy voyage in the ship save

after three whole months. The King then commanded Hasan to return to the mansion of entertainment, and gave orders to carry to him all that he required, of food and drink and apparel, such as was fit for Kings. He remained in the mansion of entertainment a month; and after the month, the ships came. The King and the merchants therefore went forth, and he took Hasan with him to the ships. And he saw a ship in which were many people, like the pebbles: none knew their number but He who created them. That ship was in the midst of the sea, and had small boats transporting the goods that it contained to the shore. Hasan stayed with them until the crew had removed the goods from it to the shore, and sold and bought, and there remained not to the time of departure more than three days; whereupon the King summoned Hasan before him, prepared for him what he required, and conferred upon him great favours.

Then, after that, he called for the master of that ship, and said to him, Take this young man with thee in the ship, and acquaint no one with him; convey him to the Islands of Wák-Wák, and leave him there, and bring him not back. And the master replied, I hear and obey. The King then charged Hasan, and said to him, Acquaint not any one of the persons with thee in the ship with aught of thy case, nor let any one know thy story; for if thou do, thou wilt perish. And he replied, I hear and obey. And he bade him farewell, after he had offered up prayers in his favour for length of life, and victory over all the enviers and enemies; and the King thanked him for that, and prayed for his safety and for the accomplishment of his affair. He then committed him to the master, who took him and put him into a chest, and embarked him in a boat; and he took him not forth in the ship but when the people were occupied in removing the goods.

After that, the ships departed, and they ceased not to pursue their course for the space of ten days; and on the eleventh day, they reached the shore. The master thereupon landed him from the ship; and when he went up on the shore, he saw there settees, the number of which none knew but God. So he walked on until he came to a settee of which there was not the like, and he hid himself beneath it. And when the night approached, there came a numerous crowd of women, like scattered locusts, advancing on foot, with their swords drawn in their hands; but they were enveloped in coats of mail; and on their seeing the goods, they busied themselves with them. Then, after that, they sat to take rest, and one of them seated herself upon the settee beneath which was Hasan. He therefore laid hold of the edge of her skirt, put it upon his head, and, throwing himself upon her, began to kiss her hands and her feet, weeping. So she said to him, O thou, arise and stand up before any one see thee and slay thee. And thereupon he came forth from beneath the settee [where he had hidden himself again], and rose upon his feet, kissed her hands, and said to her, O my mistress, I throw myself upon thy protection! Then he wept again, and said to her, Have mercy upon him who is parted from his family and his wife and his children, and hath hastened to effect his reunion with them, and exposed his life and soul to

peril! Have mercy upon me, and be sure that thou wilt be recompensed for that with Paradise. Or, if thou wilt not receive me, I conjure thee by Allah, the Great, the Excellent Protector, that thou conceal my case!

And the merchants fixed their eyes upon him, while he spoke to her; and when she heard his words, and saw his humiliation, she had compassion upon him, her heart was moved with pity for him, and she knew that he had not exposed himself to peril and come to this place save for a great affair. So thereupon she said to Hasan, O my son, be of good heart and cheerful eye, comfort thy heart and thy soul, and return to thy place, and hide thyself beneath the settee as thou wast at first until the next night, and God will do what He desireth. Then she bade him farewell, and Hasan entered beneath the settee as before. The army passed the night, having lighted candles composed with an admixture of aloes-wood and crude ambergris, until the morning. And when daylight came, the ships returned to the shore, and the merchants occupied themselves with conveying the goods and effects till night approached, while Hasan remained hidden beneath the settee, with weeping eye and mourning heart, not knowing what was secretly decreed to happen unto him.

Now while he was in this state, lo, the female merchant whose protection he had begged approached him, and handed to him a coat of mail and a sword and a gilt girdle and a lance; after which she departed from him, fearing the troops. So when he saw that, he knew that the female merchant had not brought him these accoutrements save in order that he should put them on; wherefore he arose and put on the coat of mail, put the girdle round his waist, hung on the sword beneath his arm-pit, took the lance in his hand, and seated himself upon that settee. His tongue neglected not to repeat the praises of God (whose name be exalted!), and he begged his protection; and while he sat, lo, the cressets and the lanterns and the candles approached, and the army of women. Hasan therefore arose and mixed among the troops, having become like one of them; and at the approach of daybreak, the troops proceeded, and Hasan with them, until they came to their tents, when each of them entered her tent. Hasan also entered the tent of one of them, and, lo, it was the tent of his companion, whose protection he had begged.

And when she entered her tent, she threw down her arms, and pulled off the coat of mail and the veil; and Hasan, having thrown down his arms, looked at his companion, and found her to be blue-eyed with a large nose; she was a calamity among calamities, of the most hideous form, with a face marked with smallpox, and hairless eyebrows, and broken teeth, and puffed cheeks, and gray hair, and a mouth running with saliva: her hair was falling off, and she was like the speckled, black and white, serpent. Now when she looked at Hasan, she wondered, and said How could this person gain access to this country and in which of the ships came he and how did he arrive safely? And she proceeded to ask him respecting his case, and wondered at his arrival; and upon this, Hasan fell upon her feet, rubbing his face upon

them, and wept until he fainted: and when he recovered, he recited these verses: —

When will time grant us our meeting, and when shall we be reunited after our separation,
And when shall I enjoy the object of my choice, and see reproach ended, and love
remain?

If the Nile were to flow as copiously as my tears, it would leave in the world no land
unwatered:

It would overflow the Hejáz and Egypt, and Syria likewise with El-'Erák.

This is caused by thine estrangement, O my beloved! Be kind to me, and promise a
meeting.

And after he had ended his verses, he took the skirt of the old woman, and put it upon his head, and proceeded to weep and to beg her protection. So when the old woman saw his ardour and affliction and pain and distress, her heart was moved with sympathy for him, and she granted him protection and said to him, Fear not at all. Then she asked him respecting his case, and he related to her all that had happened to him from beginning to end; and the old woman wondered at his tale, and said to him, Comfort thy heart and comfort thy soul. There remaineth nothing for thee to fear. Thou hast attained thy desire and the accomplishment of thine affair, if it be the will of God, whose name be exalted! —Therefore Hasan rejoiced at that exceedingly.

The old woman then sent to the leaders of the army, commanding them to come before her. This was on the last day of the month. And when they presented themselves before her, she said to them, Go forth, and proclaim among all the troops that they shall go forth to-morrow, in the morning, and that none of them shall remain behind; and if any one remain behind, that person's life shall be taken. And they replied, We hear and obey. They went forth, and proclaimed among all the troops that they should march on the morrow, in the morning; after which they returned, and acquainted her therewith. So Hasan knew that she was the chief of the troops, and the person of authority among them, and their leader. Then Hasan took not off the arms from his body that day. The name of that old woman with whom he had placed himself was Shawáhee, and she was surnamed Umm-ed-Dawáhee.⁴⁴ And the old woman had not made an end of her commanding and forbidding until the daybreak came, when all troops went forth from their places; but the old woman went not forth with them.

And when the army had gone, and the places were devoid of their presence, Shawáhee said to Hasan, Draw near to me, O my son. So he drew near to her, and stood before her; and she accosted him and said to him, What is the cause of thine exposure of thyself to peril, and thine entering this country, and how was it that thy soul consented to its own destruction?

Acquaint me with the truth of thy whole affair, and conceal not from me aught of it, nor fear thou; for thou hast become one to whom I have plighted my faith, and I have granted thee protection, and had compassion upon thee, and pitied thy state. If thou inform me truly, I will aid thee to accom-

plish thine affair, even if the consequence be the loss of lives, and the destruction of the sheykhs. Now that thou hast come unto me, no harm shall befall thee, nor will I suffer any one, of all who are in the Islands of Wák-Wák, to do thee any injury. — He therefore repeated to her his story from first to last, telling her of the affair of his wife, and the birds, and how he caught her from among the ten, and how he married her, and then resided with her until he was blest with two sons by her, and how she took her children and flew away when she knew the means of obtaining the dress of feathers; and he concealed not aught of his story, from the commencement to that day.

So when the old woman heard his words, she shook her head, and said to him, Extolled be the perfection of God who preserved thee and brought thee hither and caused thee to light on me! Hadst thou lighted on any except me, thy life had been lost, and thine affair had not been accomplished. But the honesty of thine intention, and thy love and the excess of thy desire for thy wife and thy children, were the means of enabling thee to attain the object of thy search. Were it not that thou lovest her, and art distracted by thy passion for her, thou hadst not thus exposed thyself to peril; and praise be to God for thy safety! It is therefore incumbent on us to accomplish for thee thine affair, and to aid thee to attain the object of thy desire, that thou mayest obtain what thou seekest soon, if it be the will of God, whose name be exalted! But know, O my son, that thy wife is in the seventh island of the Islands of Wák-Wák, and the distance between us and it is seven months' journey, night and day. For we proceed hence until we arrive at a land called the Land of the Birds; and by reason of the vehemence of the cries of the birds, and the flapping of their wings, one of them heareth not what another uttereth. Then we proceed over that land for a period of eleven days, night and day; after which we pass forth from it to a land called the Land of the Wild Beasts; and by reason of the vehemence of the cries of the beasts of prey and the hyenas and other wild beasts, and the howling of the wolves and the roaring of the lions, we shall hear nothing else. We journey over that land for the space of twenty days, and then pass forth from it to a land called the Land of the Jinn, where, by reason of the vehemence of the cries of the Jánn, and the rising of the flames and the flying about of the sparks and the smoke from their mouths, and the harsh sounds from their throats, and their insolence, they will obstruct the way before us, and our ears will be deafened, and our eyes will be covered with darkness, so that we shall neither hear nor see, nor will any of us be able to look behind him; for by doing so he would perish. In that place, the horseman will put his head upon the pommel of his saddle, and not raise it for a period of three days. After that, there will be before us a vast mountain and a running river, which extend to the Islands of Wák-Wák. Know also, O my son, that all this army consisteth of damsels, virgins; and the sovereign who ruleth over us is a woman of the Seven Islands of Wák-Wák. The extent of these seven islands is a whole year's journey to the rider who travelleth with diligence.⁴⁵ On the

bank of this river [that I have mentioned] is another mountain, called the Mountain of Wák-Wák; and this name is the proper appellation of a tree whose branches resemble the heads of the sons of Adam; and when the sun riseth upon it, those heads all cry out, saying in their cry, Wák! Wák! Extolled be the perfection of the King, the Excellent Creator! — So when we hear their cry, we know that the sun hath risen. In like manner also when the sun setteth, those heads cry out and say in their cry the same words, and we know thereupon that the sun hath set. No man can reside with us, nor gain access to us, nor tread our land; and between us and the residence of the Queen who ruleth over this land is a journey of a month, from this shore. Also, all the subjects upon that shore are under the authority of that Queen; and under her authority likewise are the tribes of the Jánn, Márids and Devils, and under her authority are enchanters, the number of whom none knoweth but He who created them. Now if thou fear, I will send with thee one who will convey thee to the coast, and I will bring one who will transport thee with him in a vessel and convey thee to thy country. But if it be agreeable to thy heart to remain with us, I will not prevent thee: thou shalt be with me as though thou wert in mine eye, until thou shalt accomplish thine affair, if it be the will of God, whose name be exalted!

Upon this he said to her, O my mistress, I will not quit thee until I meet with my wife, or my life shall be lost. And she replied, This will be an easy affair: so comfort thy heart, and thou shalt attain thy desire if it be the will of God, whose name be exalted! I must acquaint the Queen with thee, that she may aid thee to attain thy wish. — Hasan therefore prayed for her, and kissed her hands and her head, and thanked her for that which she had done, and for her exceeding kindness. He proceeded with her, meditating upon what might be the result of his case, and upon the horrors of his estrangement; and he began to weep and wail, and recited these verses: —

From the place of the beloved a zephyr hath blown, and thou seest me, from the excess of my ecstasy, distracted.

The night of union is like a brilliant morning, and the day of separation like a black night. Taking leave of the beloved is severely distressing, and the separation of the companion is a heavy calamity.

I will not complain of her cruelty save to her. I have not among mankind a friendly relation.

My becoming indifferent to you is impossible; for the despised censurer doth not make my heart indifferent.

O unparalleled in loveliness! my love is unparalleled. O thou whose equal existeth not! my heart existeth not.

Whosoever pretended that he loveth you, and dreads reprehension, he is reprehensible.

The old woman then gave orders to beat the drum for their departure, and the army proceeded, Hasan proceeding also, in company with the old woman. Being drowned in the sea of solicitudes, he was oppressed in mind, and recited verses, while the old woman exhorted him to be patient, and consoled him; but he recovered not, nor attended to that which she proposed

to him. They ceased not to journey on until they arrived at the first of the seven islands, which was the Island of the Birds; and when they entered it, Hasan imagined that the world was overturned, in consequence of the vehemence of the cries. His head ached and his mind was bewildered, his eyes were blinded and his ears were stopped, and he feared violently and made sure of death, saying within himself, If this is the Land of the Birds, how will be the Land of the Wild Beasts? So when the old woman named Shawáhee saw him in this state, she laughed at him, and said to him, O my son, if this is thy state in the first island, how will it be with thee when thou comest to the remaining islands? He therefore supplicated God, and humbled himself to Him, and begged of Him that He would aid him to bear up against the affliction with which He had visited him, and that He would cause him to attain his desires.

They continued their journey until they had traversed the Land of the Birds, and passed forth from it, and entered the Land of the Jánn; and when Hasan beheld it, he feared, and repented of his having entered it with them. Then he begged aid of God (whose name he exalted!), and proceeded with them. And they escaped from the Land of the Jánn, and arrived at the river, and, alighting beneath a vast, lofty mountain, they pitched their tents upon the bank of the river. The old woman placed for Hasan a couch of alabaster, set with fine pearls, and jewels, and bars of red gold, by the side of the river. So he seated himself upon it; and the troops advanced, and she displayed them to him. After that they pitched their tents around him, and rested a while. Then they ate and drank and slept in security; for they had arrived at their country.

Now Hasan had put over his face a lithám, so that nought of him appeared save his eyes. And, lo, a company of the damsels walked near to the tent of Hasan, and, having pulled off their outer garments, descended into the river. So Hasan kept looking at them while they washed, and they proceeded to play and divert themselves, not knowing that he was looking at them; for they imagined that he was of the daughters of the Kings.⁴⁶ Thus the whole army assembled before Hasan; for the old woman gave orders to proclaim among all the troops that they should assemble before his tent, and display themselves, and descend into the river, thinking that perhaps his wife might be among them, and he would know her. She proceeded to ask him respecting them, company after company; and he replied, She is not among these, O my mistress. So the old woman said, Describe her to me, and acquaint me with all her characteristics, that she may be in my mind; for I know every damsel in the Islands of Wák-Wák, as I am the leader of the army of damsels, and their commander; and if thou describe her to me, I shall know her, and will contrive means for thy taking her. Accordingly, he described her to her.

And thereupon the old woman hung down her head towards the ground for some time; after which she raised her head towards Hasan, and said, Extolled be the perfection of God, the Great in dignity! Verily I am afflicted

in thee, O Hasan; and I would that I had not known thee! — For the woman whom thou hast described to me, she is thy wife indeed: I have known her by her characteristics, and she is the daughter of the supreme King, his eldest ⁴⁷ daughter, who ruleth over all the Islands of Wák-Wák. Therefore open thine eyes, and consider thine affair; and if thou be asleep, awake; for it is impossible for thee ever to gain access to her; and if thou gainedst access to her, thou couldst not get possession of her; since between thee and her is like as is between heaven and earth. Return therefore, O my son, soon, and cast not thyself into destruction, and me with thee; for I imagine that thou hast no lot in her. Return to the place whence thou hast come, lest our lives be lost. — And she feared for herself and for him.

When Hasan, therefore, heard the words of the old woman, he wept violently, so that he fainted; and the old woman ceased not to sprinkle water upon his face until he recovered from his fit. He continued to weep so that he wetted his clothes with his tears, by reason of the excessive anxiety and grief that had come upon him in consequence of the words of the old woman, and he despaired of life. Then he said to the old woman, O my mistress, and how can I return after I have got hither? I did not imagine in my mind that thou wast unable to accomplish my desire, especially because thou art the leader of the army of damsels, and their commander. — To this she replied, I conjure thee, by Allah, O my son, that thou choose for thyself a damsel from among these damsels, and I will give her to thee instead of thy wife, lest thou fall into the hand of the Kings, and I shall have no means of releasing thee. By Allah, I conjure thee that thou hear my words, and choose for thyself one of these damsels, instead of that damsel, and return to thy country soon in safety, and make me not to drink thine anguish [by witnessing thy death]. By Allah, thou hast cast thyself into a severe calamity and great peril, from which no one can deliver thee. — So there-upon Hasan hung down his head and wept violently, and he recited some verses, commencing thus: —

I said to my censurers, Do not censure me: for nought but tears were mine eyelids created.
The tears of mine eye have overflowed and inundated my cheek, and my beloved hath
treated me with cruelty.

And when he had ended his verses, he wept again until he fainted, and the old woman ceased not to sprinkle water upon his face till he recovered from his fit; when she addressed him and said, O my master, return to thy country: for if I go with thee to the city, thy life and mine will be lost; as the Queen, when she knoweth thereof, will blame me for coming with thee into her country and her islands, to which no one of the sons of Adam cometh, and she will slay me because of my having brought thee with me and given thee a sight of these virgins whom thou hast seen in the river, although no male hath touched them, nor a husband approached them. So Hasan swore that he had never looked at them with an evil glance. But she rejoined, O my son, return to thy country, and I will give thee wealth and

treasures and rarities on account of which thou shalt become indifferent to all women. Hear then my words, and return soon, and expose not thyself to peril; for I have given thee good advice. — When Hasan, however, heard her words, he wept, and rubbed his cheeks upon her feet, and said, O my mistress and my lady, and delight of mine eye, how can I return after I have come to this place without seeing her whom I desire, and have approached the abode of the beloved, and hoped to meet her soon, and when perhaps I may have the good fortune to be reunited with her? Then he recited some verses; and when he had ended them, the old woman pitied him and had compassion on him, and, addressing him kindly, she comforted his heart, and said to him, Let thy soul be happy and thine eye be cheerful, and let thy mind be free from anxiety. By Allah, I will expose my soul to peril with thee until thou shalt attain thy desire or my death shall overtake me!

So the heart of Hasan was comforted, his bosom became dilated, and he sat conversing with the old woman until the close of the day; and when the night approached, all the damsels became dispersed; some of them entered their palaces in the city, and some passed the nights in the tents. The old woman then took Hasan with her, and conducted him into the city, and she appropriated to him a place for himself alone, lest any one should become acquainted with him and inform the Queen of him, and she should slay him and the bringer of him. She served him herself, and inspired him with fear of the authority of the supreme King, the father of his wife; and he wept before her, and said, O my mistress, I choose death for myself, and hate the world, if I be not reunited with my wife and my children: so I will expose my life to peril, and either I shall attain my desire, or else I shall die. And the old woman proceeded to meditate upon the mode of effecting his union and interview with his wife, and what stratagem should be employed in the case of this poor man, who had cast his soul into destruction, and would not be restrained from pursuing the object of his desire by fear nor by any thing else. He had become indifferent to himself; and the author of the proverb saith, The enamoured heareth not the words of one who is free from love. The damsel above mentioned was Queen of the island in which they then were, and her name was Noor-el-Hudà.⁴⁸ This Queen had six ⁴⁹ sisters, virgins, residing with their father, the supreme King, who was ruler of the seven islands and the districts of Wák-Wák; and the seat of government of that King was in the greatest of the cities of that country. His eldest daughter, Noor-el-Hudà, was ruler over that city in which Hasan was, and over all its districts.

Now the old woman, when she saw Hasan burning with desire to meet with his wife and his children, arose and repaired to the palace of the Queen Noor-el-Hudà, and went in to her, and kissed the ground before her. The old woman had a claim upon her for favour, because she had reared all the daughters of the King, and she had authority over them all, and was held in honour by them, and was dear unto the King. So when she went in to

the Queen Noor-el-Hudà, the Queen rose to her and embraced her, seated her by her side, and asked her respecting her journey. She therefore answered her, By Allah, O my mistress, it was a blessed journey, and I have brought for thee with me a present which I will place before thee. Then she said to her, O my daughter, O Queen of the age and time, I have brought with me a wonderful thing, and I desire to shew it to thee, in order that thou mayest aid me to accomplish what it requireth. — And what is it? said the Queen. So she acquainted her with the story of Hasan from its beginning to its end. She trembled like the reed in the day of the stormy wind, until she fell down before the daughter of the King, and said to her, O my mistress, a person implored my protection upon the coast, and he was hidden beneath the settee, and I granted him protection, and brought him with me among the army of damsels, he being armed that no one might know him, and I conducted him into the city. Then she said to her, And I inspired him with fear of thy authority, and acquainted him with thy valour and thy power; but as often as I threatened him, he wept, and recited verses, and he said to me, I must regain my wife and my children, or I will die, and I will not return to my country without them. He hath exposed himself to peril, and come to the Islands of Wák-Wák; and I have not seen in my life a human being more strong of heart than he, nor any of greater valour; but love hath gained the utmost ascendancy over him.

When the Queen, however, heard her words, and understood the case of Hasan, she was violently enraged, and hung down her head for a while towards the ground. Then she raised her head, and, looking at the old woman, said to her, O ill-omened old woman, hath thy wickedness occasioned thee to convey males, and conduct them to the Islands of Wák-Wák, and bring them in unto me, without fearing my authority? By the head of the King, were it not for the claim thou hast upon me on account of thy having reared me, I would slay thee and him this instant in the most abominable manner, that the travellers might be admonished by thine example, O accursed woman, lest any one else should do the like of this egregious deed which thou hast done, and which none was able to do before! But go forth and bring him this instant, that I may see him.

The old woman therefore went forth from before her, confounded, not knowing whither to go, and saying, All this calamity hath God sent upon me from this Queen by means of Hasan! She proceeded until she went in to Hasan, when she said to him, Arise: answer the summons of the Queen, O thou whose last day hath drawn near! So he arose with her, his tongue ceasing not to utter the name of God (extolled be it!), saying, O Allah, act graciously with me in thine appointment, and deliver me from the calamity which Thou hast sent upon me! — She went on with him until she stationed him before the Queen Noor-el-Hudà, and the old woman directed him on the way as to what he should say with her. And when he presented himself before Noor-el-Hudà, he saw her with a lithám over her face; and he kissed the ground before her, saluted her, and recited these two verses: —

May God perpetuate thy glory, with happiness, and enrich thee above others with his gifts,
 And may our Lord increase thy glory and grandeur, and the Mighty aid thee against thine enemies!

Then, when he had ended his verses, the Queen commanded the old woman to talk with him before her, that she might hear his answers. The old woman therefore said, The Queen returneth thy salutation, and saith to thee, What is thy name, and from what country art thou, and what are the names of thy wife and thy children on account of whom thou hast come, and what is the name of thy country? So he answered her (and he had fortified his heart, and destiny aided him), O Queen of the age and period, and peerless one of the time, as to me, my name is Hasan, the very mournful, and my city is El-Basrah; but as to my wife, I know not her name: as to my children, however, one is named Násir, and the other is named Mansoor. And when the Queen heard his words, she said, And whence took she her children? He answered her, O Queen, from the city of Baghdád, from the palace of the Khaleefeh. She then said to him, And did she say to you aught at the time of her flying away? He answered, She said to my mother, When thy son cometh, and the days of separation have become tedious to him, and he desireth nearness and meeting, and the winds of longing desire agitate him, let him come to me in the Islands of Wák-Wák. — And thereupon the Queen Noor-el-Hudà shook her head. Then she said to him, If she desired thee not, she had not said to thy mother these words; and if she did not desire thee and long for thine approach, she had not acquainted thee with the place of her abode, nor summoned thee to her country. And Hasan said, O mistress of Kings, and ruler over every King and pauper, I have acquainted thee with what hath happened, and I have not concealed of it aught. I implore protection of God and of thee, begging thee not to oppress me. Have compassion upon me, and gain the recompense and reward that will be given for me, and aid me to accomplish my reunion with my wife and my children; dispel my sorrow and cheer mine eye by the restoration of my children, and help me with a sight of them. — Then he wept and yearned and lamented, and recited some verses.

Upon this, the Queen Noor-el-Hudà hung down her head towards the ground and shook it for a long time; after which, she raised it and said to him, I have compassionated thee and pitied thee, and I have determined that I will display to thee every damsel in the city and in the districts of my island; and if thou know thy wife, I will deliver her to thee; but if thou know her not, I will slay thee, and crucify thee upon the door of the house of the old woman. And Hasan replied, I accept this proposal from thee, O Queen of the age. He then recited these verses: —

You have roused my desire, and remained at ease: and made my wounded eyelid to be wakeful, and slept:
 And you made a vow to me that you would not be backward; but when you had enchained me, you acted perfidiously.

I loved you when a child, not knowing what was love. Then slay me not; for I complain of oppression.

Fear you not God, in slaying a lover who watcheth the stars while others are asleep? By Allah, O my people, if I die, write ye on my tombstone, This was a slave of love. Perhaps a man like me, whom love hath afflicted, when he seeth my grave, may give me his salutation.

And when he had ended his verses, he said, I consent to the condition which thou hast imposed, and there is no strength nor power but in God, the High, the Great! — The Queen Noor-el-Hudà then gave orders that no damsel in the city should remain without coming up to the palace and passing before him, and she ordered the old woman Shawáhee herself to go down into the city and to bring every damsel therein to the Queen in her palace. The Queen proceeded to introduce the damsels to Hasan, a hundred after a hundred, until there remained not in the city a damsel whom she did not display to him. But he saw not his wife among them. The Queen asked him and said to him, Hast thou seen her among these? And he answered her, By thy life, O Queen, she is not among them. And thereupon the rage of the Queen became violent against him, and she said to the old woman, Enter, and bring out every one who is in the palace and display them to him. But when she displayed to him every one in the palace, he saw not his wife among them; and he said to the Queen, By thy head, O Queen, she is not among them. So she was enraged, and she cried out to those who were around her, saying, Take him and drag him upon his face on the ground, and smite off his head, lest any one after him expose himself to peril and become acquainted with our condition, and come unto us in our country, and tread our land and our islands.

Accordingly they dragged him along upon his face, threw his skirt over him, bound his eyes, and stood with the swords over his head, waiting for permission. And upon this, Shawáhee advanced to the Queen, kissed the ground before her, and, taking hold of her skirt, raised it over her head, and said to her, O Queen, by the claim that I have upon thee for rearing thee, hasten not to punish him, especially since thou knowest that this poor man is a stranger, who hath exposed himself to peril, and endureth events that none hath endured before him, and God (to whom be ascribed might and glory!) hath saved him from death on account of the predestined length of his life. He had heard of thy justice, and entered thy country and thine asylum; therefore, if thou slay him, the news will be spread abroad by the travellers, respecting thee, that thou hatest the strangers, and slayest them. He is at all events in thy power, and the victim of thy sword if his wife appear not in thy country; and at whatever time thou shalt desire his presence, I shall be able to bring him back unto thee. Moreover, I granted him not protection save with the desire of thy generosity, on account of the claim that I have upon thee for having reared thee: so I pledged myself to him that thou wouldst enable him to attain the object of his search, because I knew thy justice and thy clemency. Had I not known this of thee, I had

not brought him into thy country, and said within myself, The Queen will divert herself by seeing him, and by hearing the verses and the charming and eloquent words which he will utter, and which will be like strung pearls. This man hath entered our country and eaten our food: so it is expedient that we give him his due, especially since I promised him an interview with thee; and thou knowest that separation is hard to endure, and knowest that separation is slaughter, especially separation from one's children. Now there remaineth not any one of the women for us to display except thee: therefore shew him thy face.

At this the Queen smiled, and she said, How can he be my husband, and have had children by me, that I should show him my face? Then she gave orders to bring him; wherefore they brought him in to her, and stationed him before her, and she uncovered her face; and when Hasan beheld it, he uttered a great cry, and fell down in a fit. So the old woman ceased not to soothe him until he recovered; and when he recovered from his fit, he recited these verses: —

O zephyr that hast blown from the land of El-'Erák upon the tracts of the country of Wák-Wák!

Convey to the beloved the information, for me, that I die of the bitter taste of love.

O object of my love, be kind and propitious! My heart is dissolved by the afflictions of separation.

And when he had ended his verses, he arose and looked at the Queen, and again uttered a great cry, whereat the palace almost fell upon those who were in it. Then a second time he fell down in a fit, and the old woman, as before, ceased not to soothe him until he recovered, when she asked him respecting his state, and he replied, Verily this Queen is either my wife, or she is the most like, of all persons, to my wife. So the Queen said to the old woman, Wo to thee, O nurse! Verily this stranger is mad, or disordered in mind; for he looketh in my face and stareth. — The old woman replied, O Queen, this man is excusable; therefore blame him not, since it is said in the proverb, For the sick of love there is no remedy, and he and the mad are alike. — Then Hasan wept violently, and recited these two verses: —

I behold their footsteps, and melt with desire, pouring forth my tears in the places of their abode,

And begging of Him who hath afflicted me by their separation that He will graciously vouchsafe me their return.

— after which he said to the Queen, By Allah, thou art not my wife; but, of all persons, thou art the most like to her. And the Queen Noor-el-Hudà laughed until she fell backwards and turned upon her side. She then said, O my friend, act leisurely, and observe me distinctly, and answer me respecting that of which I shall ask thee, and dismiss from thy mind insanity and perplexity and confusion; for relief hath approached thee. So Hasan replied, O mistress of Kings, and refuge of every rich person and pauper, when I

beheld thee, I became mad, seeing thee to be either my wife, or, of all persons, the most like to my wife; and now ask me concerning what thou wilt. And she said, What is there in thy wife that resembleth me? He answered, O my mistress, all that thou hast, of beauty and loveliness, and elegance and amorous manner (as the justness of thy shape, and the sweetness of thy speech, and the redness of thy cheeks, and other things), resembleth her. Then the Queen looked towards Shawáhee Umm-ed-Dawáhee, and said to her, O my mother, take him back to his place where he was with thee, and do thou thyself serve him until I investigate his case; and if this man be a person of generosity, so that he retain the feelings of companionship and friendship and affection, it will be incumbent on us to aid him in the accomplishment of his affair, especially since he hath sojourned in our country and eaten our food, and endured the difficulties of travel, and undergone horrors and perils. But when thou hast conveyed him to thy house, give a charge respecting him to thy servants, and return to me speedily; and if it be the will of God (whose name be exalted!), nought but good shall happen.

So thereupon the old woman went forth, and took Hasan, and, having gone with him to her house, she ordered her female slaves and her servants and other dependants to serve him, commanding them to bring to him all that he required, and not to fail in doing what was proper for him. She then returned to the Queen with speed, and the Queen ordered her to arm herself, and to take with her a thousand brave horsemen. And the old woman Shawáhee obeyed her command. She put on her coats of mail, and summoned the thousand horsemen; and when she stood before the Queen, and informed her that the thousand horsemen were ready, the Queen commanded her to go to the city of the supreme King, her father, and to alight at the abode of his daughter, Menár-es-Senà,⁵⁰ her sister, and to say to her, Clothe thy two sons with the two coats of mail which I have made for them, and send them to their aunt; for she is desirous of seeing them. And she said to her also, I charge thee, O my mother, to conceal the affair of Hasan; and when thou hast received the two children from her, say to her, Thy sister inviteth thee to visit her. Then, when she hath given thee her two children, and come forth with them to visit me, bring thou the two children speedily, and let her come at her leisure. Come thou by a way different from that by which she shall come, and let thy journey be continued night and day, and beware that no one become acquainted with this affair. Then I will swear by all oaths, and if my sister prove to be his wife, and it appear that her children are his children, I will not prevent his taking her, nor her journeying with him and with her children to his country.

And the old woman confided in her words, not knowing what she purposed in her mind; for the wicked woman had purposed in her mind, that if she were not his wife, and if her children did not resemble him, she would slay him. The Queen then said to the old woman, O my mother, if my imagination tell truth, my sister Menár-es-Senà is his wife (But God is all-knowing); for these characteristics are hers, and all the qualities that he hath mentioned,

her surpassing loveliness and exceeding beauty, are not found in any one except my sisters; and especially are they found in the youngest. — Then the old woman kissed her hand, and returned to Hasan, and acquainted him with that which the Queen had said; on his hearing which, his reason fled in consequence of his joy, and he arose and advanced to the old woman and kissed her head. But she said to him, O my son, kiss not my head: kiss me on my mouth, and let this kiss be a gratuity for thy safety. Be of good heart and cheerful eye, and let not thy bosom be otherwise than dilated; and dislike not kissing me on my mouth, for I have been the cause of thine interview with her. Comfort thy heart and thy mind, and be not otherwise than with dilated bosom, cheerful eye, and tranquil soul. — She then bade him farewell, and departed.

The old woman equipped herself with her arms, and, taking with her a thousand armed horsemen, repaired to that island in which was the sister of the Queen; and she proceeded until she came to the Queen's sister. Between the city of Noor-el-Hudà and that of her sister was a space of three days' journey. And when Shawáhee arrived at the city, and went up to the Queen's sister, Menár-es-Senà, she saluted her, and gave her the salutation of her sister Noor-el-Hudà, acquainted her with her sister's desire to see her and her children, and informed her that the Queen Noor-el-Hudà reproved her for not visiting her. So the Queen Menár-es-Senà replied, Verily I am indebted to my sister, and I have been deficient in the duty I owe her, in my not visiting her; but I will visit her now. She then gave orders to take forth her tents to the outside of the city, and took with her for her sister a present and rarities suitable to her. And her father the King, looking from the windows of the palace, saw the tents pitched. He therefore asked respecting them; and they answered him, The Queen Menár-es-Senà hath pitched her tents in that route; for she desireth to visit her sister Noor-el-Hudà. And when the King heard thereof, he prepared for her some troops to conduct her to her sister, and took forth from his treasures, of riches, and of food and drink, and of rarities and jewels, what words would fail to describe.

The seven daughters of the King were of one father and one mother, except the youngest: the eldest was named Noor-el-Hudà; the second, Nejm-es-Sabáh; the third, Shems-ed-Dohà; the fourth, Shejeret-ed-Durr; the fifth, Koot-el-Kuloob; the sixth, Sharaf-el-Benát; and the seventh, Menár-es-Senà;⁵¹ and she was the youngest of them, and was the wife of Hasan, and she was their sister by the father's side only. Then the old woman came and kissed the ground before Menár-es-Senà. So Menár-es-Senà said to her, Hast thou any want, O my mother? And she answered her, The Queen Noor-el-Hudà, thy sister, desireth thee to change the apparel of thy two sons, and to clothe them with the two coats of mail which she hath made for them; and to send them with me unto her, and I will take them and go on before with them, and will be the announcer of the glad tidings of thy coming to her. But when Menár-es-Senà heard the words of the old woman, she hung down her head towards the ground, and her complexion had

changed; and she ceased not to hang down her head for a long time. Then she shook her head, and raising it towards the old woman, said to her, O my mother, my mind was violently agitated, and my heart throbbed, when thou mentionedst my children; for from the time of their birth none of the Jinn nor any of mankind hath seen their faces, neither female nor male, and I am jealous, for them, of the zephyr when it bloweth in the night.

So the old woman said to her, What are these words, O my mistress? Dost thou fear, on their account, thy sister? Allah preserve thy reason! If thou wouldst disobey the Queen in this thing, thou couldst not disobey; for she would reprove thee. However, O my mistress, thy children are young, and thou art excusable in fearing for them, and the loving is addicted to evil imagination. But, O my daughter, thou knowest my kindness and my love for thee and for thy children, and I reared you before them. I will receive them and take them, and spread for them my cheek as a carpet, and open my heart and put them within it, and I require no charge respecting them in such a case as this. Therefore be of good heart and cheerful eye, and send them to her, and at most I shall be before thee one day or two. — She ceased not to urge her until her temper was softened, and she feared the anger of her sister, and knew not what was concealed from her in the secret purpose of God. So she consented to send them with the old woman, and, having called for them, she bathed them and made them ready, changed their apparel, clad them with the two coats of mail, and delivered them to the old woman.

She therefore took them and proceeded with them like a bird, by a different way from that by which their mother was going, as the Queen Noor-el-Hudà had charged her. She ceased not to prosecute her journey with diligence, fearing for them, until she arrived with them at the city of the Queen Noor-el-Hudà. She crossed the river with them, entered the city, and went with them to the Queen their aunt; and when the Queen saw them, she rejoiced at their arrival, embraced them, and pressed them to her bosom, and seated one upon her right thigh, and the other upon her left thigh. Then she looked towards the old woman, and said to her, Bring now Hasan; for I have given him my protection, and granted him deliverance from my sword, and he hath sought defence in my mansion, and alighted in my abode, after having endured horrors and difficulties, and escaped the causes of death that were attended by increasing anxiety yet to the present time hath not become secure from drinking the cup of death, and from the stopping of his breath. The old woman therefore said to her, If I bring him before thee, wilt thou reunite him and them; and if it appear not that they are his children, wilt thou pardon him, and send him back to his country.

But when the Queen heard her words, she was violently enraged, and said, Wo to thee, O ill-omened old woman! How long shall continue this guile in the affair of this stranger, who hath emboldened himself against us, and removed our veil, and become acquainted with our circumstances? Doth

he imagine that he can come to our country, and see our faces, and soil our reputations, and return to his country in safety, and disgrace us in his country and among his people, and that our story shall reach all the Kings in the regions of the earth, and the merchants travel about relating our story in every quarter, and saying, A human being hath entered the Islands of Wák-Wák, and crossed the countries of the enchanters and sorcerers, and trod the Land of the Jánn and the Lands of the Wild Beasts and the Birds, and returned in safety? This shall never be. I swear by the Creator of Heaven, and its Architect, and the Expander of the Earth, and its Spreader, and the Creator of the Creatures, and their Numberer, if they be not his children, I will surely slay him, and I will be the smiter off of his head with mine own hand! — She then cried out at the old woman, who thereupon fell down through fear; and she set upon her the chamberlain and twenty memlooks, and said to them, Go with this old woman, and bring me the young man who is in her house, with speed.

So the old woman went forth, dragged along, with the chamberlain and the memlooks; and her complexion had turned sallow, and the muscles of her side quivered. She proceeded to her abode, and went in to Hasan; and when she went in to him, he rose to her and kissed her hands and saluted her. She, however, saluted not him; but said to him, Arise, and answer the summons of thy Queen. Did I not say to thee, Return to thy country — and did I not forbid thy doing all this? But thou heardest not my words. And did I not say to thee, I will give thee what none is able to procure, and return thou to thy country soon? But thou obeyedst me not, nor heardest my words, but actedst contrary to my advice, and chocest destruction for me and for thyself. Take then what thou hast chosen; for death is near. Arise: answer the summons of this wicked, sinful, oppressive, tyrannical woman. — So Hasan arose, broken-spirited, with mourning heart, fearing, and saying, O God of peace, preserve me! O Allah, act graciously with me in the trial which Thou hast decreed to fall upon me, and protect me, O most merciful of those who shew mercy! And he had despaired of life. He repaired with the twenty memlooks and the chamberlain and the old woman, and they went in to the Queen with Hasan, who found his two sons Násir and Mansoor sitting in her lap, and she was playing with them, and cheering them by conversation. When his eye fell upon them, he knew them, and, uttering a great cry, fell upon the floor in a fit by reason of the violence of his joy at seeing his two children; and when he recovered, he knew his children, and they knew him, and natural affection moved them so that they extricated themselves from the lap of the Queen, and stood by Hasan; and God (to whom be ascribed might and glory!) caused them to utter the exclamation, O our father! Upon this, the old woman and the rest who were present wept in compassion and pity for them, and said, Praise be to God, who hath reunited you to your father! And when Hasan recovered from his fit, he embraced his children. Then he wept until he fainted again; and having recovered from his fit, he recited these verses: —

By your existence, my heart would be unable to endure separation even if union were perdition!
 Your phantom saith to me, We shall meet to-morrow. Shall I live, in spite of the enemies, till the morrow?
 By your existence, O my mistress, since the day of your separation, the sweets of life have never delighted me!
 If God decree my death on account of my love of you, I will die loving you among the greatest of martyrs.^m
 Oft doth a gazelle make my heart her pasturage; but her person, like sleep, hath fled from mine eye.
 If she deny, in the battle-field of law, the fact of her shedding my blood, on her cheeks it beareth witness.

But when the Queen had certified herself that the little-ones were the children of Hasan, and that her sister, the lady Menár-es-Senà, was his wife, in search of whom he had come, she was enraged against her with a violent rage, not to be exceeded; and she cried out in the face of Hasan, who fainted thereupon; and when he recovered from his fit, he recited these verses: —

You are distant; but to my mind you are the nearest of people: and you are absent; but in my heart you are still present.
 By Allah, I have not turned from you to another; but I bear with patience the tyranny of fortune.
 Nights pass and end while I still love you, and in my heart is a flame, and a raging fire. I was one who consented not to an hour's estrangement. How then must be my case when months have passed over me?
 I am jealous when a zephyr bloweth upon you. Verily I am jealous for the beautiful, soft damsel.

Then, having ended his verses, he fell down again in a fit; and when he recovered, he saw that they had taken him forth, dragged along upon his face. So he rose and walked, stumbling upon his skirts, and not believing in his escape from that which he had suffered from her; and this was grievous to the old woman Shawáhee; but she could not address the Queen on the subject of his case by reason of the violence of her anger. Now when Hasan went forth from the palace, he became perplexed, not knowing whither to go, nor to what place to come, nor whither to repair. The world, with its amplitude, became strait unto him, and he found not any one to converse with him and cheer him by his company, nor any one to comfort him, nor any one of whom to ask advice, nor any one to whom to resort and to whom to apply for refuge. He therefore made sure of destruction; for he was unable to travel, and knew not any one with whom to travel, nor knew he the way, nor was he able to traverse the Valley of the Jánn, and the Land of the Wild Beasts, and the Islands of the Birds; therefore he despaired of life. Then he wept for himself until he fainted; and when he recovered, he thought upon his children and his wife, and her coming to her sister, and thought upon what might happen to her with the Queen, her sister. He repented of his having come to this country, and of his not having attended to the words of any one; and he recited some mournful verses; after which

he ceased not to walk on until he went forth to the outside of the city, when he found the river, and he proceeded along its bank, not knowing whither to repair.

But as to his wife, Menár-es-Senà, she desired to set forth on her journey on the second day after that on which the old woman set forth. While, however, she was meditating to depart, lo, the chamberlain of the King her father came in to her, and kissed the ground before her, and said to her, O Queen, thy father the supreme King saluteth thee and calleth thee to him. So she arose and repaired with the chamberlain to her father to see what he wanted. And when her father saw her, he seated her by his side upon the couch, and said to her, O my daughter, know that I have seen this last night a vision, and I fear for thee in consequence thereof, and fear that there will occur to thee, from this thy journey, long-continued anxiety. She therefore said to him, Wherefore, O my father; and what didst thou see in thy sleep? And he answered, I beheld as though I entered a repository of treasure, and saw in it great riches, and jewels and jacinths in abundance, and as though there pleased me not in all that treasure, nor among all those jewels, aught save seven beads, which were the most beautiful of the things there. And I chose, of the seven jewels, one, which was the smallest of them, and the most beautiful of them, and the most excellent of them in brilliancy; and it seemed as though I took it in my hand, when its beauty pleased me, and went forth with it from the repository of treasure. But when I went forth from its door, I opened my hand, being joyful, and turned over the jewel; and, lo, a strange bird had approached from a distant country — it was not of the birds of our country — and it pounced down upon me from the sky, seized the jewel from my hand, and returned with it to the place whence it had come.⁵³ So anxiety and sorrow and vexation came upon me, and I was affected with exceeding terror, which roused me from my sleep, and I awoke mournful, lamenting the loss of that jewel. Therefore when I awoke, I summoned the interpreters and expounders, and related to them my dream; and they said to me, Thou hast seven daughters, the youngest of whom thou wilt lose, and she will be taken from thee forcibly, without thy consent. Now thou, O my daughter, art the youngest of my daughters, and the dearest of them in my estimation, and the most generous of them to me; and now thou art about to journey to thy sister, and I know not what will befall thee from her: therefore go not; but return to thy palace.

And when Menár-es-Senà heard the words of her father, her heart throbbed, and she feared for her children, and hung down her head for a while towards the ground. Then she raised her head towards her father, and said to him, O King, verily the Queen Noor-el-Hudà hath prepared for me an entertainment, and she is expecting my coming to her hour after hour. For four years she hath not seen me, and if I delay visiting her, she will be incensed against me; and the utmost period of my stay with her will be a month, after which I shall be with thee again. Besides, who is this person who can invade our country and gain access to the Islands of Wák-Wák?

And who can gain access to the White Land, and the Black Mountain, and come to the Island of Camphor, and the Castle of Crystal; ⁵⁴ and how can he traverse the Valley of the Birds; then the Valley of the Wild Beasts; then the Valley of the Jánn; and then enter our Islands? If any stranger came in to them, he would be drowned in the seas of destructions. Therefore let thy soul be happy and thine eye be cheerful with regard to my journey; for no one hath power to tread our land. — And she ceased not to persuade him until he granted her permission to go. He then ordered a thousand horsemen to journey with her, to conduct her to the river, and there to remain until she should arrive at the city of her sister and enter her sister's palace. He also ordered them to remain with her till they should take her and bring her back to her father; and her father charged her that she should remain with her sister two days only, and then return speedily. So she said, I hear and obey.

She then arose and went forth, and her father went forth with her, and bade her farewell. The words of her father had made an impression upon her heart, and she feared for her children; but fortifying oneself by caution against the assault of destiny is of no avail. She prosecuted her journey with diligence for three days with their nights, until she arrived at the river, and pitched her tents on its bank. Then she crossed the river, having with her some of her pages and other followers, and her wezeers; and when she arrived at the city of the Queen Noor-el-Hudà, she ascended to the palace, and went in to her; and she saw her children weeping by her and crying out, O our father! So the tears flowed from her eyes, and she wept, and pressing her children to her bosom, she said to them, Have ye seen your father? Would that the hour had never been when I parted from him! And if I knew that he were in the abode of the world, I would convey you to him. — She then lamented for herself and for her husband and for the weeping of her children, and recited these verses: —

My beloved, notwithstanding distance and cruelty, I desire you and incline to you,
 wherever you are,
 And mine eye looketh towards your home, and my heart lamenteth that the days when
 you were with me are past.
 How many nights have we passed without suspicion, loving one another, fidelity and
 kindness rejoicing us!

But when her sister saw that she pressed her children to her bosom, and said, I have occasioned this to befall myself and my children, and have made my house desolate — she saluted her not: on the contrary, she said to her, O wicked woman, how hadst thou these children? Hast thou married without the knowledge of thy father, or hast thou formed an unlawful connection? If thou have done this, thou must be severely punished; and if thou have married without our knowledge, wherefore didst thou quit thy husband and take thy children, separating them from their father, and come to our country? Moreover thou hast concealed thy children from us. Dost thou

imagine that we knew not that? By Allah (whose name be exalted!), who knoweth all secrets, thy case hath been made manifest to us, and thy state hath been revealed, and thy shameful secrets have been exposed. — Then, after that, she ordered her guards to lay hold upon her. So they seized her, and she bound her hands behind her, shackled her with shackles of iron, and inflicted upon her a painful beating, so that she lacerated her skin; and she suspended her by her hair, put her into a prison, and wrote a letter to the supreme King, her father, informing him of her story, and saying to him, —

There hath appeared in our country a man of the human race, and my sister, Menár-es-Senà, asserteth that she hath married him lawfully and had by him two sons, whom she hath concealed from us and from thee; but she revealed not aught respecting herself until that man, who is of the human race, came to us. His name is Hasan, and he hath informed us that he married her, and that she resided with him a long time; after which she took her children and departed without his knowledge, having told his mother, at her departure, and said to her, Say to thy son, when he hath a longing to see me, that he must come to the Islands of Wák-Wák. So we seized the man in our abode, and I sent to her the old woman Shawáhee to bring her to me, together with her children; wherefore she fitted herself out and came. And I had ordered the old woman to bring to me her children first, and to come on in advance to me with them, before the arrival of their mother. Accordingly the old woman came with the children before her arrival. Then I sent to the man who asserted her to be his wife; and when he came in to me, and saw the children, he knew them. So I was certified that they were his children and that she was his wife, and I knew that the saying of the man was true, that there was no disgracefulness in him, and I saw that the turpitude and disgracefulness were in my sister. I therefore feared that we should be dishonoured in the opinion of the people of our islands; and when this wicked, deceitful woman came in to me, I was incensed against her, and inflicted upon her a painful beating, and suspended her by her hair. Now I have acquainted thee with her story; and it is thine to command: whatever thou shalt order us to do, we will do it. Thou knowest that this thing is attended with dishonour to us, and with disgrace to us and to thee; for probably the people of the islands will hear thereof, and we shall become among them an example; wherefore it is expedient that thou return us a reply speedily.

She gave the letter to the messenger, who went with it to the King; and when the supreme King read it, he was violently enraged against his daughter Menár-es-Senà, and wrote to his daughter Noor-el-Hudà a letter, in which he said to her, I have committed her case unto thee, and given thee power over her life; and if the thing be as thou hast said, slay her, and consult me not respecting her case. So when the letter of her father came to her, and she read it, she sent to Menár-es-Senà, and caused her to be brought before her. She was drowned in her blood, having her hands bound behind her

with her hair, shackled with heavy shackles of iron, and upon her was apparel of haircloth. They stationed her before the Queen, and she stood abject and abased; and when she beheld herself in this state of great abasement, and excessive contempt, she reflected upon her former glory, and wept violently, and recited these two verses: —

O my Lord, the enemies are attempting to destroy me, and imagine that I cannot escape from them.
I have recourse to Thee to annul what they have done! O my Lord, Thou art the refuge of the fearful, the suppliant!

And again she wept violently, until she fell down in a fit; and when she recovered, she recited some other verses.

Her sister then caused a ladder of wood to be brought to her, and extended her upon it, and ordered the servants to bind her upon her back on the ladder, stretched forth her arms and tied them with cords, uncovered her head, and wound her hair upon the ladder; and pity for her had been eradicated from her heart. So when Menár-es-Senà beheld herself in this state of abasement and contempt, she cried out and wept: but no one aided her. She said to the Queen, O my sister, how is it that thy heart is hardened against me, and thou hast no mercy on me, nor hast mercy on these little infants? But when she heard these words, her hardness of heart increased, and she reviled her, and said to her, O wanton! O wicked woman! may God shew no mercy to the person who sheweth mercy to thee! How can I have pity on thee, O deceitful woman? — So Menár-es-Senà, lying stretched (as above described), said to her, I appeal against thee to the Lord of Heaven with regard to that wherewith thou reproachest me, and I am innocent of it. By Allah, I have not formed an unlawful connection; but I married him legally; and my Lord knoweth whether my words be true or not. My heart is incensed against thee on account of the excessive hardness of thy heart towards me. How is it that thou accusest me of dishonesty without knowledge thereof? But my Lord will deliver me from thee; and if the accusation of dishonesty that thou hast brought against me be true, God will punish me for it. — And her sister meditated in her mind when she heard her words, and said to her, How is it that thou addressest me with these words? Then she arose and advanced to her, and beat her until she fainted; and they sprinkled water upon her face till she recovered. Her charms had become changed by reason of the violence of the beating, and the tightness of the bonds, and the excessive insult that she had experienced; and she recited these two verses: —

If I have committed a crime, and done an iniquitous deed,
I repent of what hath passed, and have come to you begging pardon.

But when Noor-el-Hudà heard her verses, she was violently incensed, and said to her, Dost thou speak, O wicked woman, before me in verse, and seek

to excuse thyself for the heinous sins that thou hast committed? It was my desire that thou shouldst return to thy husband, in order that I might witness thy wickedness and thy turpitude; for thou gloriest in the wickedness and shameful conduct and heinous sins that have proceeded from thee. — She then ordered the pages to bring her the palm-stick: so they brought it; and she arose and tucked up the sleeves from her arms, and fell to beating her from her head to her feet; after which she called for a plaited whip, such that if an elephant were beaten with it he would trot with speed; and she fell to beating her with that whip upon her back and her stomach and all her limbs until she fainted. — Now when the old woman Shawáhee saw this that the Queen did, she went forth fleeing from before her, and weeping and cursing her. But the Queen cried out to the servants, and said to them, Bring her to me. So they ran together after her, and laid hold upon her, and brought her before the Queen, who gave orders to throw her upon the ground, and said to the female slaves, Drag her along on her face, and turn her out. Accordingly they dragged her and turned her out from before the Queen.

As to Hasan, however, he arose with firmness, and walked along the bank of the river, and turned his face towards the desert. He was perplexed, anxious, despairing of life, and he had become confounded, not knowing night from day, by reason of the violence of the afflictions that had befallen him. He ceased not to walk on until he came to a tree, and he found upon it a paper suspended. So he took it with his hand, and looked at it; and, lo, on it were written these verses: —

I disposed thine affair at the time when thou wast in thy mother's womb,
And inclined her heart to thee so that she fostered thee in her bosom.
We will suffice thee in matters that occasion thee anxiety and sorrow.
So submit to us, and arise. We will aid thee in thine enterprise.

And when he had finished reading the paper, he felt sure of escape from trouble, and of effecting his reunion. Then he went on two steps, and found himself alone in a desert and perilous place, without any one by whose society to cheer himself; wherefore his reason fled in consequence of his solitude and fear, the muscles of his side quivered on account of this fearful place, and he recited some verses.

After that, he proceeded along the bank of the river two steps further, and he found two young boys, of the sons of the enchanters and sorcerers. Before them was a rod of brass, engraved with talismans, and by the side of the rod was a cap⁵⁵ of leather, the crown of which was composed of three triangular pieces, whereon were worked, in steel, names, and characters of seals. The rod and the cap were thrown upon the ground, and the two boys were disputing and beating each other on account of them, so that blood flowed from them, while this said, None shall take the rod but I — and the other said, None shall take the rod but I. So Hasan interposed between them, and disengaged them, each from the other, and said to them, What

is the cause of this contention? And they answered him, O uncle, judge between us; for God (whose name be exalted!) hath sent thee to us in order that thou shouldst decide between us justly. He therefore said, Relate to me your story, and I will judge between you. And one of them said to him, We are two brothers by the same father and mother, and our father was one of the great enchanters. He resided in a cavern in this mountain, and he died, leaving to us this cap and this rod; and my brother saith, None shall take the rod but I — and I say, None shall take it but I. So judge between us, and deliver us, each from the other. — Therefore when Hasan heard their words, he said to them, What is the difference between the rod and the cap, and what is their value? For the rod, in appearance, is worth six jedeeds,⁵⁶ and the cap is worth three jedeeds. — They replied, Thou knowest not their virtues. And he said to them, What are their virtues? They answered him, In each of them is a wonderful secret property; for the rod is worth the revenue of the Islands of Wák-Wák with their districts, and the cap in like manner.

So Hasan said to one of them, O my son, By Allah, discover to me their secret properties. And he replied, O uncle, verily their secret properties are extraordinary; for our father lived a hundred and thirty-five years applying himself to the contrivance of them until he finished them in the most perfect manner, ingrafted in them the secret virtues, made use of them for extraordinary services, designed upon them the similitude of the revolving firmament, and dissolved, by their means, all talismanic charms; and when he had finished the contrivance of them, death, which every one must experience, overtook him. Now as to the cap, its secret property is this: that whosoever putteth it on his head, he is concealed from the eyes of all people, and no one seeth him as long as it remaineth on his head. And as to the rod, this is its secret property that whosoever possesseth it, he hath authority over seven tribes of the Jinn, and all of them will serve that rod: all of them will be under his command and authority; and every one who possesseth it, and in whose hand it is, when he smiteth with it the ground, its Kings will humble themselves to him, and all the Jinn will be at his service.

When Hasan heard these words, he hung down his head for a while towards the ground. Then he said within himself, By Allah, I shall surely be rendered triumphant by means of this rod and this cap, if it be the will of God (whose name be exalted!), and I am more worthy of them than they. So I will immediately employ a stratagem to take them from them, that I may have recourse to their aid for my deliverance and the deliverance of my wife and my children from this tyrannical Queen, and we will journey from this dismal place, from which there is [otherwise] no deliverance nor flight for any one of mankind. Probably God sent me not to these two youths save for the purpose of my getting from them the rod and the cap. — He then raised his head towards the two youths, and said to them, If ye desire the decision of the case, I will make trial of you, and he who over-

cometh his companion shall take the rod, and he who faileth shall take the cap; for if I make trial of you and discern between you, I shall know what each of you deserveth. And they replied, O uncle, we depute thee to make trial of us, and to judge between us as thou choosest. Hasan said to them, Will ye attend to my words, and have regard to what I shall say? They answered him, Yes. And Hasan said to them, I will take a stone and throw it, and the one of you who getteth first to it, and taketh it before his companion, shall take the rod; and he who is last, and reacheth it not, shall take the cap. And they replied, We accept from thee this proposal, and we are content with it. Then Hasan took a stone and threw it with all his force and it went out of sight.

The two youths therefore hastened together after it; and when they were at a distance, Hasan took the cap and put it on, and he took the rod in his hand, and removed from his place to see the truth of that which they had said with respect to the secret of their father. And the younger boy got first to the stone and took it, and he returned with it to the place in which was Hasan, and saw no trace of him. So he called out to his brother, and said to him, Where is the man who judgeth between us? And he answered, I see him not, nor know I whether he hath ascended to the highest heaven, or descended to the lowest earth. They searched for him, and saw him not; and Hasan was standing in his place. Therefore they reviled one another, and said, The rod and the cap are gone: they are neither mine nor thine; and our father said to us these very words; but we forgot what he told us.

Then they retraced their steps, and Hasan entered the city, wearing the cap, and having in his hand the rod, and none of the people saw him. He entered the palace, ascended to the place in which was Shawáhee Zát-ed-Dawáhee,⁵⁷ and went in to her, still wearing the cap, and she saw him not. Then he walked on until he drew near to a shelf which was over her head, and on which were vessels of glass and China-ware; and he shook it with his hand so that the things that were upon it fell on the floor. So Shawáhee Zát-ed-Dawáhee cried out, and slapped her face; and she rose and restored what had fallen to their places,⁵⁸ saying within herself, By Allah, I imagine not aught but that the Queen Noor-el-Hudà hath sent to me a devil, and that he hath done to me this deed. I therefore beg God (whose name be exalted!) to deliver me from her, and to preserve me from her anger. O my Lord, if this is her abominable conduct to her sister, beating and suspending her, when she is dear in the estimation of her father, how will she act with the stranger like myself, when she is incensed against her? — Then she said, I conjure thee, O devil, by the Most Compassionate, the Beneficent, the Great in dignity, the Mighty in dominion, the Creator of mankind and the Jánn and by the characters upon the seal of Suleymán the son of Dáood (on both of whom be peace!), that thou speak to me and reply to me! So Hasan replied to her and said to her, I am not a devil: I am Hasan the distracted, the confounded, the perplexed.

He then pulled off the cap from his head; whereupon he appeared to the old woman, and she knew him, and, having taken him into a private place, she said to him, What hath happened to thy reason, that thou hast come hither? Go; hide thyself; for this iniquitous woman hath inflicted tortures upon thy wife, though she is her sister: how then will she act if she light upon thee? — And she related to him all that had befallen his wife, describing to him her present state of distress and punishment and torture; and in like manner she described to him the torture that had befallen herself; after which she said to him, Verily the Queen repented of her having liberated thee, and hath sent to thee one to bring thee to her, promising that she will give him a hundredweight of gold, and place him in my post in her service. She hath also sworn that if they bring thee back, she will slay thee, and slay thy wife and thy children. — Then the old woman wept, and discovered to Hasan what the Queen had done to her; whereupon Hasan also wept, and he said, O my mistress, how is it possible to escape from this country and from this tyrannical Queen; and what is the stratagem that will enable me to deliver my wife and my children, and to return with them to my country? The old woman replied, Wo to thee! Save thyself! — But he said, I must deliver her, and deliver my children from the Queen by force. — How, said the old woman, wilt thou deliver them from her by force? Go and hide thyself, O my son, until God (whose name be exalted!) shall permit.

Hasan therefore shewed her the rod of brass and the cap; and when the old woman saw them, she rejoiced in them exceedingly, and said to him, Extolled be the perfection of Him who reanimateth the bones when they are rotten! By Allah, O my son, thou and thy wife were nought but of the number of the perishing, and now, O my son, thou and thy wife and thy children are saved; for I know the rod, and know who was its owner; he having been my sheykh, who taught me enchantment. He was an egregious enchanter: he persevered a hundred and thirty-five years until he skilfully made this rod and this cap; and when the making of them in this manner was finished, death, which is inevitable, overtook him. And I heard him say to his two sons, O my two sons, these two things are not of your lot; for a person, a stranger to the country, will come and take them from you by force, and ye will not know how he will take them. So they said, O our father, inform us how he will be able to take them. But he replied, I know not that. How then wast thou able, O my son, to take them? — He therefore told her how he took them from the two boys; and when he told her, she rejoiced thereat, and said to him, O my son, as thou hast enabled thyself to gain possession of thy wife and thy children, hear what I will say to thee. I can no longer reside in the abode of this wicked woman, since she hath assaulted me and tormented me. I am about to depart from her to the cavern of the enchanters, to reside with them and to live with them until I die. Now do thou, O my son, put on the cap, and take the rod in thy hand; then go in to thy wife and thy children, in the place in which they are, and

strike the ground with the rod, and say, O servants of these names! There-upon their servants will come up to thee; and if one of the chiefs of the tribes come up to thee, command him to do as thou shalt desire and choose.

He then bade her farewell, and departed, and having put on the cap, and taken the rod with him, he entered the place in which was his wife. He saw her in a state approaching to annihilation, extended upon the ladder, with her hair bound to it, and with weeping eye and mourning heart, in the most evil condition, not knowing any way to effect her deliverance. Her children were beneath the ladder playing, and she was looking at them, and weeping for them and for herself, on account of the things that had happened to her and befallen her, and the torment and painful beating and most violent punishment that she suffered; and when he saw her thus in the most evil of conditions, he heard her recite these verses: —

There remaineth not aught save a flitting breath, and an eye whose pupil is confounded,⁹⁹
And a desirous lover whose bowels are burned with fire, notwithstanding which she is
silent.

The exulting foe pitieth her at the sight of her. Alas for her whom the exulting foe
pitieth!

When Hasan saw the torment and abasement and contempt that she was suffering, he wept until he fainted; and on his recovering, and seeing his children playing, and their mother in a fit of insensibility, by reason of the excess of her pain, he removed the cap from his head; whereupon they cried out, O our father! Then he covered his head again, and their mother recovered from her fit on hearing their cry, and saw not her husband, but only saw her children weeping, and crying out, O our father! So she wept when she heard them mention their father and weep: her heart broke, and her bowels were cut in pieces, and she called out, with a liver that was burst, and a painful heart, Where are ye, and where is your father? Then she reflected upon the times of her union with him, and reflected upon the events that had befallen her since his separation, and wept violently, so that her tears ulcerated her cheeks, and wetted the ground. Her cheeks became drowned in her tears, by the excess of her weeping! and she had not a hand at liberty that she might wipe away her tears with it from her cheeks. The flies were satiated with feeding upon her skin, and she found for herself no aider save weeping, and consoling herself by reciting verses. And when Hasan heard her verses, he wept until he fainted, his tears ran down upon his cheeks like rain, and, drawing near to the children, he removed the cap; and when they saw him, they knew him, and cried out saying, O our father! So their mother wept again on hearing them mention their father, and said, There is no means of avoiding what God hath decreed. And she said within herself, O wonderful! What is the cause of their mention of their father at this time, and their calling to him? — Then she wept, and recited these verses: —

The country is destitute of the rising moon! O mine eye, pour forth overflowing tears! They have gone, and how can I be patient after their departure? I swear that I have neither heart nor patience.
 O ye who have departed, but whose abode is in my heart, will you, after this, O my master, return?
 What harm if they return and I enjoy their society, and they feel pity for the overflowing of my tears, and my anguish?
 They made mine eyes misty on the day of departure through astonishment, and the fire of my bosom is not extinguished.
 I desire their remaining; but fortune opposed me with respect to them, and disappointed my desire by separation.
 By Allah, O object of our love, return to us; for my tears have flowed sufficiently for your absence!

So Hasan could no longer abstain from removing the cap from his head, and his wife saw him; and when she knew him, she uttered a cry that alarmed all who were in the palace. She then said to him, How camest thou hither? Hast thou descended from the sky, or risen from the earth? — And her eyes filled with tears: therefore Hasan also wept; and she said to him, O man, this is not a time for weeping, nor is it a time for reproach. Fate hath had its course, and the sight was blinded, and the pen hath written what God decreed from eternity. I conjure thee by Allah to tell me whence thou hast come. Go and hide thyself, lest any one see thee and inform my sister thereof and she slaughter me and slaughter thee also. — Hasan replied, O my mistress, and mistress of every Queen, I have exposed my life to peril and come hither, and either I will die, or I will deliver thee from the predicament in which thou art, and I and thou and my children will journey to my country, in spite of this wicked woman, thy sister. But when she heard his words she smiled and laughed, and shook her head for a long time, and said to him, Far, O my soul, far is it from me that any one should deliver me from the predicament in which I am, except God, whose name be exalted! So save thyself, and depart, and cast not thyself into destruction; for she hath numerous and heavily-equipped troops whom no one can confront. And suppose thou tookest me and wentest forth; how canst thou make thy way to thy country, and how can we escape from these islands, and the difficulties of these places? Thou hast seen, in thy way, wonders and strange things, and horrors and troubles, such as scarcely can one of the refractory Jinn escape. Go therefore soon, and increase not my anxiety nor my sorrow; and pretend not that thou wilt deliver me from this state; for who will convey me to thy country across these valleys and thirsty lands and fatal places?

Hasan thereupon said to her, By thy life, O light of mine eye, I will not go forth hence, nor will I journey forth, save with thee. She rejoined, O man, how canst thou do this thing? What is thy nature? For thou knowest not what thou sayest. If thou hadst dominion over Jánn and 'Efreet, and enchanters and tribes and 'Óns, thou couldst not; for no one is able to escape from these places. Therefore save thyself, and leave me. Perhaps

God will bring to pass other events after these. — So Hasan said to her, O mistress of beauties, I came not save to deliver thee by means of this rod and by means of this cap. And he related to her what had happened to him with the two boys.

But while he was speaking, lo, the Queen came in to them, and heard their conversation. So when he saw the Queen, he put on the cap; and she said to her sister, O wicked woman, who is he with whom thou wast conversing? She replied, And who is with me to speak to except these infants? And the Queen took the whip, and proceeded to beat her with it, while Hasan stood looking on. She ceased not to beat her until she fainted, when she gave orders to remove her from that place to another; wherefore they loosed her and went forth with her to another place, and Hasan went forth with them to the place to which they conveyed her. Then they threw her down senseless, and stood looking at her; and when she recovered from her fit, she recited these verses: —

I have sorrowed on account of our disunion with a sorrow that made the tears to overflow from my eyelids;

And I vowed that if fortune should reunite us, I would never again mention our separation;

And I would say to the enviers, Die ye with regret; by Allah, I have now attained my desire!

Joy hath overwhelmed me to such a degree that by its excess it hath made me weep.

O eye, how hath weeping become thy habit? Thou weepest in joy as well as in sorrows.

And when she had ended her verses, the female slaves went forth from her.

So thereupon Hasan pulled off the cap; and his wife said to him, See O man: all this hath not befallen me save on account of my having disobeyed thee, and acted in opposition to thy command, and gone forth without thy permission. But I conjure thee by Allah, O man, blame me not for my misconduct. Know that a woman is not sensible of the value of a man until she is separated from him. I have done wrong and sinned; but I beg God, the Great, to pardon the actions committed by me; and if God reunite us, I will never disobey thy command after that. — Hasan replied (and his heart pained him for her), Thou sinnedst not, and none sinned but I; for I went away on a journey and left thee with one who knoweth not thy dignity nor knoweth thy value nor thy rank. And know thou, O beloved of my heart, and delight of my soul, and light of mine eye, that God (whose perfection be extolled!) hath empowered me to deliver thee. Desirest thou, then, that I convey thee to the abode of thy father, and that thou shouldst experience, with him, the accomplishment of all that God hath appointed for thee, or wilt thou journey to our country soon, seeing that relief hath come to thee? — But she said to him, And who is able to deliver me, except the Lord of Heaven? Go thou therefore to thy country, and dismiss from thy mind desire; for thou knowest not the dangers of this country; and if thou comply not with my advice, thou wilt see. — Then she recited some verses,

and wept with her children, and the female slaves heard their weeping; so they came in to them, and found the Queen Menár-es-Senà and her children weeping; but they saw not Hasan with them; and the female slaves wept in compassion for them, and cursed the Queen Noor-el-Hudà.

Then Hasan waited until night approached and the guards who were deputed to watch her went to their sleeping-places; after which he arose and girded his waist, and, coming to his wife, loosed her, and kissed her head, pressed her to his bosom, kissed her between her eyes, and said to her, How great is our desire for our country and for our reunion there! Is this our meeting in sleep or in a time when we are awake? — He then took up his elder child, and she took upon the younger child, and they went forth from the palace. God had let down the veil of his protection over them, and they proceeded; and on their arrival at the outside of the palace, they stopped at the door that was locked to close the entrance to the palace of the Queen; but when they were there, they saw it locked. So Hasan said, There is no strength nor power but in God, the High, the Great! Verily to God we belong, and verily unto Him we return! — Upon this they despaired of escape, and Hasan said, O Dispeller of griefs! — and struck hand upon hand, and said, I had calculated upon every thing, and considered its result, except this; and now, when the day cometh upon us, they will take us; and how shall we contrive in this case? And he recited these two verses: —

Thou thoughtest well of the days when they went well with thee, and fearedst not the evil that destiny was bringing.

Thy nights were peaceful, and thou wast deceived by them: in the midst of their brightness, there cometh gloom.

Then he wept, and his wife wept at his weeping, and on account of the contempt and misfortunes that she suffered; and Hasan, looking towards her, recited this couplet: —

My fortune opposeth me as though I were its enemy, and every day meeteth me with calamity.

When I seek prosperity, it bringeth the reverse of it; and if one day it is bright to me, the next day it is turbid.

And his wife said to him, By Allah, there is no relief for us, unless we kill ourselves, and so be at rest from this excessive trouble. Otherwise, in the morning we shall suffer painful torture.

Now while they were talking, a speaker said, outside the door, By Allah, I will not open to thee, O my mistress Menár-es-Senà, and to thy husband Hasan, unless ye will obey me in that which I shall say to you. And when they heard these words from that person, they were silent, and desired to return to the place in which they had been. But a speaker said, Wherefore have ye kept silence, and not returned me a reply? And thereupon they knew the person who spoke, who was the old woman Shawáhee Zát-ed-Dawáhee. So they said to her, Whatsoever thou shalt command us to do,

we will do it. But open to us the door first; for this time is not a time for talk. — She however replied, By Allah I will not open to you until ye swear to me that ye will take me with you, and not leave me with this profligate woman; and whatsoever shall befall you shall befall me: if ye be preserved, I shall be preserved; and if ye perish, I shall perish; for this wicked, vicious woman despiseth me, and constantly tortureth me on your account; and thou, O my daughter, knowest my worth. Therefore when they knew her, they confided in her, and swore to her by oaths that she trusted in; after which she opened to them the door, and they went forth; and they found her riding upon a red earthen jar of Greek manufacture, upon the neck of which was a rope of the fibres of the palm-tree, and it was turning about beneath her, and moving with a speed greater than that of the Nejdee⁶⁰ colt.

She then came before them and said to them, Follow me, and be not terrified at aught; for I know forty modes of enchantment, by the least of which I could make this city a roaring sea agitated with waves, and enchant every damsel in it so that she would become a fish. All that could I do before the morning; but I was unable to do aught of that mischief by reason of my fear of the King, the father of Noor-el-Hudà, and from regard to her sisters; for they derive might from the great number of their guards and tribes and servants. However, I will shew you the wonders of my enchantment. Then proceed with us, relying upon the blessing of God (whose name be exalted!) and his aid. — So thereupon Hasan and his wife rejoiced, and felt sure of escape.

They went forth to the exterior of the city, and Hasan, taking the rod in his hand, struck with it the ground, and fortified his heart, and said, O servants of these names, present yourselves to me, and acquaint me with your brethren! And, lo, the earth clove asunder, and there came forth from it seven⁶¹ 'Efreetes, each of them having his feet in the lowest limits of the earth, and his head in the clouds. They kissed the ground before Hasan three times, and all of them said, with one voice, At thy service, O our master, and ruler over us! What dost thou command us to do? For we will hear and obey thy command. If thou desire, we will dry up for thee the seas, and remove for thee the mountains from their places. — So Hasan was rejoiced at their words, and at the quickness of their reply; and he encouraged his heart, and fortified his mind and resolution, and said to them, Who are ye, and what are ye called, and from what tribes are ye derived, and of what race are ye, and of what tribe, and of what company? Upon this, they kissed the ground a second time, and answered with one voice, We are seven Kings: each King of us ruleth over seven tribes of the Jinn and the Devils and the Máríds: so we seven Kings rule over nine and forty tribes of all the races of the Jinn and the Devils and the Máríds and the companies and the 'Óns, the Flyers and the Divers, and the dwellers in the mountains and the deserts and the wastes, and the inhabitants of the seas. Order us to do what thou wilt; for we are thy servants and slaves; and whoever pos-

sesseth this rod, he hath authority over the necks of us all, and we become obedient unto him.

When Hasan, therefore, heard their words, he rejoiced greatly, as did also his wife and the old woman; and thereupon Hasan said to the Jinn, I desire of you that ye shew me your company and your troops and your guards. But they replied, O our master, if we shewed thee our company, we should fear for thee and for those who are with thee; for it consists of numerous troops, of various forms and make and kinds and faces and bodies. Among us are heads without bodies, and among us are bodies without heads, and among us are some like the wild beasts, and among us are some like animals of prey. However, if thou desire that, we must exhibit to thee first those who are like the wild beasts. But, O our master, what dost thou desire of us at this present time? — So Hasan said to them, I desire of you that ye carry me and my wife and this virtuous woman immediately to the city of Baghdád. But when they heard his words, they hung down their heads. Therefore Hasan said to them, Why do ye not reply? And they said with one voice, O master and ruler over us, we have existed from the time of the lord Suleymán the son of Dáood (on both of whom be peace!), and he made us swear that we would not carry any one of the sons of Adam upon our backs: so from that time we have not carried any one of the sons of Adam upon our shoulders nor upon our backs; but we will immediately saddle for thee, of the horses of the Jinn, such as will convey thee to thy country, thee and those that are with thee.

Upon this, Hasan said to them, And what distance is between us and Baghdád? They answered him, A distance of seven years' journey to the horseman who travelleth with diligence. And Hasan wondered thereat, and said to them, How came I hither in less than a year? They answered him, God moved the hearts of his virtuous servants with compassion for thee; and had it not been for that, thou hadst not gained access to this country and region, nor ever beheld it with thine eye. For the sheykh 'Abd-El-Kuddoos, who mounted thee on the elephant, mounted thee also on the fortunate courser, which traversed with thee, in ten ⁶² days, a space of three years' journey to the horseman who proceedeth with diligence; and as to the sheykh Abu-r-Ruweysh, he committed thee to Dahnash, and that 'Efreet traversed with thee, during the day and the night, a space of three years' journey. This was effected through the blessing of God, the Great; for the sheykh Abu-r-Ruweysh is of the posterity of Ásaf the son of Barkhiyá,⁶³ and he knoweth the Most Great Name of God. And from Baghdád to the palace of the damsels is a year's journey. So these make up the seven years. — And when Hasan heard their words, he wondered greatly, and said, Extolled be the perfection of God, who maketh easy what is difficult, and repaireth the broken heart, and bringeth near what is distant, and abaseth every obstinate tyrant, who hath rendered every thing easy to us, and conveyed me to this country, and made subservient to me these people, and reunited me to my wife and my children! I

know not whether I be sleeping or awake, or whether I be in my senses or intoxicated.

He then looked towards them and said to them, When ye have mounted me upon your horses, in how many days will they arrive with us at Baghdád? They answered, They will arrive with thee in less than a year, after thou shalt have endured difficulties and troubles and horrors, and traversed thirsty valleys and dismal wastes, and deserts and dangerous places great in number; and we shall not be sure of thy safety, O my master, from the people of these islands, nor from the malice of the supreme King, nor from these enchanters and sorcerers. Perhaps they will overcome us, and take you from us, and we shall be afflicted by them; and every one whom the news reacheth after that will say to us, Ye are the unjust. How did ye go against the supreme King, and convey the human being from his country, and convey also his daughter with you? Wert thou alone with us, the affair were easy to us; but He who caused thee to gain access to these islands is able to cause thee to arrive at thy country, and to reunite thee to thy mother soon, at no distant period. Therefore be resolute, and depend upon God, and fear not; for we are at thy service until we cause thee to reach thy country.—So Hasan thanked them for that, and said to them, May God recompense you well! Then he said to them, Hasten with the horses. And they replied, We hear and obey.

They then struck the ground with their feet; whereupon it clove asunder, and they were absent within it a while; after which they presented themselves, and, lo, they had come up bringing with them three horses, saddled and bridled, and on the fore part of each saddle was a pair of saddle-bags, in one side of which was a leathern bottle full of water, and the other side was full of food. They brought forward the horses, and Hasan mounted a courser, taking a child before him; and his wife mounted the second courser, and took a child before her. Then the old woman alighted from the jar, and mounted the third courser. And they departed, and ceased not to proceed all the night, until the morning came, when they turned aside from the way, and went towards the mountain; their tongues ceasing not from the mention of God. They proceeded all the day beneath the mountain; and while they were journeying on, Hasan beheld a phantom-like form, resembling a pillar, and it was lofty, like smoke ascending to the sky. So he recited somewhat of the Kur-án, and begged for refuge with God from Satan the accursed.

Then that black object appeared more plainly the nearer they approached to it; and when they came near to it, they found it to be an 'Efreet, whose head was like a huge dome, and his dog-teeth were like hooks, and his nostrils like ewers, and his ears like shields, and his mouth was like a cavern, and his teeth were like pillars of stone, and his hands like winnowing-forks,⁶⁴ and his legs like masts: his head was amid the clouds, and his feet were in the lowest limits of the earth, beneath the dust. And when Hasan looked at the 'Efreet, the 'Efreet bowed himself and kissed the ground before him, and

said to him, O Hasan, fear me not. I am chief of the inhabitants of this land, and this is the first island of the Islands of Wák-Wák. I am a Muslim, a professor of the unity of God; and I heard of you, and knew of your coming; and when I became acquainted with your state, I desired to journey from the country of the enchanters to another land, devoid of inhabitants, remote from human beings and the Jánn, that I might live therein solitary, by myself, and worship God until my appointed term overtake me. I therefore desired to accompany you, and to be your guide, until ye go forth from these islands, and I will not appear save by night. So comfort your hearts with regard to me; for I am a Muslim, like as ye are Muslims.

And when Hasan heard the words of the 'Efreet, he rejoiced exceedingly, and felt sure of escape. Then looking towards him, he said to him, May God recompense thee well! Proceed with us, relying upon the blessing of God! — Accordingly the 'Efreet went before them, and they betook themselves to conversing and sporting. Their hearts became happy, and their bosoms were dilated; and Hasan proceeded to relate to his wife all that had happened to him, and what he had endured. They ceased not to prosecute their journey all the next night, until the morning, the horses bearing them along like the blinding lightning; and when daylight rose, they put their hands to their several saddle-bags, and each took forth something thence, and ate it; and took forth water, and drank it. Then they pursued their way with diligence, and continued to proceed, with the 'Efreet before them; but he had turned aside with them from the way to another way, which was not a beaten route, along the shore of the sea.

They ceased not to traverse the valleys and the wastes for the space of a whole month; and on the thirty-first day there arose against them a dust that obstructed the view of the surrounding tracts, and the day was darkened by it. So when Hasan beheld it, paleness came upon him; and they heard alarming noises, and the old woman looking towards Hasan, said to him, O my son, these are the troops of the Islands of Wák-Wák: they have overtaken us, and immediately will they take us in their grasp. Hasan therefore said to her, What shall I do, O my mother? And she answered him, Strike the earth with the rod. Wherefore he did so; and the seven Kings came up to him and saluted him, and, having kissed the ground before him, said to him, Fear not nor grieve. So Hasan rejoiced at their words, and said, Ye have done well, O lords of the Jinn and 'Efreet. This is your time. — And they said to him, Ascend, with thy wife and thy children, and her who is with thee, upon the mountain, and leave us with them; for we know that ye are in the right, and they are in the wrong, and God will defend us against them. Therefore Hasan and his wife and children and the old woman alighted from the backs of the horses, and, having dismissed the horses, ascended upon the side of the mountain.

Then the Queen Noor-el-Hudà approached, with troops disposed on the right and left, and the chiefs went around them, and ranged them company by company. The two armies met, and the two hosts dashed against each

other, and the fires raged, and the heroes advanced boldly, and the cowards flew, and the Jinn cast forth from their mouths burning sparks, until the thickly-dark night approached. Thereupon the two hosts separated, and the two parties retired from each other; and when they alighted from their horses and rested upon the ground, they lighted the fires, and the seven Kings went up to Hasan, and kissed the ground before him. So he advanced to them and thanked them, and prayed for them that they might be rendered victorious; and he asked them respecting their state with regard to the army of the Queen Noor-el-Hudà; upon which they said to him, They will not withstand us more than three days; for we were to-day about to overcome them. We have seized of them as many as two thousand, and slain of them a great multitude, the number of which cannot be calculated. Therefore let thy soul be happy and thy bosom be dilated. — They then bade him farewell, and descended to their army, to guard it. They ceased not to light the fires until the morning rose, and diffused its light, and shone, when the horsemen mounted the five-year-old horses, and smote one another with the thin-edged swords, and thrust one another with the brown spears, and they passed the night upon the backs of the horses, dashing together like seas, and the fire of war raged among them. They ceased not to fight and contend until the troops of Wák-Wák were defeated, and their power was broken, and their resolution fell, and their feet slipped; and whithersoever they fled, defeat was before them. They turned their backs, and placed their reliance upon flight. The greater number of them were slain, and the Queen Noor-el-Hudà was taken captive, together with the grandees of her kingdom, and her chief officers.

And when the morning came, the seven Kings presented themselves before Hasan, and set for him a couch of alabaster ornamented with fine pearls and with jewels; and he seated himself upon it. They also set, by it, another couch, for the lady Menár-es-Senà, his wife, and that couch was of ivory overlaid with brilliant gold. And by the side of it they set another couch, for the old woman Shawáhee Zát-ed-Dawáhee. Then they brought forward the prisoners before Hasan, and among them the Queen Noor-el-Hudà, who had her hands bound behind her, and her feet shackled. And when the old woman saw her, she said to her, Thy recompense, O wicked, O tyrannical woman, shall be none other than this: that one shall make two bitches hungry, and tie them with thee to the tails of horses, and drive them to the sea, that thy skin may be lacerated; and after that, some of thy flesh shall be cut off and given thee to eat. How didst thou do to thy sister these deeds, O wicked woman, seeing that she married lawfully, according to the ordinance of God and his Apostle? For there is no monkery in El-Islám, and marriage is one of the ordinances of the Apostles (on whom be peace!); and women were not created save for men. — And thereupon Hasan gave orders to slay all the captives; and the old woman cried out and said, Slay ye them, and let not one of them remain! But when the Queen Menár-es-Senà saw her sister in this state, shackled, and in captivity, she wept for her,

and said to her, O my sister, and who is this who hath made us captives in our country, and overcome us? She answered her, This is a momentous case. Verily this man whose name is Hasan hath gained possession of us, and God hath given him power over us and over all our kingdom, and he hath subjugated us and the Kings of the Jinn. — And her sister replied, God aided him not against you, nor did he subdue you, nor did he make you prisoners, save by means of this cap and this rod.

So her sister was convinced of that, and knew that he had delivered her by these means; and she humbled herself to her sister until her heart was affected with sympathy for her, and she said to her husband Hasan, What dost thou desire to do with my sister? For here she is before thee, and she hath not committed an abominable deed that thou shouldst punish her for it. — He replied, Her torture of thee was sufficiently abominable. But she said to him, For every abominable deed that she did to me she was excusable. And as to thee, thou hast tortured my father's heart by reason of the loss of me, and how will be his state after the death of my sister? — So Hasan said to her, It is thine to determine. Whatever thou desirest, do it. — And thereupon the Queen Menár-es-Senà gave orders to loose all the prisoners; and they loosed them for the sake of her sister, and loosed her sister also; after which, Menár-es-Senà advanced to her sister and embraced her. She began to weep with her, and they ceased not to do so for some time. Then the Queen Noor-el-Hudà said to her sister, O my sister, blame me not for that which I have done to thee. And the lady Menár-es-Senà replied, O my sister, this was decreed to befall me.

She and her sister sat upon the couch, conversing together; and afterwards, Menár-es-Senà made a reconciliation between the old woman and her sister in the most perfect manner, and their hearts became comforted. Hasan then dismissed the troops who were in the service of the rod, and thanked them for that which they had done in aiding him against his enemies; after which, the lady Menár-es-Senà related to her sister all that had happened to her with her husband Hasan, and all that had happened to him, and what he had endured for her sake. And she said to her, O my sister, it is incumbent upon one not to neglect what is due to a person who hath done these deeds, and who hath this power, and whom God (whose name be exalted!) hath aided by such exceeding fortitude that he hath entered our country, and taken thee and made thee a prisoner, and defeated thine army, and subdued thy father the supreme King, who ruleth over the Kings of the Jinn. Her sister replied, By Allah, O my sister, thou hast spoken truth in that which thou hast told me, respecting the wonderful events that this man hath endured. And was all this for thy sake, O my sister? — She answered, Yes. Then they passed the night conversing together till the morning; and when the sun rose, they desired to depart. So they bade one another farewell, and Menár-es-Senà bade farewell to the old woman, having made a reconciliation between her and her sister Noor-el-Hudà.

Thereupon Hasan struck the earth with the rod, and its servants came up

to him, and saluted him, and said to him, Praise be to God for the quiet of thy soul! Command us to do what thou desirest, that we may do it for thee in less time than the twinkling of an eye. — He therefore thanked them for their words, and said to them, May God recompense you well! He then said to them, Saddle for us two coursers, of the best of horses. And they did as he commanded them immediately, and brought forward to him two saddled coursers. So Hasan mounted one of them, taking his elder son before him; and his wife mounted the other, taking her younger son before her. The Queen Noor-el-Hudà also mounted with the old woman; and all went to their countries. Hasan with his wife journeyed to the right, and the Queen Noor-el-Hudà with the old woman journeyed to the left; and Hasan ceased not to proceed with his wife and his children for the space of a whole month; after which they came in sight of a city, around which they found fruits and rivers; and when they arrived at the trees, they alighted from the backs of the horses, desiring to rest. Then they sat conversing together; and, lo, many horsemen advanced to them. So when Hasan saw them, he rose upon his feet, and met them; and, behold, they were the King Hasoon, the lord of the Land of Camphor and the Castle of Crystal,⁶⁵ with his attendants. Thereupon Hasan advanced to the King, and kissed his hands and saluted him; and when the King saw him, he alighted from the back of his courser, and seated himself with Hasan upon furniture spread beneath the trees, after he had saluted him and congratulated him on his safety; and he was rejoiced exceedingly at his return, and said to him, O Hasan, acquaint me with the events that have happened to thee from beginning to the end.

So Hasan acquainted him with all those events; and the King Hasoon wondered at them, and said to him, O my son, no one ever obtained access to the Islands of Wák-Wák and returned from them except thee, and thy case is wonderful. But praise be to God for thy safety! — Then, after that, the King arose and mounted, ordering Hasan to mount and accompany him; wherefore he did so, and they ceased not to proceed until they came to the city, and they entered the King's palace. The King Hasoon alighted, and Hasan and his wife and his children alighted at the mansion of entertainment; and when they had alighted, they remained with the King three days, eating and drinking, and enjoying sport and mirth.

Hasan then begged permission of the King Hasoon that he might journey to his country, and he gave him permission. So he mounted with his wife and his children, and the King mounted with them, and they proceeded ten days; and when the King desired to return, he bade Hasan farewell, and Hasan continued his journey with his wife and his children. They ceased not to journey on for the space of another whole month, after which they came in sight of a great cavern, the ground of which was of brass; whereupon Hasan said to his wife, See this cavern. Dost thou know it? — She answered, Yes. And he said, In it is a sheykh named Abu-r-Ruweysh, to whom I am greatly indebted; for he was the cause of the acquaintance between me and

the King Hasoon. And he proceeded to relate to his wife the story of Abu-r-Ruweysh; and, lo, the sheykh Abu-r-Ruweysh came forth from the entrance of the cavern. So when Hasan saw him, he alighted from his courser and kissed his hands, and the sheykh Abu-r-Ruweysh saluted him, and congratulated him on his safety. He rejoiced at his arrival, and took him and conducted him into the cavern, and sat with him; and Hasan proceeded to tell the sheykh Abu-r-Ruweysh what had happened to him in the Islands of Wák-Wák; whereat the sheykh wondered extremely; and he said, O Hasan, how didst thou deliver thy wife and thy children? Hasan therefore related to him the story of the rod and the cap; and when the sheykh Abu-r-Ruweysh heard that story he wondered, and said, O Hasan, O my son, had it not been for this rod and this cap, thou couldst not have delivered thy wife and thy children. And Hasan replied, Even so, O my master.

Now while they were speaking, a person knocked at the door of the cavern: so the sheykh Abu-r-Ruweysh went forth and opened the door, and he found that the sheykh 'Abd-El-Kuddoos had come, riding upon the elephant. The sheykh Abu-r-Ruweysh thereupon advanced and saluted and embraced him, rejoicing greatly at his arrival, and congratulated him on his safety; after which, the sheykh Abu-r-Ruweysh said to Hasan, Relate to the sheykh 'Abd-El-Kuddoos all that hath happened to thee, O Hasan. So Hasan proceeded to relate to the sheykh all that had happened to him from first to last, until he came to the story of the rod and the cap; whereupon the sheykh 'Abd-El-Kuddoos said to him, O my son, as to thee, thou hast delivered thy wife and thy children, and thou hast no longer any need of the rod and the cap; but as to us, we were the cause of thy gaining access to the Islands of Wák-Wák, and I have acted kindly to thee for the sake of the daughters of my brother, and I beg thee, of thy bounty and beneficence, to give me the rod, and to give the sheykh Abu-r-Ruweysh the cap.

And when Hasan heard the words of the sheykh 'Abd-El-Kuddoos, he hung down his head towards the ground, and was ashamed to say, I will not give them to you. Then he said within himself, Verily these two sheykhs have done a great kindness to me, and they were the cause of my gaining access to the Islands of Wák-Wák, and but for them I had not arrived at these places, nor had I delivered my wife and my children, nor had I got this rod and this cap. And he raised his head, and said, Yes: I will give them to you. But, O my masters, verily I fear the supreme King, the father of my wife, lest he come to me with troops into our country and they fight against me, and I shall not be able to repel them save by means of the rod and the cap. — The sheykh 'Abd-El-Kuddoos, however, replied, O my son, fear not; for we will be to thee a spy and a helper in this place, and whosoever shall come to thee from the father of thy wife, we will repel him from thee. Fear not any thing whatever; but be of good heart and cheerful eye and dilated bosom. No harm shall befall thee. — So when Hasan heard the words of the sheykh, bashfulness affected him, and he gave the cap to the sheykh Abu-r-Ruweysh, and said to the sheykh 'Abd-El-Kuddoos, Accom-

pany me to my country, and I will give thee the rod. And the two sheykh^s rejoiced thereat exceedingly, and prepared for Hasan riches and treasures that cannot be described.

He remained with them three days; and after that, he desired to continue his journey; wherefore the sheykh 'Abd-El-Kuddoos prepared himself to journey with him. And when Hasan had mounted a beast, and mounted his wife upon another, the sheykh 'Abd-El-Kuddoos whistled, and, lo, a huge elephant advanced trotting from the further part of the desert, and the sheykh 'Abd-El-Kuddoos took him and mounted upon him, and proceeded with Hasan and his wife and his children. But as to the sheykh Abu-r-Ruweysh, he entered the cavern. Hasan and his wife and his children, and the sheykh 'Abd-El-Kuddoos, ceased not to pursue their journey, traversing the land in its length and breadth, the sheykh guiding them by an easy way and near roads, until they drew near to the country that they sought; and Hasan rejoiced at his approach towards the country of his mother, and at the return of his wife and his children to him. On his arrival at the country [of his sisters], after these arduous, horrible events, he praised God (whose name be exalted!) for this, and thanked Him for his grace and bounty, and recited these verses: ⁶⁶—

Perhaps, in a short time, God will unite us, and we shall be encircled in each other's arms,

And I shall tell you the most wonderful of the events that have befallen me, and what I have suffered from the pain of separation,

And I shall cure mine eye by looking at you; for my heart is in a state of longing desire. I have hidden a story for you in my mind, that I may relate it to you when we meet. I will reproach you for the actions that have proceeded from you, with a reproach that shall end; but affection will remain.

And when he had ended his verses, he looked, and, lo, the green cupola appeared to them, and the pool, and the green palace, and the Mountain of the Clouds appeared to them in the distance. So the sheykh 'Abd-El-Kuddoos said, O Hasan, rejoice at the prospect of good fortune; for thou wilt this night be a guest with the daughters of my brother. Therefore Hasan rejoiced thereat exceedingly, and so did his wife. Then they alighted at the cupola, and rested and ate and drank; after which they mounted again, and proceeded until they drew near to the palace.

Upon this, the daughters of the brother of the sheykh 'Abd-El-Kuddoos came forth to them and met them, and saluted them and their uncle, and their uncle saluted them, and said to them, O daughters of my brother, see, I have accomplished the affair of your brother Hasan, and aided him to deliver his wife and his children. So the damsels advanced to him and embraced him, rejoicing at his return, and congratulated him on his safety and health, and his reunion to his wife and his children; and it was to them a festival-day. Then the sister of Hasan, the youngest damsel, advanced and embraced him, and wept violently. Hasan also wept with her, on account of the length of his desolate state; and she complained to him of the pain of

separation that she had experienced, and the trouble of her heart, and what she had endured in consequence of his absence, and recited these two verses: —

Mine eye hath not looked, since thy separation, at any one but thy form appeared before it:
Nor hath it closed without my seeing thee in slumber, as though thou wast dwelling between the eyelid and the eye.

And when she had finished her verses, she rejoiced exceedingly; and Hasan said to her, O my sister, I thank none for this affair but thee, above the rest of my sisters; and may God (whose name be exalted!) be thine aider and assister! He then related to her all that had befallen him in his travel from first to last, and what he had endured, and what had happened to him with the sister of his wife, and how he had delivered his wife and his children. He told her also of the wonders, and the arduous and horrible events, that he had witnessed, that the sister of his wife had desired to slaughter him, and to slaughter her and her children, and that none had preserved them from her save God, whose name be exalted! After that, he related to her the story of the rod and the cap, telling her that the sheykh Abu-r-Ruweysh and the sheykh 'Abd-El-Kuddoos had demanded those two things of him, and that he had not given them to them but for her sake. She therefore thanked him for that, and prayed for long life for him; and he said, By Allah, I shall not forget all the good offices that thou hast done me from the beginning of the affair to its end!

Then his sister looked towards his wife Menár-es-Senà, and embraced her, and pressed her children to her bosom; after which she said to her, O daughter of the supreme King, was there no mercy in thy heart, that thou separatedst him and his children, and torturedst his heart for them. Didst thou desire by doing thus that he should die? — And she laughed, and replied, Thus ordained God (whose perfection be extolled, and whose name be exalted!); and he who deceiveth men, him doth God deceive. Then they brought some food and drink, and they all ate and drank and were happy. Hasan remained with them ten days, eating and drinking, and in joy and happiness; and after ten days, he prepared himself for his journey. His sister thereupon arose, and prepared for him wealth and rarities that cannot be described, and after that, she pressed him to her bosom, to bid him farewell, and embraced him; and Hasan, alluding to her, recited these verses: —

The relinquishment of lovers is nought but remote, and quitting one's beloved is nought but afflicting,
And cruelty and absence are nought but trouble, and the victim of love is nought but a martyr.
How tedious is the night to the enamoured, who is parted from his true love, and hath become solitary!
His tears run down upon his cheek, and he saith, Are there yet any more tears to flow?

Then Hasan gave the sheykh 'Abd-El-Kuddoos the rod, and he rejoiced in it exceedingly, and thanked Hasan for it; and after he had received it from him, he mounted, and returned to his abode.

Hasan then mounted, with his wife and his children, and departed from the palace of the damsels; and they went forth with him, and bade him farewell, after which they returned. Hasan repaired to his country, proceeding over the desert tract for the space of two months and ten days, until he arrived at the city of Baghdád, the Abode of Peace; and he came to his house by the way of the private door which opened towards the plain and the desert, and knocked at the door. His mother, on account of the length of his absence, had relinquished sleep, and given herself continually to mourning and weeping and wailing, until she fell sick, and ate not food, nor delighted in sleep, but wept night and day, and ceased not to mention her son. She had despaired of his return to her; and when he stood at the door, he heard her weeping, and reciting these verses: —

By Allah, O my master, cure her whom you have made sick; for her body is emaciated
and her heart is broken!

If you grant her a meeting, in your generosity, the enamoured will be overwhelmed
with the favours of the beloved.

I despair not of your approach; for God can effect it; and in the midst of difficulty,
prosperity surroundeth one.

And when she had ended her verses, she heard her son Hasan calling out at the door, O my mother, verily fortune hath granted reunion! And on her hearing his words, she knew him. She came to the door in a state between that of believing and that of disbelieving; and when she opened the door, she saw her son standing there with his wife and his children, and she cried out by reason of the violence of her joy, and fell upon the ground in a fit. Hasan therefore ceased not to soothe her until she recovered, when she embraced him, and then she wept; after which she called his pages and slaves, and ordered them to bring all that was with him into the house. Accordingly they brought the loads into the house. Then his wife and his children entered, and his mother went to her and embraced her, and kissed her head and kissed her feet, and said to her, O daughter of the supreme King, if I have erred in not doing what was due to thee, lo, I beg forgiveness of God, the Great. And looking towards her son, she said to him, O my son, what was the cause of this long absence? So when she asked him respecting that, he acquainted her with all that had happened to him from beginning to end; and on hearing his words, she uttered a great cry, and again fell upon the ground in a fit, on account of the mention of the events that had happened to her son. He ceased not to soothe her until she recovered, and thereupon she said to him, O my son, by Allah, thou hast acted negligently with respect to the rod and the cap; for if thou hadst taken care of them and preserved them, thou hadst possessed the earth in its length and breadth;

but praise be to God, O my son, for thy safety, and for that of thy wife and thy children!

They passed a most agreeable and most pleasant night; and when the morning came, Hasan changed his clothes, and put on a suit of the most beautiful material. He then went forth to the market, and bought male black slaves and female slaves, and stuffs and precious things, consisting of ornaments and apparel, and furniture and costly vessels, of which the like existed not in the possession of the Kings. He bought also houses and gardens, immovable estates, and other things; and he resided with his children and his wife and his mother, eating and drinking and delighting. They ceased not to pass the most comfortable life, and the most agreeable, until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him who possesseth the dominion that is apparent and the dominion that is hidden, and who is the Living, the Everlasting, who dieth not!

XXVI

THE FISHERMAN AND THE RIVER APES AND WHAT FOLLOWED WITH THE SULTÁN AND HIS FAVORITE SLAVE GIRL

THERE was, in ancient times, in the city of Baghdád, a fisherman named Khaleefeh, who was a man in needy circumstances, a pauper; and he had never in his life married. And it happened one day that he took his net, and went with it to the river, as it was his custom to do, that he might catch some fish before the other fishermen. When he arrived at the river, he girded himself, and tucked up his sleeves: then advancing to the river, he spread his net, and cast it the first time and the second time; but there came not up in it aught. He ceased not to cast it until he had done so ten times; but nothing whatever came up in it. So his bosom was contracted, and his mind was perplexed respecting his case, and he said, I beg forgiveness of God, the Great, beside whom there is no deity, the Living, the Everlasting; and I turn unto Him repentant! There is no strength nor power but in God, the High, the Great! What God willeth cometh to pass, and what He willeth not cometh not to pass! Subsistence is to be bestowed by God (to whom be ascribed might and glory!); and when God bestoweth upon a servant, no one preventeth him; and when He preventeth a servant, no one bestoweth upon him. — Then, by reason of the abundant grief that affected him, he recited this couplet: —

When fortune afflicteth thee with a calamity, prepare patience to endure it, and expand thy bosom;

For the Lord of all creatures, in his beneficence and bounty, will cause easy circumstances to follow difficult.

He then sat a while, meditating upon his case, and hanging down his head towards the ground; after which he recited some other verses, and said within himself, I will cast the net this time also, and rely upon God: perhaps He will not disappoint my hope.

Accordingly he advanced, and cast the net as far as he could into the river, and he folded its cord, and waited over it a while. Then, after that, he drew it, and found it heavy: therefore when he knew that it was heavy, he managed it gently, and drew it until it came up on the bank; and, lo, in it was a one-eyed, lame ape. So Khaleefeh, on beholding him, said, There is no strength nor power but in God! Verily to God we belong, and verily unto Him we return! What is this deficient fortune, and evil luck! What hath happened to me on this blessed day! But all this is by the prede-

termination of God, whose name be exalted! — He then took the ape, bound him with a rope, and, advancing to a tree growing upon the bank of the river, he tied him to it. And he had with him a whip, and he took it in his hand, and raised it in the air, desiring to beat with it the ape. But God caused this ape to speak with an eloquent tongue, and he said to him, O Khaleefeh, restrain thy hand, and beat me not, but leave me tied to this tree, and go to the river, and cast thy net, relying upon God; for He will give thee thy means of subsistence. So when Khaleefeh heard the words of the ape, he took the net, and advanced to the river, and cast it, and slackened its cord.

Then he drew it, and found it heavier than it was the first time; and he ceased not to labour at it until it came up to the bank, when, lo, there was in it another ape, whose front teeth were far apart, his eyes adorned with kohl, and his hands stained with hennà; and he was laughing, and had around his waist a piece of ragged stuff. Upon this, Khaleefeh said, Praise be to God who hath substituted, for the fish of the river, apes! He then came to the ape that was tied to the tree, and said to him, See, O unlucky, how abominable was that which thou advisedst me to do! For none caused me to fall in with the second ape but thou; because, when thou presentedst thyself to me in the morning, lame and one-eyed, I became embarrassed, weary, not possessing a piece of silver nor a piece of gold.¹ — And he took in his hand a stick for driving cattle, and whirled it round in the air three times, and was about to strike with it the ape, when he prayed for aid against him, and said to him, I conjure thee by Allah to pardon me for the sake of this my companion, and seek thou of him what thou wantest; for he will guide thee to that which thou desirest. Khaleefeh therefore threw down the stick and pardoned him.

He then came to the second ape, and stood by him; and the ape said to him, O Khaleefeh, these words will not profit thee at all, unless thou hear what I shall say to thee; but if thou hear my words and comply with my advice, and oppose me not, I shall be the means of thy becoming rich. So Khaleefeh said to him, What wilt thou say to me, that I may obey thee respecting it? And he answered him, Leave me tied here in my place, and go to the river and cast thy net, and I will tell thee what thou shalt do after this. Khaleefeh accordingly took the net and went to the river, and cast it and waited over it a while. Then he drew it, and found it heavy; and he ceased not to labour at it until he brought it up to the bank; and, lo, in it was another ape: but this ape was red; around his waist were blue garments, and his hands and feet were stained with hennà, and his eyes adorned with kohl.

On seeing him, Khaleefeh said, Extolled be the perfection of God, the Great! Extolled be the perfection of the Possessor of dominion! Verily this day is blessed from its beginning to its end; for its luck hath been shewn to be fortunate by the countenance of the first ape, and the page is shewn by its superscription! This day is a day of apes; there remaineth

not in the river a single fish, and we came not forth to-day save to catch apes! Praise be to God who hath substituted, for the fish, apes! — He then looked towards the third ape, and said to him, What art thou also, O unlucky? The ape said to him, Dost thou not know me, O Khaleefeh? Khaleefeh answered, No. And he replied, I am the ape of Abu-s-Sa'ádát, the Jew, the money-changer. — And what dost thou for him? said Khaleefeh. He answered him, I present myself to him in the morning, at the beginning of the day, and he gaineth five pieces of gold; and I present myself to him in the evening, at the close of the day, and he gaineth five pieces of gold again. And Khaleefeh thereupon looked towards the first ape, and said to him, See, O unlucky, how excellent are the apes of other people: but as to thee, thou presentest thyself to me in the morning lame and one-eyed, and with thine unlucky countenance, and I become a pauper, a bankrupt, hungry. He then took the stick, and whirled it round in the air three times, and was about to strike him with it. But the ape of Abu-s-Sa'ádát said to him, Leave him, O Khaleefeh, and withdraw thy hand, and come to me, that I may tell thee what thou shalt do. So Khaleefeh threw down the stick from his hand, and, advancing to him, said to him, Of what wilt thou tell me, O master of all apes? And he answered him, Take the net, and cast it in the river, and leave me and these apes remaining by thee; and whatever cometh up to thee in the net, bring it to me, and I will acquaint thee with that which will rejoice thee. Khaleefeh replied, I hear and obey. And he took the net and folded it upon his shoulder, and recited these verses: —

When my bosom is contracted, I will beg aid of my Creator, who is able to make easy every thing that is difficult;
 For before the eye can close, by the grace of our Lord the captive is liberated and the broken heart made whole.
 Commit then to God all thine affairs; for every discerning person knoweth his beneficence.

Then he recited also these two verses: —

Thou art the cause of men's falling into trouble, and Thou removest anxieties and the means of misfortunes.
 Cause me not to covet what I cannot attain. How many who have coveted have failed to gain their wishes!

And when he had ended his verses, he advanced to the river, and cast in it the net, and waited over it a while; after which he drew it, and, lo, in it was a large fish, with a great head, and its tail was like a ladle, and its eyes were like two pieces of gold. So when Khaleefeh saw it, he was rejoiced at it; for he had not caught the like of it before in his life. He took it, wondering at it, and brought it to the ape of Abu-s-Sa'ádát the Jew; and he was as though he had gained possession of the whole world. And the ape said to him, What dost thou desire to do with this, O Khaleefeh, and what wilt thou do to thine ape? Khaleefeh answered him, I will inform thee, O master of all apes, what I will do. Know that I will, before every thing else,

contrive means of destroying this accursed one, my ape, and I will take thee in his stead, and feed thee every day with what thou shalt desire. — And the ape said to him, Since thou hast informed me, I will tell thee how thou shalt do; and by thy so doing, thy state shall be amended, if it be the will of God, whose name be exalted! Understand then what I say to thee; and it is this: that thou prepare for me also a rope, and tie me with it to a tree: then thou shalt leave me, and go to the middle of the quay, and cast thy net into the river Tigris; and when thou hast cast it, wait over it a little, and draw it, and thou wilt find in it a fish than which thou hast not seen any more beautiful in thy whole life. Bring it to me, and I will tell thee how thou shalt do after that. — So thereupon Khaleefeh arose immediately, and cast the net in the river Tigris, and drew it, and he saw in it a fish of the kind called bayád,² of the size of a lamb. He had not seen the like of it in his whole life; and it was larger than the first fish.

He took it and went with it to the ape; and the ape said to him, Bring for thyself some green grass and put half of it into a basket, and put the fish upon it, and cover it with the other half, and leave us tied. Then carry the basket upon thy shoulder, and go with it into the city of Baghdád; and whoever speaketh to thee, or asketh thee a question, return him not a reply, until thou enterest the market of the money-changers. Thou wilt find, at the upper end of the market, the shop of the Mo'allim³ Abu-s-Sa'ádát the Jew, the Sheykh of the money-changers, and thou wilt see him sitting upon a mattress, with a pillar behind him, and before him two chests, one for the gold and the other for the silver, and with him memlooks, and black slaves, and pages. Advance to him, and put the basket before him, and say to him, O Abu-s-Sa'ádát, I have gone forth to-day to fish, and cast the net in thy name, and God (whose name be exalted!) sent this fish. Thereupon he will say, Hast thou shewn it to any one beside me? ⁴ And do thou answer him, No, by Allah. And he will take it from thee, and give thee a piece of gold. But do thou return it to him. And he will give thee two pieces of gold. But return them to him. And whenever he giveth thee aught, return it to him; if he give thee its weight in gold, receive not from him aught. So he will say to thee, Tell me what thou desirest. And say thou to him, By Allah, I will not sell it save for two sayings. And when he saith to thee, And what are those two sayings? — answer him, Rise upon thy feet, and say, Bear witness, O ye who are present in the market, that I have exchanged, for the ape of Khaleefeh the fisherman, my ape; and I have exchanged, for his lot, my lot; and for his good fortune, my good fortune. This is the price of the fish, and I have no need of the gold. — And when he hath done with thee thus, I will every day present myself to thee in the morning and the evening, and henceforth thou wilt gain every day ten pieces of gold; while this his one-eyed, lame ape will present himself in the morning to Abu-s-Sa'ádát the Jew, and God will afflict him every day with an exaction which he will be obliged to pay, and he will not cease to be thus afflicted until he becometh reduced to poverty, and is possessed of nothing whatever. Hear

then what I say to thee: so wilt thou become prosperous and be directed aright. — And when Khaleefeh the fisherman heard the words of the ape, he replied, I accept the advice which thou hast given me, O King of all the apes! But as to this unlucky one, may God not bless him! I know not what to do with him. — The third ape, however, said to him, Let him go into the water, and let me go also. And Khaleefeh replied, I hear and obey: — and he advanced to the apes and loosed them and left them; whereupon they descended into the river.

He then approached the fish, and took it and washed it, and he put beneath it some green grass in the basket, covered it also with grass, and, carrying it upon his shoulder, proceeded, singing this mowwál: ⁵—

Commit thine affairs to the Lord of Heaven, and thou wilt be safe;
And act kindly throughout thy life, and thou wilt not repent;
And associate not with the suspected, for thou wouldst be suspected;
And keep thy tongue from reviling, for thou wouldst be reviled.

He ceased not to walk on until he entered the city of Baghdád; and when he entered it, the people, knowing him, wished him good morning, and said, What has thou with thee, O Khaleefeh? But he paid no regard to any one among them until he came to the market of the money-changers, and passed the shops, as the ape directed him. Then he looked at that Jew, and saw him sitting in the shop, with the pages in attendance upon him, and he was like one of the Kings of Khurásán. When Khaleefeh saw him, he knew him, and walked on until he stood before him; whereupon the Jew raised his head towards him, and knew him, and said to him, Welcome to thee, O Khaleefeh! What is thine affair, and what is it that thou desirest? For if any one have spoken to thee or contended with thee, tell me, that I may go with thee to the Wálee, and he will exact for thee thy due from him. — So he replied, No, by thy head, O chief of the Jews! No one hath spoken to me. But I went forth to-day from my house for thy luck, and repaired to the river, and cast my net in the Tigris, and there came up this fish. — He then opened the basket, and threw down the fish before the Jew; and when the Jew saw it, he admired it, and said, By the Pentateuch and the Ten Commandments,⁶ I was sleeping yesterday, and I saw in my sleep as though I were before a person⁷ who said to me, Know, O Abu-s-Sa'ádát, that I have sent to thee a beautiful present. So probably the present is this fish: without doubt it is. — Then he looked towards Khaleefeh and said to him, By thy religion, hath any one seen it beside me? Khaleefeh answered him, No, by Allah! By Aboo-Bekr the Very Veracious,⁸ O chief of the Jews, no one beside myself hath seen it!

And upon this the Jew looked towards one of his pages, and said to him, Come hither: take this fish, and go with it to the house, and let Sa'ádeh⁹ prepare it, and fry and broil against the time when I shall accomplish my business and come. Khaleefeh also said to him, Go, O page: let the wife of the Mo'allim fry some of it and broil some of it. And the page replied, I

hear and obey, O my master. And he took the fish and went with it to the house. But as to the Jew, he stretched forth his hand with a piece of gold, and offered it to Khaleefeh the fisherman, saying to him, Take this for thyself, O Khaleefeh, and expend it upon thy family.

When Khaleefeh saw it in his hand, he said, Extolled be the perfection of the Possessor of dominion! — and seemed as though he had not seen anything of gold in his life. He took the piece of gold, and walked away a little. Then he remembered the charge of the ape: so he returned, and threw back the piece of gold to the Jew, saying to him, Take thy gold, and give me people's fish. Are people to thee objects of ridicule? — And when the Jew heard his words, he imagined that he was jesting with him; wherefore he handed to him two pieces of gold, in addition to the first piece. But Khaleefeh said to him, Give me the fish without jesting. Dost thou know that I will sell the fish for this price? — And the Jew put forth his hand to two other pieces, and said to him, Take these five pieces of gold as the value of the fish, and relinquish covetousness. And Khaleefeh took them in his hand, and went away with them, joyful. He proceeded to look at the gold, and to wonder at it, and say, Extolled be the perfection of God! There is not in the possession of the Khaleefeh of Baghdád the like of what is in my possession this day! — And he ceased not to walk on until he came to the end of the market.

Then he remembered the words of the ape, and the charge that he had given him. So he returned to the Jew, and threw back to him the gold. The Jew therefore said to him, What aileth thee, O Khaleefeh? What dost thou desire? Wilt thou take pieces of silver in change of thy gold? — And he answered him, I desire not pieces of silver nor pieces of gold. I only desire that thou give me people's fish. — And upon this the Jew was enraged, and cried out at him, and said to him, O fisherman, dost thou come to me with a fish that is not worth a piece of gold, and do I give thee for it five pieces of gold, and dost thou not consent? Art thou mad? Tell me for how much thou wilt sell it. — Khaleefeh answered him, I will not sell it for silver nor for gold, and I will not sell it save for two sayings that thou shalt utter to me. And when the Jew heard his mention of two sayings,¹⁰ his eyes became fixed in his head, and his breathing became difficult, and he locked his teeth together, and said to him, O recrement of the Muslims, dost thou desire that I should abandon my religion for the sake of thy fish, and wouldst thou alienate from me my faith and my belief which I found my fathers to have held before me? And he cried out to his pages, who came before him, and he said to them, Wo to you! Take this unlucky fellow; mangle with blows the back of his neck, and torture him with abundant beating. — They therefore fell to beating him, and ceased not to do so until he fell down beneath the shop, when the Jew said to them, Leave him, that he may rise. And Khaleefeh rose up as though nought ailed him.¹¹

The Jew then said to him, Tell me what thou desirest as the price of this fish, and I will give it thee; for thou hast not obtained good from us on this

occasion. But Khaleefeh replied, Fear not for me, O Mo'allim, on account of the beating; for I can bear as much beating as ten asses. And the Jew laughed at his words, and said to him, By Allah, I conjure thee, tell me what thou desirest, and I, by my religion, will give thee it. So he replied, Nought from thee will content me as the price of this fish save two sayings. The Jew therefore said to him, I imagine thou desirest of me that I should become a Muslim. Khaleefeh replied, By Allah, O Jew, if thou become a Muslim, thy becoming so will not profit the Muslims nor will it injure the Jews; and if thou remain in thine infidelity, thine infidelity will not injure the Muslims nor will it profit the Jews.¹² But what I desire of thee is this: that thou rise upon thy feet, and say, Bear witness against me, O people of the market, that I have given in exchange my ape for the ape of Khaleefeh the fisherman, and my good luck in the world for his good luck, and my good fortune for his good fortune. — And the Jew said, If this thing be thy desire, it is to me easy. Then the Jew rose immediately, and stood upon his feet, and said as Khaleefeh the fisherman had told him; after which he looked towards him, and said to him, Hast thou aught more to demand of me? The fisherman answered, No. And the Jew said to him, Go in peace.

So Khaleefeh arose immediately, and, having taken his basket and his net, went to the river Tigris, and cast the net. Then he drew it, and found it heavy, and he pulled it not forth save after laborious exertion; and when he pulled it forth, he saw it full of fish of all kinds. And there came to him a woman, having with her a plate, and she gave him a piece of gold, for which he gave her fish; and there came to him a eunuch also, who bought of him for a piece of gold. Thus it happened until he had sold fish for ten pieces of gold; and he ceased not to sell every day for the pieces of gold till the end of ten days, so that he amassed a hundred pieces of gold.

Now this fisherman had a chamber within a place through which the merchants passed.¹³ And while he was sleeping in his chamber one night, he said to himself, O Khaleefeh, verily all the people know that thou art a poor man, a fisherman, and there have come into thy possession a hundred pieces of gold: so, inevitably, the Prince of the Faithful, Hároon Er-Rasheed, will hear of thy story from some one of the people; and probably he will be in need of wealth, and will send to thee, and say to thee, I am in want of a certain number of pieces of gold, and it hath been told me that thou hast a hundred pieces of gold; therefore lend them to me. Then I will say, O Prince of the Faithful, I am a poor man, and he who informed thee that I had a hundred pieces of gold lied against me: they are not in my possession, nor have I aught thereof. And he will deliver me to the Wálee, and will say to him, Strip him of his clothing, and torture him with beating, that he may confess, and may bring the hundred pieces of gold that are in his possession. Therefore the right opinion, that will be the means of saving me from this embarrassing predicament, is this: that I arise immediately, and torture myself with the whip, that I may be accustomed to beating. — And his hasheesh ¹⁴ said to him, Arise; strip thyself of thy clothes.

So he arose forthwith, and stripped himself of his clothes, and took in his hand a whip that he had by him. — He had also a pillow of leather; and he proceeded to strike one blow upon that pillow, and one blow upon his skin, saying, Ah! Ah! By Allah, this is a false assertion, O my lord, and they utter a lie against me: I am a poor man, a fisherman, and have not in my possession aught of worldly goods. — And the people heard Khaleefeh the fisherman torturing himself, and beating upon the pillow with the whip, the falling of the blows upon his body and upon the pillow making a noise in the night; and among those who heard him were the merchants. They therefore said, What can be the matter with the poor man, that he crieth, and that we hear the falling of the blows upon him? It seemeth that the robbers have come down upon him, and they are the persons who are torturing him. — So thereupon they all arose, on hearing the sounds of the beating and crying, and came forth from their lodgings to the chamber of Khaleefeh, and, seeing its door locked, they said, one to another, Probably the robbers have descended upon him from behind the saloon: ¹⁵ therefore it is expedient that we ascend by way of the roofs. Accordingly they ascended to the roofs, and descended through the memrak; ¹⁶ and they saw him with bare back, and torturing himself. They therefore said to him, What aileth thee, O Khaleefeh? What is thy story? — And he answered, Know, O people, that I have acquired some pieces of gold, and I fear that my case will be reported to the Prince of the Faithful, Hároon Er-Rasheed, and he will summon me before him, and demand of me those pieces of gold. Then I will deny; and when I deny, I fear that he will torture me; wherefore I am torturing myself, and making the torture habitual to me, to prepare for what may come. — And the merchants laughed at him, and said to him, Leave off these actions. May God not bless thee, nor the pieces of gold that have come to thee! For thou hast disquieted us this night, and alarmed our hearts.

So Khaleefeh discontinued the beating of himself, and slept until the morning; and when he arose from sleep, and desired to depart to his occupation, he reflected upon the matter of the hundred pieces of gold that had come into his possession, and said within himself, If I leave them in the chamber, the robbers will steal them; and if I put them into a kamar ¹⁷ around my waist, probably some one will see them, and lay wait for me until I am alone, in a place devoid of other persons, and he will slay me, and take them from me. But I will practise a stratagem, one that will be good, and very advantageous. — He then arose immediately, and sewed for himself a pocket within the upper border of his vest, and, having tied up the hundred pieces of gold in a purse, put them into that pocket which he had made; after which he arose and took his net and his basket and his staff, and proceeded until he came to the river Tigris, and cast his net in it. Then he drew it; but there came not up for him anything. He therefore removed from that place to another place, and there he cast his net; but nothing came up for him. And he ceased not to remove from place to place until he was as far from the city as the space of half a day's journey, casting the net on

the way; but still there came not up for him aught. And he said within himself, By Allah, I will not cast my net again into the water save this time, whatever be the result!

So he cast the net with all his force, by reason of the violence of his rage, and the purse in which were the hundred pieces of gold flew from his bosom, fell into the midst of the river, and was carried away with the force of the current. Upon this he threw down the net from his hand, and stripped himself of his clothes, and leaving them upon the bank, descended into the river, and dived after the purse. He ceased not to dive and come up about a hundred times, until his strength became impaired; but he found not that purse; and when he despaired of it, he came up on the bank, and found not aught save the staff and the net and the basket. He sought his clothes; but discovered no trace of them. So he unfolded the net, and wrapped himself in it, and, taking the staff in his hand, and the basket upon his shoulder, he went trotting along like the stray camel, running to the right and left, and backwards and forwards, with dishevelled hair, and dust-coloured, like the refractory 'Efreet when let loose from Suleymán's prison.¹⁸— Such was the case of Khaleefeh the fisherman.

Now the Khaleefeh Hároon Er-Rasheed had a companion, a jeweller, named Ibn-El-Kirnás; and all the people and the merchants and the brokers and the bargain-makers knew that Ibn-El-Kirnás was the merchant of the Khaleefeh. Nought that was sold in the city of Baghdád, of rarities and other costly things, was sold until it was shewn to him, and among these things were the memlooks and the female slaves. And while that merchant, Ibn-El-Kirnás, was sitting in his shop one day, lo, the sheykh of the brokers came to him, having with him a female slave, the like of whom eyes had not beheld. She was endowed with the utmost beauty and loveliness, and fine stature, and justness of form; and among the number of her excellences were these: that she knew all sciences and arts, and composed verses, and played upon all kinds of musical instruments. So Ibn-El-Kirnás the jeweller purchased her for five thousand pieces of gold, and he clad her at the cost of one thousand pieces of gold, and brought her to the Prince of the Faithful, who tried her in every science and in every art, and found her to be acquainted with all sciences and arts.

She was unequalled in her age; and her name was Koot-el-Kuloob. And on the following morning, the Khaleefeh Hároon Er-Rasheed sent to Ibn-El-Kirnás the jeweller; and when he came, he gave orders to pay him ten thousand pieces of gold as the price of that slave-girl. Then the heart of the Khaleefeh became engrossed by that slave-girl named Koot-el-Kuloob, and he abandoned the lady Zubeydeh the daughter of El-Kásim, though she was the daughter of his paternal uncle. He abandoned also all the concubines, and remained a whole month without going forth from that slave-girl, save to the Friday-prayers, after which he returned to her in haste. So this conduct was grievous to the lords of the empire; wherefore they complained thereof to the Wezeer Jaafar El-Barmekkee; and the Wezeer waited for the

Prince of the Faithful until the next Friday, when he entered the mosque, and met the Prince of the Faithful, and related to him all that he had heard of stories concerning extraordinary love, in order that he might draw forth the statement of his feelings. And upon this the Khaleefeh said to him, O Jaafar, by Allah, that thing was not of my choice; but my heart is entangled in the snare of love, and I know not what is to be done. The Wezeer Jaafar therefore replied, Know, O Prince of the Faithful, that this concubine Koot-el-Kuloob hath become under thine authority, and of the number of thy servants; and what the hand possesseth the soul doth not covet. I will also acquaint thee with another thing, which is this: that the best of what the Kings and the sons of the Kings glory in are hunting, and enjoying sport and conveniences; and if thou do thus, probably thou wilt thereby be diverted from her, and probably thou wilt forget her. — And the Khaleefeh said to him, Excellent is that which thou hast said, O Jaafar. Repair then with us hastily, immediately, to hunt.

Accordingly, when the Friday-prayers were ended, they both went forth from the mosque, and mounted immediately, and went to hunt. They proceeded until they came to the desert, and the Prince of the Faithful and the Wezeer Jaafar were riding upon two mules; and as they occupied each other by conversation, the troops outwent them. The heat had become oppressive to them: so Er-Rasheed said, O Jaafar, violent thirst hath affected me. Then Er-Rasheed cast his eyes, and saw a distant object faintly appearing upon a high mound; and he said to the Wezeer, Dost thou see what I see? The Wezeer answered him, Yes, O Prince of the Faithful: I see a distant object faintly appearing upon a high mound, and it is either the keeper of a garden or the keeper of a ground for melons and cucumbers; and in either case, his tract is not without water. The Wezeer then said, I will go to him, and bring thee some water from him. But Er-Rasheed replied, My mule is more swift than thine; therefore stay thou here, on account of the troops, and I will myself go and get drink from the station of this person, and return. And he urged his mule, which thereupon went forth like the wind in its pace, or as water poureth into a pool, and ceased not to bear him away until he arrived at that faint object in the twinkling of an eye, when he found not that object to be any one but Khaleefeh the fisherman. Er-Rasheed saw him with his naked body wrapped in the net, and his eyes, by reason of their excessive redness, were like burning cressets. His form was horrible, and his figure bending, and, with dishevelled hair, and dust-coloured, he resembled an 'Efreet, or a lion.

Er-Rasheed saluted him, and he returned his salutation in a state of rage, and his breath would have kindled fires; and Er-Rasheed said to him, O man, hast thou by thee any water? Khaleefeh replied, O thou, art thou blind or mad? Go to the river Tigris; for it is behind this mound.¹⁹ So Er-Rasheed went round behind the mound, and descended to the river Tigris, and drank, and watered his mule. Then he went up immediately, and, returning to Khaleefeh the fisherman, said to him, Wherefore, O man, art thou standing

here, and what is thine occupation? Khaleefeh replied, Verily this question is more wonderful and more extraordinary than thy question respecting the water. Dost thou not see the apparatus of my occupation upon my shoulder? — Er Rasheed therefore said to him, It seemeth that thou art a fisherman. He replied, Yes. — Where then, said Er-Rasheed, is thy jubbeh, and where is thy shemleh,²⁰ and where is thy herám,²¹ and where are thy clothes? — Now the things that had gone from Khaleefeh were like those which he mentioned to him, article agreeing with article: so when Khaleefeh heard those words of the Khaleefeh, he imagined in his mind that he was the person who had taken his clothes from the bank of the river. He therefore descended immediately from the top of the mound, more swiftly than the blinding lightning, and, seizing the bridle of the mule of the Khaleefeh, said to him, O man, give me my things, and desist from sport and jesting. So the Khaleefeh replied, I, by Allah, have not seen thy clothes, nor do I know them. And Er-Rasheed had large cheeks, and a small mouth: wherefore Khaleefeh said to him, Probably thine occupation is that of a singer, or a piper? But give me my clothes, by the means that are best, or else I will beat thee with this staff so that thou shalt find thyself in an evil plight.

And when the Khaleefeh saw the staff in Khaleefeh's hand, he said within himself, By Allah, I cannot endure from this pauper half a blow with this staff. And there was upon Er-Rasheed a long vest of satin: so he pulled it off, and said to Khaleefeh, O man, take this vest instead of thy clothes. Khaleefeh therefore took it, and turned it over, and said, Verily my clothes are worth ten such things as this variegated cloak. Er-Rasheed however replied, Wear it till I bring thee thine own clothes. And Khaleefeh took it and put it on; but he saw it to be too long for him; and, having with him a knife tied to the handle of the basket, he took it and cut off with it from the lower part of the vest as much as one third of it, so that it reached but just below his knees.

He then looked towards Er-Rasheed, and said to him, By Allah I conjure thee, O piper, that thou inform me what is the amount of thy wages that thou receivest every month from thy master, for the art of piping. The Khaleefeh replied, My wages every month are ten pieces of gold. And upon this, Khaleefeh said to him, By Allah, O poor man, thou hast made me to partake of thine anxiety! By Allah, the sum of ten pieces of gold I gain every day! Dost thou desire, then, to be with me as my servant? If so, I will teach thee the art of fishing, and be partner with thee in the gain. Thus thou wilt work every day at the rate of five pieces of gold, and be my young man, and I will protect thee from thy master with this staff. — And Er-Rasheed answered him, I will consent to that. So Khaleefeh said to him, Alight now from the back of the ass, and tie it, that it may be of use to us hereafter in carrying the fish; and come, that I may teach thee the art of fishing immediately. And thereupon Er-Rasheed alighted from the back of his mule, and tied it, and tucked up his skirts within the circle of his girdle. Kahleefeh then said to him, O piper, hold this net so, and put it upon thine

arm so, and cast it into the river Tigris so. And Er-Rasheed fortified his heart, and did as Khaleefeh shewed him. He cast the net in the river, and pulled it; but could not draw it up. Khaleefeh therefore came to him, and pulled it with him; but they could not draw it up together. So Khaleefeh said to him, O ill-omened piper, if I took thy cloak instead of my clothes the first time, this time I will take thine ass for my net, if I see it mangled, and I will beat thee until thou shalt be in an abominable condition. Er-Rasheed replied, Let me and thee pull together.

And the two together pulled the net, and they could not draw up that net save with difficulty; and when they had drawn it up, they looked at it, and, lo, it was full of all kinds of fish. Upon this, Khaleefeh said to Er-Rasheed, By Allah, O piper, verily thou art an ugly fellow; but when thou shalt have laboured at fishing, thou wilt be an excellent fisherman. And now, the right opinion is this: that thou mount thine ass, and go to the market, and bring two great baskets, and I will take care of these fish until thou come again, when I and thou will put them upon the back of thine ass; and I have the pair of scales and the pound-weights and every thing that we require. We will take all with us, and thou wilt have nothing to do but to hold the pair of scales and to receive the prices; for we have with us fish worth twenty pieces of gold. Hasten then to bring the two great baskets, and delay not. — And the Khaleefeh replied, I hear and obey.

He left him, and left the fish, and urged on his mule, being in a state of the utmost joy. He ceased not to laugh at what had happened to him with the fisherman until he came to Jaafar; and when Jaafar saw him, he said to him, O Prince of the Faithful, probably when thou wentest to drink, thou foundest a pleasant garden, and enteredst it and divertedst thyself in it alone. And Er-Rasheed, on his hearing the words of Jaafar, laughed. Then all the Barmekes kissed the ground before him, and said to him, O Prince of the Faithful, may God perpetuate thy joys, and dispel from thee troubles! What was the cause of thy delay when thou wentest to drink, and what happened to thee? — And the Khaleefeh answered them, An extraordinary event, and a mirth-exciting, wonderful thing hath happened to me. Then he repeated to them the story of Khaleefeh the fisherman, and what had happened to him with him; his saying, Thou hast stolen my clothes, — and his having given him his vest, and the fisherman's having cut off a part of the vest on his seeing it to be too long for him. And Jafaar said, By Allah, O Prince of the Faithful, it was my wish to have requested of thee the vest; but I will go immediately to the fisherman and purchase it of him. So the Khaleefeh said to him, By Allah, he hath cut off a third of it, from its lower part, and hath entirely spoiled it; but, O Jaafar, I am fatigued by my fishing in the river; for I have caught a great quantity of fish, and they are upon the bank of the river, with my teacher Khaleefeh. He is standing there waiting for me to return to him, and to take to him two great baskets. Then I and he are to go to the market, and we are to sell the fish, and divide their price. — Jaafar replied, O Prince of the Faithful, I will bring to you one who

will purchase of you. And the Khaleefeh said to him, O Jaafar, by my pure forefathers, to every one who bringeth me a fish from among those which are before Khaleefeh, who taught me the art of fishing, I will give for it a piece of gold! The crier therefore proclaimed among the troops, Go ye forth and purchase fish for the Prince of the Faithful!

Accordingly the memlooks went forth, repairing to the bank of the river; and while Khaleefeh was waiting for the Prince of the Faithful to bring to him two great baskets, lo, the memlooks pounced upon him like eagles, and took the fish, and put them in gold-embroidered handkerchiefs, and proceeded to beat each other to get at him. So Khaleefeh said, No doubt these fish are the fish of Paradise! Then, taking two fish in his right hand, and two in his left hand, he descended into the water to his throat, and began to say, O Allah, by these fish, let thy servant the piper, my partner, come immediately! ²² And, lo, a black slave advanced to him, and that slave was the chief over all the black slaves that were in the palace of the Khaleefeh. The cause of his having come later than the memlooks was an impediment that occurred to him on the way. So when he came to Khaleefeh, he found that there remained not of the fish little nor much; but looking to the right and left, he saw Khaleefeh the fisherman standing in the water with the fish in his hands; and thereupon he said to him, O fisherman, come hither! The fisherman replied, Go, without impertinence. The eunuch however advanced to him, and said to him, Give me these fish, and I will give thee the price. Khaleefeh the fisherman rejoined, Art thou of little sense? I will not sell them.

But the eunuch drew forth against him the mace: so thereupon Khaleefeh said to him, Strike not, O wretch: for the conferring of a favour is better than the mace! Then he threw to him the fish, and the eunuch took them, and placed them in his handkerchief, and put his hand into his pocket; but found not a single piece of silver. He therefore said, O fisherman, verily thy fortune is unlucky! I, by Allah, have not with me any money. But to-morrow come thou to the palace of the Khaleefeh, and say, Direct me to the eunuch Sandal. Thereupon the eunuchs will direct thee to me; and when thou hast come to me there, thou wilt obtain what is decreed for thee, and thou shalt receive it and go thy way.

So upon this, Khaleefeh said, Verily this day is blessed, and its blessing was apparent from its commencement! ²³ Then he took his net upon his shoulder, and walked on until he entered Baghdád, and he walked along the streets. The people therefore saw the garment of the Khaleefeh upon him, and they continued looking at him until he entered the quarter [where he lived]. And the shop of the tailor of the Prince of the Faithful was by the gate of the quarter: so the tailor saw Khaleefeh the fisherman having upon him a garment worth a thousand pieces of gold, of the apparel of the Khaleefeh; and he said, O Khaleefeh, whence obtainedst thou this farajeeh? Khaleefeh replied, And what reason hast thou to be impertinent? I received it from him whom I have taught the art of fishing, and who hath become

my young man, and I have remitted to him the amputation of his hand; ²⁴ for he stole my clothes, and gave me this cloak instead of them. — The tailor therefore knew that the Khaleefeh had passed by him, while he was fishing, and had jested with him, and given him the farajeeyeh. Then the fisherman went to his abode.

Now the Khaleefeh Hároon Er-Rasheed had not gone forth to the chase save in order that he might be diverted from thinking of the slave-girl Koot-el-Kuloob. And when Zubeydeh heard of the slave-girl, and of the Khaleefeh's devotion to her, that jealousy which seizes women so seized her that she abstained from food and drink, and relinquished the delight of sleep; and she waited for the absence of the Khaleefeh, and his going forth on a journey, that she might set, for Koot-el-Kuloob, the snare of stratagems. Therefore when she knew that the Khaleefeh had gone forth to hunt, she ordered the female slaves to spread the furniture in the palace, and she made a profuse display of decoration and magnificence, caused the viands and the sweetmeats to be placed, and prepared, among these, a China dish containing sweetmeat of the most dainty kind, in which she put some benj, infusing it therewith. She then ordered one of the eunuchs to go to the slave-girl Koot-el-Kuloob, to invite her to partake of the food of the lady Zubeydeh the daughter of El-Kásim, the wife of the Prince of the Faithful, and to say to her, The wife of the Prince of the Faithful hath drunk to-day some medicine, and she hath heard of the sweetness of thy melody, wherefore she desireth to divert herself by hearing somewhat of thy performance. — And she replied, I hear and obey God and the lady Zubeydeh. She arose immediately, not knowing what was secretly decreed to befall her, and, taking with her what instruments she required, she accompanied the eunuch, and ceased not to proceed until she went in to the lady Zubeydeh, when she kissed the ground before her many times; after which she rose upon her feet and said, Peace be on the lady of the highly-honoured curtain and the unapproachable majesty, the descendant of El-'Abbás and the member of the family of the Prophet! May God cause thee to obtain prosperity and peace during the course of days and years!

Then she stood among the female slaves and the eunuchs; and thereupon the lady Zubeydeh raised her head towards her, and contemplated her beauty and loveliness; and she saw a damsel with smooth cheeks, with a bosom presenting the similitude of two pomegranates, and a brilliant countenance and shining forehead and large black eyes. Her eyelids were languishing, and her face was beautifully bright. The splendour of her countenance was like that of the rising sun; and the hair over her forehead like the darkness of night; and her odour, like the fragrance diffused by musk; and her beauty, like charming flowers; and her forehead, like the moon; and her figure, like the waving branch. She was like the full moon shining in the dark night, and her eyes were amorous, and her eyebrows were arched, and her lips were as though they were formed of coral. She amazed by her beauty every one who beheld her, and enchanted with her eye every one

who saw her. Glory be to Him who created her and perfected her and completed her! She was like her of whom the poet hath said,—

When she is incensed, thou seest men slain; and when she is pleased, their souls return. She hath eyes the glances of which are enchanting: with them she killeth and reanimateth whom she will.

She captivateth all creatures with her eyes; and it seemeth as though they were her slaves.

The lady Zubeydeh said to her, A friendly and free and an ample welcome to thee, O Koot-el-Kuloob! Sit, that thou mayest amuse us with thy performances and the excellence of thine art.—So she replied, I hear and obey. And she sat, and, putting forth her hand, she took the tambourine; and after that, the shebbábeh; ²⁵ and next, the lute; and she played fourteen tunes, and sang to it an entire piece in such a manner that she amazed the beholders, and moved with delight the hearers. And after that, she exhibited her skill in juggling and sleights, and every pleasing art, so that the lady Zubeydeh almost became enamoured of her, and said within herself, The son of my uncle, Er-Rasheed, is not to be blamed for his passion for her. Then the damsel kissed the ground before Zubeydeh, and sat down; and they presented to her the viands; and afterwards, the sweetmeat; and they presented the dish in which was the benj. So she ate of it; and the sweetmeat had not settled in her stomach before her head turned over and she fell down on the floor asleep; whereupon the lady Zubeydeh said to the female slaves. Take her up to one of the private chambers, and there leave her until I require her to be brought. And they replied, We hear and obey. She then said to one of the eunuchs, Make for us a chest, and bring it to me. And she gave orders to make the semblance of a tomb, and to spread a report that the damsel had been choked and had died. She also warned her chief attendants, that whoever should say that she was living, that person's head should be struck off.—And, lo, the Khaleefeh then came back from the chase, and his first inquiry was respecting the damsel. So one of his eunuchs advanced to him; and the lady Zubeydeh had charged him that, if the Khaleefeh should ask him respecting her, he should say she had died: wherefore he kissed the ground before him, and said to him, O my lord, may thy head long survive! Know for certain that Koot-el-Kuloob hath been choked with food, and hath died.

Upon this, the Khaleefeh said, May God not rejoice thee with good tidings, O wicked slave! He then arose and entered the palace, and heard of her death from every one in it; and he said, Where is her tomb? They therefore conducted him thither, and shewed him the tomb that had been made for deception, saying to him, This is her tomb. And when he saw it, he cried out, and embraced the tomb, and wept, and recited some verses. He wept for her violently, and remained there some time; after which he arose and quitted the tomb, in a state of the utmost grief. So the lady Zubeydeh knew that her stratagem had been accomplished, and she said to the eunuch,

Bring the chest. He therefore brought it before her; and she caused the damsel to be brought, and put her in it, and said to the eunuch, Endeavour to sell the chest, make it a condition with the purchaser that he shall purchase it locked: then give its price in alms. And the eunuch took it and went forth from her, and complied with her command.

But as to Khaleefeh the fisherman, when the morning came and diffused its light and shone, he said, I have no occupation to follow this day better than my going to the eunuch who bought of me the fish; for he made an appointment with me that I should go to him in the palace of the Khaleefeh. He then went forth from his abode to repair to the palace of the Khaleefeh; and when he arrived at it, he found the memlooks and the black slaves and the eunuchs sitting and standing. So he looked attentively at them, and, lo, the eunuch who took from him the fish was sitting there, with the memlooks in attendance upon him. And one of the memlooks called out to him; whereupon the eunuch looked towards him, to see who he was; and, behold, he saw the fisherman. Therefore when the fisherman knew that he saw him, and recognized his person with certainty, he said to him, Thou hast not failed in thy duty, O Shukeyr! ²⁶ Thus are persons of fidelity! — And the eunuch, on hearing his words, laughed at him, and replied, By Allah, thou hast spoken truth, O fisherman! Then the eunuch Sandal desired to give him something, and put his hand to his pocket.

But just then a great clamour arose: so the eunuch raised his head, to see what had happened; and, lo, the Wezeer Jaafar El-Barmekkee was coming forth from the Khaleefeh. Therefore when the eunuch saw him, he rose to him, and walked before him, and they both proceeded to converse together as they walked until the time became tedious. Khaleefeh the fisherman waited a considerable while, during which the eunuch looked not towards him; and when his standing was tedious to him, the fisherman placed himself opposite to him, but at a distance from him, and, making a sign to him with his hand, said, O my master Shukeyr, let me go! And the eunuch heard him, but was ashamed to return him a reply, on account of the presence of the Wezeer Jaafar. He continued to converse with the Wezeer, and so to divert himself from attending to the fisherman. So Khaleefeh said, O delayer of the payment of thy debt, may God disgrace every sulky person, and every one who taketh the goods of others and acteth sulkily to them! I place myself under thy protection, O my master Kerish-en-Nukhál,²⁷ begging thee to give me what is my due, that I may go!

The eunuch heard him; but he was abashed at Jaafar; and Jaafar also saw him as he made signs with his hands and talked to the eunuch, though he knew not what he said to him; and he said to the eunuch, disapproving of his conduct, O eunuch, what doth this poor beggar demand of thee? Sandal the eunuch therefore said to him, Dost thou not know this man, O our lord the Wezeer? The Wezeer Jaafar answered, By Allah, I do not know him! And how (he added) should I know this man when I have not seen him before the present time? — So the eunuch replied, O our lord, this is the

fisherman whose fish we seized from the bank of the Tigris. I got not any, and was ashamed to return to the Prince of the Faithful without aught, all the memlooks having taken. But when I came to him, I found him standing in the midst of the river, supplicating God, and having with him four fish. I therefore said to him, Give me what thou hast with thee, and receive their price. And when he gave me the fish, I put my hand into my pocket, desiring to give him something; but found not in it aught: wherefore I said to him, Come to me in the palace, and I will give thee something by means of which thou mayest seek aid against thy poverty. Accordingly he came to me this day, and I put forth my hand with the desire of giving him something, and thou camest: so I arose to wait upon thee, and was diverted by thee from attending to him, and the case became tedious to him. This is his story, and this is the reason of his standing here.

And when the Wezeer heard the words of the eunuch, he smiled at them, and said, O eunuch, how is it that this fisherman hath come in the time of his need, and thou hast not accomplished his affair? Dost thou not know him, O chief of the eunuchs? — He answered, No. And Jaafar said, This is the teacher of the Prince of the Faithful, and his partner; and our lord the Khaleefeh hath risen this day with contracted bosom, mourning heart, and troubled mind, and there is nothing that will dilate his bosom except this fisherman. So let him not go until I consult the Khaleefeh respecting him, and bring him before him. Perhaps God will dispel his grief, and console him for the loss of Koot-el-Kuloob, by means of his presence, and he will give him something wherewith to seek for himself aid; and thou wilt be the cause of that. — The eunuch therefore replied, O my lord, do what thou desirest; and may God (whose name be exalted!) preserve thee as a pillar of the dynasty of the Prince of the Faithful! May God perpetuate its shadow, and keep its branch and its root!

The Wezeer Jaafar then went to the Khaleefeh, and the eunuch commanded the memlooks that they should not quit the fisherman. So thereupon Khaleefeh the fisherman said, How excellent is thy beneficence, O Shukeyr! The demander hath become demanded; for I came to demand my money, and they have imprisoned me for the arrears! ²⁸ — And when Jaafar went in to the Khaleefeh, he saw him sitting, hanging down his head towards the ground, with contracted bosom, full of solicitude, singing some plaintive verses; and Jaafar, standing before him, said, Peace be on thee, O Prince of the Faithful, and defender of the dignity of the religion, and descendant of the uncle of the Chief of Apostles — may God bless and save him and all his family! — The Khaleefeh therefore raised his head, and replied, And on thee be peace, and the mercy of God, and his blessings! And Jaafar said, With the permission of the Prince of the Faithful, may his servant speak, and not be restrained? The Khaleefeh replied, And when was restraint as to speech put upon thee? Thou, being the chief of the Wezeers, shalt speak what thou wilt. — So the Wezeer Jaafar said to him, I went forth, O our lord, from before thee, desiring to repair to my house, and I saw thy

master and thy teacher and thy partner, Khaleefeh the fisherman, standing at the gate, and he was displeased with thee, and was complaining of thee, and saying, Extolled be the perfection of God! I have taught him the art of fishing, and he went to bring me two great baskets, and returned not to me; and this is not consistent with the condition of partnership nor the condition of teachers. — Therefore if thou desire to be a partner, no harm: but if not, inform him, that he may take some other than thyself as partner.

And when the Khaleefeh heard his words, he smiled, and the contraction of the bosom that he suffered ceased; and he said to Jaafar, By my life I conjure thee to tell me, is it true that thou sayest, that the fisherman is standing at the gate? Jaafar answered, By thy life, O Prince of the Faithful, he is standing at the gate. And thereupon the Khaleefeh said, O Jaafar, by Allah, I will assuredly endeavour to accomplish that which is his due; and if God send him, by my means, misery, he obtaineth it; and if He send him, by my means, prosperity, he obtaineth it. Then the Khaleefeh took a piece of paper, and cut it in pieces, and said, O Jaafar, write with thine own hand twenty sums of money, from a piece of gold to a thousand pieces of gold; and the posts of Wálee and Emeers, from the least office to that of Wezeer;²⁹ and twenty kinds of punishment, from the slightest chastisement to slaughter. And Jaafar replied, I hear and obey, O Prince of the Faithful. He wrote the papers with his own hand, as the Khaleefeh commanded him; and after that, the Khaleefeh said, O Jaafar, I swear by my pure forefathers, and my connection by lineage with Hamzeh and 'Akeel,³⁰ that I desire to cause Khaleefeh the fisherman to be brought, and I will order him to take one of these papers, the inscription of which none shall know except me and thee; and whatever is written upon it, I will give him possession thereof: even if upon it be written the office of Wezeer, I will make him possessor of it; and if upon it be written hanging, or amputation, or slaughter, I will do unto him accordingly. So go, and bring him unto me.

When Jaafar, therefore, heard these words, he said within himself, There is no strength nor power but in God, the High, the Great! Perhaps there will prove to be the lot of this poor man something that will occasion his destruction, and I shall be the cause. But the Khaleefeh hath sworn: so it only remaineth for him to enter; and nought will happen but what God desireth. — He then went to Khaleefeh the fisherman, and laid hold of his hand, desiring to enter with him; and upon this, the reason of Khaleefeh fled from his head, and he said within himself, How have I trifled, that I have come to this ill-omened slave Shukeyr, and he hath brought me into the company of Kerish-en-Nukhál! Jaafar ceased not to proceed with him, the memlooks being behind him and before him, and Khaleefeh saying, Is not imprisonment enough, that these are behind me and before me, preventing my fleeing? — Jaafar still went on with him until he had passed through seven antechambers, when he said to Khaleefeh, Wo to thee, O fisherman! Thou wilt stand before the Prince of the Faithful, and the defender of the dignity of the religion. — Then he raised the grand curtain, and the eye of

Khaleefeh the fisherman fell upon the Khaleefeh, who was sitting upon his couch, with the lords of the empire standing in attendance upon him; and when he knew him, he advanced to him and said, A friendly and free welcome to thee, O piper! It is not right in thee to become a fisherman, and leave me sitting to keep watch over the fish, and go, and not return, so that I was not aware when the memlooks advanced, upon beasts of various colours, and snatched the fish from me, while I stood alone. All this was occasioned by thee; for if thou hadst come with the great baskets, quickly, we should have sold of them for a hundred pieces of gold. But I came to demand my due, and they imprisoned me. And who imprisoned thee also in this place? — And the Khaleefeh smiled, and, lifting up the edge of the curtain, put forth his head from beneath it, and said to him, Advance, and take for thee one of these papers.

So Khaleefeh the fisherman said to the Prince of the Faithful, Thou wast a fisherman, and I see thee to-day to have become an astrologer. But when a man's trades become many, his poverty becometh great. — Upon this, Jaafar said, Take the paper speedily, without talking, and do as the Prince of the Faithful hath commanded thee. Accordingly Khaleefeh the fisherman advanced, and put forth his hand, and said, Far be it from me that this piper should be again my young man, and fish with me! He then took the paper, and handed it to the Khaleefeh, and said, O piper, what hath proved to be written upon it as my lot? Conceal not of it aught. — The Khaleefeh therefore took it and handed it to the Wezeer Jaafar, saying to him, Read what is upon it. And Jaafar looked at it, and said, There is no strength nor power but in God, the High, the Great! So the Khaleefeh said, Good news,³¹ O Jaafar! What hast thou seen upon it? — He answered, O Prince of the Faithful, there hath proved to be written upon the paper, The fisherman shall receive a hundred blows with a staff. And thereupon the Khaleefeh commanded that he should have a hundred blows with a staff inflicted upon him; and they complied with his command; and when they had done so, Khaleefeh arose, saying, Accursed be this game, O Kerish-en-Nukhál! Are imprisonment and beating among the conditions of the game?

Upon this, Jaafar said, O Prince of the Faithful, this poor man hath come to the great river,³² and how shall he return thirsty? We hope that by the beneficence of the Prince of the Faithful he may be allowed to take for himself another paper, and perhaps there may prove to be written upon it as his lot something good, so that he may return with it, to have recourse to it for aid against his poverty. — The Khaleefeh replied, By Allah, O Jaafar, if he take a paper, and slaughter prove to be the lot written for him upon it, I will assuredly slay him, and thou wilt be the cause. Jaafar rejoined, If he die, he will be at rest. And upon this, Khaleefeh the fisherman said to him, May God not rejoice thee with good tidings! Have I made Baghdád strait unto you, that ye seek my slaughter? — But Jaafar replied, Take for thyself a paper, and beg success of God, whose name be exalted! And he put forth his hand, and took a paper, and gave it to Jaafar, who

took it from him, and read it, and was silent. The Khaleefeh therefore said to him, Why art thou silent, O son of Yahyà? He answered, O Prince of the Faithful, there hath proven to be written upon the paper, The fisherman shall not be given any thing. And the Khaleefeh said, There is no good fortune for him to obtain from us. Tell him to depart from before my face. — But Jaafar said, By thy pure forefathers, let him take the third! Perhaps good fortune may betide him by it. — And the Khaleefeh replied, Let him take for himself one paper more, and nought beside it. So he stretched forth his hand, and took the third paper; and, lo, on it was written, The fisherman shall be given a piece of gold. Jaafar therefore said to Khaleefeh, I sought for thee prosperity; but God would not that aught should fall to thy lot save this piece of gold. Khaleefeh replied, Every hundred blows with a staff for a piece of gold are abundant good fortune. May God not make thy body to be healthy! — And the Khaleefeh laughed at him.

Jaafar then took the hand of Khaleefeh, and went forth with him; and when he came to the gate, Sandal the eunuch saw him, and said to him, Come hither, O fisherman! Bestow upon us a present from that which the Prince of the Faithful hath given thee while jesting with thee — And Khaleefeh replied, By Allah, thou hast spoken truth, O Shukeyr! And dost thou desire to share with me, O black-skinned, when I have had a hundred blows with a staff and received one piece of gold? Thou art absolved of responsibility with respect to it. — Then he threw the piece of gold to the eunuch, and went forth, his tears running down upon the surface of his cheek. So when the eunuch saw him in this state, he knew that he had spoken truth: he therefore went towards him, and called out to the pages, Bring him back! Accordingly they brought him back; and the eunuch put his hand to his pocket, and took forth from it a red purse, which he opened and shook, and, lo, in it were a hundred pieces of gold; and he said, O fisherman, take this gold as the price of thy fish, and go thy way. So thereupon, Khaleefeh the fisherman rejoiced.

He took the hundred pieces of gold, and the Khaleefeh's piece of gold, and went forth; he had forgotten the beating. And as God (whose name be exalted!) desired the accomplishment of an event that He had decreed, Khaleefeh the fisherman passed through the market for female slaves; and he saw a large ring of persons, comprising many people; upon which he said within himself, What are these people? Then he advanced and made his way among the people, who consisted of merchants and others; and the merchants said, Make room for the nákhudah Zuleyt! ³³ So they made room for him; and Khaleefeh looked, and lo, there was a sheykh upon his feet, and before him was a chest, upon which was sitting a eunuch; and the sheykh was crying and saying, O merchants, O possessors of riches, who will hazard and hasten to give his money for this chest of which the contents are unknown, from the palace of the lady Zubeydeh the daughter of El-Kásim, the wife of the Prince of the Faithful, Er-Rasheed? At what sum shall it be

announced for you? May God bless you! — Upon this, one of the merchants said, By Allah, this is a hazarding; but I will say something for which I shall not be blamable. Be it mine for twenty pieces of gold. — Another said, For fifty pieces of gold. And the merchants increased their biddings for it until the sum offered amounted to a hundred pieces of gold; when the crier said, Have ye any addition to make, O merchants? And Khaleefeh the fisherman said, Be it mine for a hundred pieces of gold and one. So when the merchants heard the words of Khaleefeh, they imagined that he was jesting; and they laughed at him, and said, O eunuch, sell it to Khaleefeh for the hundred pieces of gold and one. And the eunuch replied, By Allah, I will not sell it save to him! Take it, O fisherman. May God bless thee in it! And give me the gold.

Khaleefeh therefore took forth the gold, and delivered it to the eunuch, and the contract was concluded. The eunuch then gave away the gold in alms in the place where he stood, and returned to the palace, and acquainted the lady Zubeydeh with that which he had done; whereat she rejoiced. Khaleefeh the fisherman took the chest upon his shoulder; but he could not carry it so, on account of the greatness of its weight; wherefore he carried it upon his head, and came with it to the quarter in which he dwelt, and put it down from his head. He had become fatigued; and he sat meditating upon the events that had happened to him, and began to say within himself, Would that I knew what is in this chest! Then he opened the door of his abode, and laboured to remove the chest until he had brought it into his abode; after which he laboured to open it; but was not able. So he said within himself, What hath happened to my reason, that I have bought this chest? I must break it, and see what is in it. — And he applied himself to open the lock; but could not; and he said within himself, I will leave it till the morrow.

He then desired to sleep; but found not a place in which to sleep, for the chest was just of the size of the chamber in length and breadth. He therefore got upon it, and slept on it; and after he had remained a while, something moved; whereupon Khaleefeh was frightened, and sleep fled from him, and his reason also took flight. He arose and said, It seemeth that there are Jinn in it. Praise be to God who caused me not to open it! For if I had opened it, they would have come upon me in the dark and destroyed me, and no good would have betided me from them. — Then he returned and lay down again; and lo, the chest moved a second time, more than the first time. Khaleefeh therefore arose and stood up, and said, This is another time; but it is alarming! And he hastened to get a lamp; but found it not, and he had not aught wherewith to buy a lamp. So he went forth from the house, and called out, O people of the quarter! And most of the people of the quarter were sleeping; and they awoke at his cry, and said, What aileth thee, O Khaleefeh? He answered, Come to me with a lamp; for the Jinn have come forth upon me! They therefore laughed at him, and gave him a lamp, and he took it and went with it into his abode. He then beat the lock of

the chest with a stone, and broke it, and opened the chest; and, lo, he beheld a damsel like a hooreeyeh, lying in the chest.

She had been stupefied with benj, and having then vomited the benj, and recovered her senses, she opened her eyes, and became sensible of her confinement, and moved. So when Khaleefeh saw her, he rose to her, and said, By Allah, O my mistress, whence art thou? And she opened her eyes, and said, Bring me Yásemeen and Narjis.³⁴ Khaleefeh replied, There is nothing here but temer-hennà.³⁵ And upon this she recovered her consciousness, and, seeing Khaleefeh, she said to him, What art thou? Then she said, And where am I? He answered her, Thou art in my house. She said, Am I not in the palace of the Khaleefeh Hároon Er-Rasheed? He replied, What is Er-Rasheed, O mad woman? Thou art nought but my slave-girl, and this day I bought thee for a hundred pieces of gold and one, and brought thee to my house, and thou wast in this chest, asleep. — And when the damsel heard his words, she said to him, What is thy name? He answered, My name is Khaleefeh. And how is it (he added) that my star hath become fortunate, when I know that my star was not so? — And she laughed and said, Cease to trouble me with these words. Hast thou any thing to be eaten? — He answered, By Allah, I have not even any thing to be drunk; and I, by Allah, have passed two days without eating aught, and I am now in want of a morsel. So she said to him, Hast thou not any money? He replied, Allah preserve this chest which hath reduced me to poverty! For I have given what I had for it, and become a bankrupt. — And the damsel laughed at him, and said, Arise, seek of thy neighbours something that I may eat; for I am hungry.

Khaleefeh therefore arose and went forth from the chamber, and cried out, O people of the quarter! And they were sleeping: so they awoke and said, What aileth thee, O Khaleefeh? He answered, O my neighbours, I am hungry, and I have not any thing for me to eat. And upon this, one came down to him with a cake of bread, and another with a fragment of bread, and another with a bit of cheese, and another with a cucumber. Thus his lap was filled, and he entered the chamber, and put the whole before her, saying to her, Eat. But she laughed at him, and said to him, How shall I eat of this, when I have not a mug of water whereof to drink, so that I fear I may be choked with a morsel, and die? Khaleefeh therefore said, I will fill for thee this jar. And he took the jar, and went forth into the midst of the quarter, and called out, O people of the quarter! So they said to him, What is thy misfortune this night, O Khaleefeh? And he answered them, Ye gave me, and I have eaten; but I am thirsty: therefore give me to drink.

And this one came down to him with a mug, and this with a ewer, and this with a water-bottle; and he filled the jar, went with it into the chamber, and said to the damsel, O my mistress, there remaineth to thee no want. She replied, True: there remaineth to me no want at present. He then said to her, Speak to me, and tell me thy story. And she replied, Wo to thee! If

thou know me not, I will acquaint thee with myself. I am Koot-el-Kuloob, the slave-girl of the Khaleefeh Hároon Er-Rasheed. The lady Zubeydeh hath become jealous of me, and stupefied me with benj, and put me into this chest. — Then she said, Praise be to God that this easy event happened, and that another event happened not! But this happened not to me save for the sake of thy good fortune; for thou wilt undoubtedly receive from the Khaleefeh Er-Rasheed a large sum of money, that will be the cause of thy becoming rich. — Upon this, Khaleefeh said to her, Is not he Er-Rasheed in whose palace I was imprisoned? She answered, Yes. And he said, By Allah, I have not beheld any one more avaricious than he, that piper of little goodness and intellect! For he caused me to receive, yesterday, a hundred blows with a staff, and gave me one piece of gold, although I had taught him the art of fishing, and made him my partner; and he acted perfidiously to me. — So she said to him, Abstain from this foul language, and open thine eyes, and behave respectfully when thou seest him after this; for if so, thou wilt attain thy desire. And when he heard her words, he was as though he had been sleeping, and awoke; and God removed the veil from the judgment, for the sake of his good fortune; wherefore he replied, On the head and the eye. Then he said to her, In the name of Allah, sleep.

According she arose, and laid herself down and slept, and he slept at a distance from her until the morning; and when she arose in the morning, she demanded of him an inkhorn and a piece of paper. So he brought them to her; and she wrote to the merchant who was the companion of the Khaleefeh, acquainting him with her case, and the events that had happened to her; that she was in the abode of Khaleefeh the fisherman, and that he had purchased her. Then she gave to him the paper, and said to him, Take this paper, and go with it to the jewel-market, and inquire for the shop of Ibn-El-Kirnás the jeweller, and give him this paper without speaking. Khaleefeh therefore replied, I hear and obey. He took the paper from her hand, and went with it to the jewel-market, and inquired for the shop of Ibn-El-Kirnás. So they directed him to it, and he came to him and saluted him, and he returned his salutation, but despised him, and said to him, What dost thou want? And he handed to him the paper, which he took; but he read it not, imagining that he was a pauper, who desired of him an alms; wherefore he said to one of his pages, Give him half a piece of silver. So Khaleefeh said to him, I have no need of alms; but read thou the paper.

He therefore took the paper and read it, and he understood its contents; and when he knew what it contained, he kissed it, and put it on his head, and, rising, he said to Khaleefeh, O my brother, where is thy house? Khaleefeh said to him, And what desirest thou with regard to my house? Is it thy desire to go to it to steal my slave-girl? — He answered him, No: but I will buy for thee something that thou shalt eat with her. So thereupon Khaleefeh replied, My abode is in such a quarter. And the jeweller said to him, Thou hast done well. May God not give thee health, O

unfortunate! ³⁶ — Then he cried out to two of his black slaves, and said to them, Go with this man to the shop of Mohsin the money-changer, and say to him, O Mohsin, give this person a thousand pieces of gold, — and return ye with him to me speedily. — Accordingly the two slaves went with Khaleefeh to the shop of the money-changer, and said to him, O Mohsin, give this man a thousand pieces of gold. He therefore gave him them, and Khaleefeh took them, and returned with the two slaves to the shop of their master; whom they found riding upon a light-paced mule worth a thousand pieces of gold, with the memlooks and pages around him; and by the side of his mule was a mule like it, saddled and bridled. The jeweller then said to Khaleefeh, In the name of Allah, mount this mule. But Khaleefeh replied, I will not mount. By Allah, I fear that she would throw me. — The merchant Ibn-El-Kirnás, however, said to him, By Allah, thou must mount. So Khaleefeh advanced to mount her, and he mounted her back-foremost, and laid hold of her tail, and cried out; whereupon she threw him on the ground, and the people laughed at him; and he rose and said, Did I not say to thee, I will not mount this great ass?

Then Ibn-El-Kirnás left Khaleefeh in the market, and went to the Prince of the Faithful, and gave him information of the damsel; after which he returned, and removed her to his own house. And Khaleefeh went to his house to see the damsel, and beheld the people of the quarter assembled, and saying, Verily Khaleefeh is to-day altogether terrified! ³⁷ Whence can this damsel have come into his possession? — And one of them said, This man is a mad rascal. Probably he found her in the way, intoxicated, and carried her and brought her to his house, and hath not absented himself save because he knew his crime. — And while they were talking, lo, Khaleefeh approached them; and they said to him, How is thy condition, O poor man? Dost thou not know what hath happened to thee? — He answered, No, by Allah. And they said, Just now some memlooks came and took thy slave-girl, and they sought thee, but found thee not. So Khaleefeh said, How did they take my slave-girl? And one said, Had he fallen in their way, they had slain him. And Khaleefeh paid no regard to them; but returned running to the shop of Ibn-El-Kirnás; and he saw him riding, and said to him, By Allah, it is not right in thee; for thou divertedst my attention, and sentest thy memlooks, and they have taken my slave-girl. And he replied, O madman, come hither, and be thou silent!

Then he took him and conducted him to a house of handsome construction, which he entered with him, and he saw the damsel sitting in it upon a couch of gold, surrounded by ten slave-girls resembling moons. And when Ibn-El-Kirnás saw her, he kissed the ground before her; and she said to him, What hast thou done with my new master, who purchased me with all that he possessed? He answered her, O my mistress, I have given him a thousand pieces of gold. And he related to her the story of Khaleefeh from its beginning to its end; whereupon she laughed, and said, Blame him not; for he is a man of the vulgar class. Then she said, And these thousand pieces

of gold besides are a present from me to him; and if it be the will of God (whose name be exalted!), he shall receive from the Khaleefeh what will enrich him.

Now while they were talking, lo, a eunuch from the palace of the Khaleefeh advanced, demanding Koot-el-Kuloob; for the Khaleefeh knew that she was in the house of Ibn-El-Kirnás, and when he knew that, he could not endure her absence, wherefore he gave orders to bring her. And when she went to him, she took Khaleefeh with her. She went on until she approached the Khaleefeh; and on her coming to him, she kissed the ground before him; and he rose to her and saluted her and welcomed her, and asked her how had been her state with him who had purchased her. So she answered him, He is a man named Khaleefeh the fisherman, and here he is, standing at the gate; and he hath mentioned to me that he hath a reckoning to make with our lord the Prince of the Faithful, on account of the partnership that was between him and the Prince of the Faithful in the trade of fishing. Upon this the Khaleefeh said, Is he standing there? She answered, Yes. And he gave orders to bring him. Therefore he came; and he kissed the ground before the Khaleefeh, and prayed for the continuance of his glory and blessings; and the Khaleefeh wondered at him, and laughed at him, and asked him how he had conducted himself to Koot-el-Kuloob. So he told him that he had treated her respectfully, and he repeated to him the account of all that had happened to him from first to last, while the Khaleefeh laughed at him. He told him the story of the eunuch, and what happened to him with him, and how he gave him the hundred pieces of gold, in addition to the piece of gold that he had received from the Khaleefeh. He told him also of his entering the market, and his buying the chest for the hundred pieces of gold and one, not knowing what was in it; and he related to him the whole story, from the beginning to the end.

And the Khaleefeh laughed at him; his bosom became dilated, and he said to him, We will do as thou desirest, O thou who hast conveyed to the owner his rightful property! Then he was silent. And after that, the Khaleefeh gave orders to present him with fifty thousand pieces of gold, and a sumptuous robe of honour, of the apparel of the great Khaleefehs, and a mule; and he gave to him black slaves to serve him. Thus he became as though he were one of the Kings of that age. And the Khaleefeh was rejoiced at the return of his slave-girl, and knew that all this was of the doings of the lady Zubeydeh, the daughter of his uncle; wherefore his rage against her was excessive, and he forsook her for a length of time, and visited her not, nor inclined to her.

So when she was certified thereof, she was affected with great anxiety on account of his wrath. Her complexion became sallow after redness; and when endurance wearied her, she sent a letter to the son of her uncle, the Prince of the Faithful, apologizing to him, and confessing her crime; and she recited these verses: —

I long to experience your former approbation, that I may quench the fire of my grief and sorrow.

O my lord, have pity for the excess of my passion; for this that I have suffered from you is sufficient!

My patience hath failed since your estrangement, O my beloved, and what was bright in my life you have rendered turbid.

I shall live if you fulfil the vows that you made me; and if you grant me not fulfilment, I shall die.

Suppose I have committed a crime: forgive it. For, by Allah, how sweet is the beloved when he pardoneth!

Therefore when the letter of the lady Zubeydeh came to the Prince of the Faithful, and he read it, he knew that she had acknowledged her crime, and sent to apologize to him for that which she had done. So he said within himself, Verily God forgiveth all sins; for He is the Very Forgiving, the Merciful.³⁸ And he sent to her a reply to her letter, containing the expression of his satisfaction and forgiveness, and pardon of what was past; whereupon she experienced great joy.

The Khaleefeh then assigned Khaleefeh a monthly allowance of fifty pieces of gold, and he acquired, in the estimation of the Khaleefeh, great dignity and high rank, and honour and respect. Khaleefeh kissed the ground before the Prince of the Faithful on his going forth, and went forth walking with stately gait; and when he came to the entrance, the eunuch who had given him the hundred pieces of gold saw him and knew him, and said to him, O fisherman, whence came to thee all this? So he told him what had happened to him from first to last. And the eunuch rejoiced at that, seeing that he had been the cause of his becoming rich; and he said to him, Wilt thou not give me a present from this wealth that hath become thine? And Khaleefeh put his hand to his pocket, and took forth from it a purse containing a thousand pieces of gold, which he handed to the eunuch; but the eunuch said to him, Take thy wealth. May God bless thee in it! — And he wondered at his generosity, and the liberality of his mind, considering his late poverty. Khaleefeh then went forth from the eunuch, riding upon the mule, and attended by the servants with their hands upon her haunches. Thus he proceeded until he came to the Khán, the people diverting themselves with gazing at him, and wondering at the glory that had betided him; and they advanced to him after he had alighted from the mule, and asked him respecting the cause of that good fortune. He therefore acquainted them with the events that had happened to him from first to last. Then he purchased a house of handsome structure, and expended upon it a large sum of money, so that it became perfect in beauty.

He took up his abode in that house; and when he had settled himself in it, he demanded for himself in marriage one of the daughters of the chief men of the city, of the beautiful damsels, and took her as his wife; and he experienced the utmost delight, and exceeding pleasure, and happiness. He became in a state of abundant affluence and complete prosperity; and when he beheld himself in that state of enjoyment, he thanked God (whose perfec-

tion be extolled, and whose name be exalted!) for the abundant affluence and successive favours that He had bestowed upon him, praising his Lord with the praise of the grateful. He used frequently to visit the Khaleefeh Hároon Er-Rasheed, being well received by him, and Er-Rasheed used to cover him with his benefits and munificence. So Khaleefeh ceased not to live in a state of the most perfect affluence and happiness and glory and hilarity, enjoying abundant wealth and rising elevation, and a pleasant, agreeable life, and pure, grateful delight, until he was visited by the terminator of delights and the separator of companions. — Extolled be the perfection of Him to whom belong glory and permanence, and who is living, everlasting, who will never die! ³⁹

XXVII

ABOO-SEER THE FAITHFUL FRIEND AND ABOO-KEER THE DECEIVER

THERE were, in the city of Alexandria, two men, one of whom was a dyer, and his name was Aboo-Keer; and the other was a barber, and his name was Aboo-Seer; ¹ and they were neighbours, each to the other, in the market; the shop of the barber being by the side of the shop of the dyer. The dyer was a swindler, a liar, a person of exceeding wickedness: he was as though the temple of his head were cut out of rock, or made from the threshold of the synagogue of the Jews: he was not ashamed of any disgraceful action that he committed among the people. It was his custom, when any one gave him a piece of stuff to dye, to demand of him the pay first, and to make him believe that he would buy with it materials wherewith to dye. So the man would give him the pay in advance; and when he had received it of him, he would expend it for food and drink. Then he would sell the stuff that he had received, after its owner had gone, and expend its price for food and drink and other things. He ate nothing but what was good, of the most excellent of food; nor did he drink save of the best of the drinks that dispelled the reason.

And when the owner of the stuff came to him, he would say to him, To-morrow come to me before sunrise, and thou wilt find thy stuff dyed. Therefore the owner would go, and say within himself, One day soon followeth another. Then he would come to him the next day, at the time appointed; and the dyer would say to him, Come to-morrow; for yesterday I was not at leisure, having with me guests; so I was occupied in doing what was expedient for them until they went. To-morrow, before sunrise, come and receive thy stuff dyed. — And he would go, and come to him again on the third day; when the dyer would say to him, Verily I was yesterday excusable; for my wife gave birth to a child in the night, and all the day I was engaged in transacting affairs; but, to-morrow, without fail, come and receive thy stuff dyed. The man would therefore come to him again at the time appointed, and the dyer would practise with him some other stratagem, of any kind, and swear to him. And he would not cease to promise him and to swear when he came to him, until the customer would become impatient, and say to him, How often wilt thou say to me, To-morrow? Give me my stuff; for I do not desire it to be dyed. — And thereupon the dyer would say, By Allah, O my brother, I am abashed at thee; but I will tell thee the truth; and may God harm every one who harmeth men with respect to their goods!

So the man would say to him, Tell me what hath happened. And he would reply, As to thy stuff, I dyed it in a manner unequalled, and spread it upon the rope, and it was stolen, and I know not who stole it. Therefore if the owner of the stuff were of the people of kindness, he would say to him, God will compensate me. And if he were of the people of malevolence, he would persevere in disgracing and insulting him; but nothing would he get from him, even if he complained of him to the magistrate.

He ceased not to do these deeds until he became notorious among the people, and they used to caution one another against him, and to make him a subject of proverbs. They all abstained from employing him; and none used to fall into his snare save he who was ignorant of his conduct; but notwithstanding this, he was sure to experience, every day, insult and disgrace from the creatures of God. So his trade became dull in consequence thereof, and he used to come to the shop of his neighbour the barber, Aboo-Seer, and to sit in it, facing the dyeing-shop, and looking at its door; and if he saw any one ignorant of his conduct standing at the door of the dyeing-shop, and having with him something which he desired to be dyed, he would rise from the shop of the barber, and say, What dost thou want, O man? He would answer him, Take and dye for me this thing. And he would say, What colour dost thou desire? For, with all these bad qualities, he was able to dye all colours; but he never acted honestly with any one, and poverty overcame him. Then he would take the thing of the man, and say to him, Give me the pay in advance, and to-morrow come and take the thing. And the man would give him the pay, and depart; and after the owner of the thing had gone his way, he would take that thing, and repair to the market, and sell it, and buy, with its price, meat and vegetables and tobacco² and fruit, and what else he required.

And when he saw standing at the shop any one of those who had given him things to dye, he would not appear to him, nor shew himself to him. Thus he continued to do for years; but it happened to him, one day, that he received a thing of a violent man, and sold it, and expended its price; and its owner came to him every day; but saw him not in the shop; for whenever the dyer saw any one who had aught to demand of him, he used to flee from him into the shop of the barber Aboo-Seer. And when that violent man had not found him in his shop, and this conduct of his wearied him, he repaired to the Kádee, and, having brought one of his sergeants to his shop, nailed up its door in the presence of a company of the Muslims, and sealed it; for he saw not in it aught except some earthen basins broken in pieces, and found not in it any thing to compensate him for his stuff. Then the sergeant took the key, and said to the neighbours, Tell him to bring the property of this man, and come to receive the key of his shop. And the man and the sergeant went their ways.

Aboo-Seer, upon this, said to Aboo-Keer, What is thy misfortune? For every one who bringeth to thee a thing thou makest to lose it. Whither is gone the property of this violent man? — O my neighbour, he answered,

verily it was stolen from me. — Wonderful! replied Abboo-Seer. Whenever any one giveth thee a thing, doth a thief steal it from thee? Art thou at enmity with all the thieves? But I imagine that thou liest. Acquaint me then with thy case. — And he said, O my neighbour, no one has stolen from me aught. — Then what dost thou, asked Abboo-Seer, with the men's goods? He answered him, Whenever any one giveth me aught, I sell it, and expend its price. Abboo-Seer said to him, Is this allowed thee by God? Abboo-Keer replied, I do this only in consequence of poverty; for my trade is unprofitable, and I am a poor man, having nothing in my possession. And he proceeded to talk to him of the unprofitableness of his trade, and the littleness of his business; and Abboo-Seer spoke to him of the unprofitableness of his trade also, and said, I am a craftsman; I have no equal in this city; but no one is shaved at my shop because I am a poor man, and I have conceived a hatred for this art, O my brother. So Abboo-Keer the dyer said to him, And I also have conceived a hatred for my art on account of its unprofitableness. But, O my brother, what is the inducement for our residing in this town? Let me and thee journey from it, and divert ourselves in other countries, and our arts, which we shall carry with us, will be in demand in all countries; and when we travel, we shall enjoy the fresh air, and be relieved from this excessive anxiety. — And Abboo-Keer ceased not to commend travel to Abboo-Seer until the latter became desirous of emigration. So they both agreed to travel, and Abboo-Keer rejoiced that Abboo-Seer was desirous of doing so; and he recited these verses: —

Transport thyself from home in search of eminence, and travel; for in travels are five advantages:

The dispelling of anxiety, and the gaining of subsistence, and knowledge, and good manners, and the society of the noble.

If it be said that in travels are grief and affliction, and the disunion of friends, and the incurring of difficulties,

The death of a man is better than his living in the abode of contempt between the slanderer and the envier.

And when they determined to travel, Abboo-Keer said to Abboo-Seer, O my neighbour, we have become brothers, and there is no difference between us: so it is requisite that we recite the *Fâtehah* ³ in confirmation of our agreement that he of us who is occupied shall make gain and feed him of us who is unoccupied, and whatever remaineth we will put into a chest; and when we return to Alexandria, we will divide it between us truly and equally. Abboo-Seer replied, And it shall be so. And they recited the *Fâtehah* in confirmation of their agreement that the occupied should make gain and feed the unoccupied.

Abboo-Seer locked his shop, and gave the keys to its owner; and Abboo-Keer left the key of his shop with the sergeant of the *Kádee*, and left the shop closed and sealed. Then they took their things, and in the morning they set forth, embarking in a galleon upon the sea. They departed that day, and aid attended them; and by the complete good fortune of the barber,

it happened that among all who were in the galleon there was not a single barber; and there were in it a hundred and twenty men, beside the captain and the sailors. And when they loosed the sails of the galleon, the barber arose and said to the dyer, O my brother, this is a sea: we stand in need here of food and drink, and we have not with us more than a little stock of provisions; but probably some one will say to me, Come hither, O barber: shave me: — and I will shave him for a cake of bread, or for a nuf faddah,⁴ or for a drink of water: so I shall profit thereby; I and thou. And the dyer replied, No harm. Then he laid down his head, and slept, while the barber arose and took his apparatus, together with the cup,⁵ and, having put upon his shoulder a piece of rag to serve instead of the towel (for he was a poor man), passed amid the passengers; and one said to him, Come hither, O craftsman: shave me. So he shaved him; and when he had shaved that man, he gave him a nuf faddah; whereupon the barber said to him, O my brother, I have no need of this nuf faddah; and hadst thou given me a cake of bread, it had been a more blessed gift to me on this sea; for I have a companion, and our provisions are but little. And he gave him a cake of bread and a piece of cheese, and filled for him the cup with fresh water. He therefore took those things, and came to Aboo-Keer, and said to him, Take this cake of bread, and eat it with the cheese, and drink what is in the cup. And he took them of him, and ate and drank.

Then Aboo-Seer the barber, after that, took his apparatus, with the rag upon his shoulder and the cup in his hand, and went about the galleon, among the passengers; and he shaved one man for two cakes of bread, and another for a piece of cheese. Demands were made for his services; and whenever any one said to him, Shave me, O craftsman, — he bargained with him for two cakes of bread and a nuf faddah; and there being in the galleon no barber beside him, sunset came not before he had collected thirty cakes of bread and fifteen⁶ nuf faddahs; beside which he got cheese and olives and batárikh.⁷ Whenever he demanded any thing, they gave it him, so that he became in possession of an abundance of things. He also shaved the captain, and complained to him of the smallness of his stock of provisions for the voyage; and the captain said to him, Welcome to thee! Bring thy companion every night, and sup ye with me, and suffer not anxiety as long as ye voyage with us.

He then returned to the dyer, and saw that he had not ceased to sleep: so he woke him; and when Aboo-Keer awoke, he saw at his head an abundance of bread and cheese and olives and batárikh; and he said to Aboo-Seer, Whence gottest thou this? Aboo-Seer answered, From the bounty of God, whose name be exalted! And Aboo-Keer desired to eat; but Aboo-Seer said to him, Eat not, O my brother, of this. Leave it to be of use to us at another time. For know that I have shaved the captain, and I complained to him of the littleness of our stock of provisions; whereupon he said to me, Welcome to thee! Bring thy companion every night, and sup ye with me. And the first time of our supping with the captain is to be

this night. — Aboo-Keer however replied, I am sea-sick, and cannot rise from my place: therefore let me make my supper of these things, and go thou alone to the captain. So Aboo-Seer said to him, There will be no harm in that. And he sat diverting himself with looking at him while he ate, and saw him cut off the mouthful as the quarryman cutteth stone from the mountain, and swallow it as the elephant that for days hath not eaten, bolting one mouthful before he had quite swallowed the preceding one, and staring at what was before him with the stare of the ghool, and blowing as bloweth the hungry bull over the straw and the beans.

And, lo, a sailor came and said, O craftsman, the captain saith to thee, Bring thy companion, and come to supper. So Aboo-Seer said to Aboo-Keer, wilt thou arise and go with us? But he answered him, I am not able to walk. The barber therefore went alone, and he saw the captain sitting with a table before him comprising twenty different kinds of food, or more; and he and his party were waiting for the barber and his companion: so when the captain saw him, he said to him, Where is thy companion? He answered him, O my master, he is sea-sick. And the captain replied, No harm will befall him. His sickness will leave him. Come thou; sup with us; for I was waiting for thee. — Then the captain set apart a dish of kebáb, and put into it some of every kind of food, and it became enough for ten; and after the barber had supped, the captain said to him, Take this dish with thee to thy companion. Accordingly Aboo-Seer took it, and went with it to Aboo-Keer, whom he saw grinding his food with his dog-teeth like the camel, and adding mouthful to mouthful in haste. So Aboo-Seer said to him, Did I not say to thee, Eat not; for the captain hath abundance of good things? See then what he hath sent thee when I informed him that thou wast sick. — Aboo-Keer replied, Give it me.

And Aboo-Seer handed to him the dish; and he took it from him, greedy for it and for other food, like the grinning dog, or the bone-breaking lion, or the rukh' when it pounceth upon the pigeon, or like him who hath almost died of hunger; and Aboo-Keer, seeing some viands, proceeded to eat. Aboo-Seer then left him, and went back to the captain, and drank coffee⁸ with him; after which he returned to Aboo-Keer, and he saw that he had eaten all that was in the dish, and thrown it aside empty. So he took it and conveyed it to one of the servants of the captain, and went back to Aboo-Keer, and slept until the morning. And on the following day, Aboo-Seer proceeded again to shave; and whenever any thing came to him, he gave it to Aboo-Keer, who ate and drank sitting still, not rising save when he was obliged to do so; and every night, Aboo-Seer brought him a full dish from the captain.

They continued in this state twenty days, until the galleon moored in the harbour of a city; whereupon they both landed from the galleon, and entered the city, and took for them a chamber in a Khán. Aboo-Seer furnished it,⁹ and bought all that they required, and brought some meat and cooked it, while Aboo-Keer slept from the time that he entered the chamber.

He awoke not until Aboo-Seer roused him, and put the table before him; and when he awoke, he ate; and after that, he said to Aboo-Seer, Blame me not; for I am giddy. Then he slept again. And they remained in this state forty days. Every day the barber took his apparatus, and went about the city, practised his art for such remuneration as destiny allotted him, and, returning, found Aboo-Keer sleeping. So he would wake him; and when he awoke, he would betake himself to eating with voracity, eating as he who is not satiated nor contented; after which he would sleep again. He ceased not to do thus for forty days more; and every time that Aboo-Seer said to him, Sit and rest thyself, and go forth and take an airing in the city, for it is a diverting and gay place, and there is no equal to it among the cities,—Aboo-Keer the dyer would reply, Blame me not; for I am giddy. And Aboo-Seer the barber did not like to trouble his heart, nor to make him hear a word that would vex him. But on the forty-first day, the barber fell sick, and was unable to go abroad; and he engaged the door-keeper of the Khán to serve him gratuitously. He performed for them their affairs, bringing them their food and drink; and all the while Aboo-Keer ate and slept. The barber ceased not to employ the door-keeper of the Khán to perform gratuitously his affairs for the space of four days; and after that, the disease of Aboo-Seer became so violent that he was unconscious by reason of its severity.

But as to Aboo-Keer, hunger tortured him. So he arose and searched the clothes of Aboo-Seer, and saw in his possession a sum of money; and he took it, and closed the door of the chamber upon Aboo-Seer, and departed, without informing any one; and the doorkeeper was in the market; wherefore he saw him not when he went forth. Aboo-Keer then betook himself to the market, and clad himself in costly clothes, and proceeded to go about the city, and to divert himself. He saw it to be a city of which he had not found the like among cities; but all the apparel of its inhabitants was white and blue, without any other colour. And he came to a dyer, and saw all that was in his shop to be blue; and, producing to him a handkerchief, he said to him, O master, take this handkerchief, and dye it, and receive thy pay. The dyer replied, The pay for dyeing this will be twenty pieces of silver. So Aboo-Keer said to him, We should dye this in our country for two pieces of silver. The man rejoined, Go, dye it in your country; but as to me, I will not dye it save for twenty pieces of silver: the pay will not fall short of this sum in the least. Upon this, Aboo-Keer said to him, What colour dost thou desire to dye it? The dyer answered him, I will dye it blue. Aboo-Keer said to him, I desire that thou shouldst dye it for me red. The man however replied, I know not how to dye red. Aboo-Keer said, Green. The dyer replied, I know not how to dye green. Aboo-Keer said, Yellow. The dyer replied, I know not how to dye yellow. And Aboo-Keer proceeded to enumerate to him the colours, one after another; but the dyer replied, We, in our country, are forty masters, not one more nor one less; and when one of us dieth, we teach his son; and if he leave not a son, we are deficient by one. When one

leaveth two sons, we teach one of them; and if he die, we teach his brother. Thus our trade is strictly regulated; and we know not how to dye any colour except blue alone.

So Aboo-Keer the dyer said to him, Know that I am a dyer, and I know how to dye all colours. I desire that thou wouldst take me into thy service for pay, and I will teach thee the art of dyeing all colours, that thou mayest glory therein over all the company of dyers. — But he replied, We allow not a stranger to enter our trade ever. Aboo-Keer said to him, And if I open for myself alone a dyeing-shop? The man answered, Thou canst not do that ever. And thereupon Aboo-Keer left him, and went to the second, and he said to him as the first had said; and he ceased not to go from dyer to dyer until he had gone round to the forty masters; but they would not admit him either as a hired servant or as a master. He went also to the Sheykh of the dyers, and informed him; but he replied, We do not allow a stranger to enter our trade.

So upon this, exceeding rage affected Aboo-Keer, and he went up to complain to the King of that city, and said to him, O King of the age, I am a stranger, and my trade is that of dyeing, and there have happened to me, with the dyers, such and such events. I dye red of various hues, as rose-colour and jujube-colour; and green of various hues, as plant-green, and pistachio-green, and oil-green, and parrot's-wing; and black of various hues, as coal-black and kohl-black; and yellow of various hues, as orange-colour and lemon-colour; — and he proceeded to mention to him all the colours. Then he said, O King of the age, all the dyers who are in thy city are unable to dye any of these colours, and they know not how to dye any colour but blue; yet they will not admit me among them as a master nor as a hired workman. And the King replied, Thou hast spoken truth as to that matter; but I will open for thee a dyeing-shop, and give thee a capital, and care not thou for them; for whosoever opposeth thee, I will hang him over the door of his shop.

He then commanded the builders, and said to them, Repair ye with this master; go about the city with him, and whatsoever place pleaseth him, turn out its owner, whether it be occupied by a shop or a Khán or other building, and build for him a dyeing-shop agreeable with his desire. Whatever he commandeth to do, do it and oppose him not with respect to that which he shall say. — Then the King clad him in a handsome suit of apparel, gave him a thousand pieces of gold, and said to him, Expend them upon thyself until the building shall be completed. He also gave him two memlooks to serve him, and a horse with embroidered saddle and trappings; and Aboo-Keer put on the dress, and mounted the horse, and became as though he were an Emeer. The King, moreover, appropriated to him exclusively a house, and gave orders to furnish it: so they furnished it for him, and he took up his abode in it.

Then, on the following day, he mounted, and went about through the city, with the architects before him, and he ceased not to survey until a place

pleased him; whereupon he said, This place is good. They therefore ejected its owner from it, and brought him to the King, who gave him, as the price of his place, more than would have contented him, and the building proceeded there, Aboo-Keer saying to the builders, Build thus and thus, and do thus and thus, — until they had built for him a dyeing-shop of which the equal existed not. He then presented himself to the King, and informed him that the building of the dyeing-shop was completed, and that only the price of the materials for dyeing was requisite in order to commence work; upon which the King said to him, Take these four thousand pieces of gold, and make them thy capital, and shew me the products of thy dyeing-shop. So he took them, and repaired to the market, and he saw the indigo to be abundant, and [comparatively] of no price. He bought all the materials for dyeing that he required; after which, the King sent to him five hundred pieces of stuff, and he proceeded to dye them, and, having dyed them of all colours, spread them [on ropes] before the door of the dyeing-shop.

Therefore, when the people passed by the shop, they saw a wonderful sight, the like of which they had not seen in their lives; and crowds collected at the door of the dyeing-shop, diverting themselves, and asking him and saying to him, O master, what are the names of these colours? So he answered them, This is red, and this is yellow, and this is green, — mentioning to them the names of all the colours; and they proceeded to bring to him pieces of stuff, and to say to him, Dye for us like this and this, and receive what thou shalt demand. And when he had finished the dyeing of the stuffs of the King, he took them and went up with them to the court; and on the King's seeing those dyed stuffs, he was delighted with them, and conferred upon him exceeding favours. All the troops also brought to him stuffs, saying to him, Dye for us thus. And he dyed for them according to their desires, and they threw to him gold and silver. Then his fame spread abroad, and his dyeing-shop was named the dyeing-shop of the Sultán. Prosperity came in upon him by every way; and of all the dyers, not one could speak to him, save only that they used to come to him and kiss his hands, and apologize to him for their past injurious conduct to him, offering themselves to him, and saying to him, Make us servants to thee. But he would not accept one of them. He had male black slaves, and female slaves, and he collected abundant wealth.

Now as to Aboo-Seer, when Aboo-Keer had closed the door of the chamber upon him, after he had taken his money, and gone, and left him sick, in a state of unconsciousness, he lay in that chamber, with the door closed upon him, and remained so three days. The door-keeper of the Khán then observed the door of the chamber, and saw it closed, and he saw not either of these two persons until sunset, nor knew he any tidings of them. So he said within himself, Perhaps they have travelled away without paying the rent of the chamber, or died; or what can be their case? And he came to the door of the chamber, and saw it closed, and he heard the groaning of the barber within it, and saw the key in the wooden lock. He therefore

opened the door and entered, and saw the barber groaning: so he said to him, No harm shall befall thee. Where is thy companion? — And the barber replied, By Allah, I have not yet recovered from the stupefying effects of my disease save on this day; and I called out; but no one returned me a reply. I conjure thee by Allah, O my brother, that thou look for the purse beneath my head, and take from it five nusfs, and buy for me with them something wherewith I may sustain myself; for I am in a state of extreme hunger. — Accordingly, the doorkeeper stretched forth his hand, and took the purse, and he saw it empty; wherefore he said to the barber, Verily the purse is empty: there is not in it aught.

So Aboo-Seer the barber knew that Aboo-Keer had taken what was in it, and fled; and he said to the door-keeper, Hast thou not seen my companion? He answered him, For the space of three days I have not seen him, and I imagined not any thing but that thou hadst travelled away with him. And the barber replied, We travelled not; but he coveted my money, and he took it and fled, when he saw me sick. Then he wept and wailed. But the door-keeper of the Khán said to him, No harm shall befall thee; and he will receive the recompense of his conduct from God. The door-keeper then went and cooked for him some broth, and, having ladled out for him a dishful, gave it to him; and he ceased not to attend to him for the space of two months, maintaining him from his own purse, until he perspired profusely, and God cured him of the disease that he had been suffering. After this, he rose upon his feet, and said to the door-keeper of the Khán, If God (whose name be exalted!) enable me, I will recompense thee for thy good actions to me; but none, save God in his bounty, will recompense. The door-keeper however replied, Praise be to God for thy health! I did not unto thee that service save from a desire of seeing the face of God, the Bountiful.

The barber then went forth from the Khán, and passed through the markets, and destiny brought him to the market in which was the dyeing-shop of Aboo-Keer. There he saw the stuffs dyed of various colours, spread [upon ropes] at the entrance of the dyeing-shop, and the people crowding together, diverting themselves with the sight of them. So he asked a man of the inhabitants of the city, and said to him, What is this place, and wherefore do I see the people crowding together? And the person whom he asked answered him, This is the Sultán's dyeing-shop, which he founded for a stranger named Aboo-Keer; and whenever he hath dyed a piece of stuff, we assemble around it, and divert ourselves with the sight of his dyeing; for there are not in our country dyers who know how to dye these colours; and such and such events happened to him with the dyers who are in the city. He told him what had occurred between Aboo-Keer and the dyers, and that he had complained of them to the Sultán, who thereupon had aided him, and built for him this dyeing-shop, and given him such and such things: and he acquainted him with all that had happened.

Upon this, Aboo-Seer rejoiced, and said to himself, Praise be to God who hath aided him so that he hath become a master-tradesman! And the man

is excusable. Probably he hath been diverted from thinking of thee by his work, and forgotten thee; but thou actedst kindly to him, and treatedst him with generosity, when he was unoccupied; and when he seeth thee, he will rejoice in thee, and treat thee with generosity, like as thou treatedst him. — He then advanced towards the door of the dyeing-shop, and saw Aboo-Keer sitting upon a high mattress upon a mastabah at the door of the dyeing-shop, with a suit of the apparel of Kings upon him, and before him four black slaves and four white memlooks wearing the most sumptuous apparel. He also saw the workmen, ten black slaves, standing at work; for when Aboo-Keer bought them, he taught them the art of dyeing; and he was sitting between the cushions, as though he were a grand Wezeer, or a most magnificent King, not doing aught with his own hand, but only saying to them, Do so and so. Aboo-Seer stood before him, imagining that, when he should see him, he would rejoice in him, and salute him, and treat him with generosity, and behave courteously to him. But when eye met eye, Aboo-Keer said to him, O scoundrel, how many times have I said to thee, stand not at the door of this workshop? Dost thou desire to disgrace me with the people, O thief? — And he said, Seize ye him.

So the slaves ran after him, and seized him, and Aboo-Keer, rising with energy, took a staff, and said, Throw him down! Accordingly they threw him down; and he gave him a hundred blows on his back; after which they turned him round, and he gave him a hundred blows on his stomach, and said to him, O villain! O deceiver! if I see thee after this day standing at the door of this dyeing-shop, I will send thee to the King immediately, and he will deliver thee to the Wálee, that he may strike off thy head! Walk away! May God not bless thee! — So he departed from him with broken heart by reason of the beating and the contemptuous treatment that had befallen him; and the persons present said to Aboo-Keer the dyer, What hath this man done? Whereupon he answered them, He is a thief, who stealeth the stuffs of the people; for he hath often stolen stuffs from me, and I said within myself, May God pardon him! for he is a poor man. — And I would not trouble him; but would give the people the prices of their stuffs, and forbid him gently; yet he would not abstain. So if he return again after this time, I will send him to the King, and he will slay him, and relieve the people from his mischief. — The people therefore reviled him after his departure.

Aboo-Seer returned to the Khán, and sat reflecting upon that which Aboo-Keer had done to him; and he ceased not to sit until the pain of the beating became alleviated, when he went forth and passed through the markets of the city, and it occurred to his mind that he should enter the bath. So he asked a man of the inhabitants of the city, and said to him, O my brother, which is the way to the bath? But the man said to him, And what is the bath? He replied, A place in which people wash themselves, to remove the impurities that are upon them, and it is of the best of the good things of the world. Upon this the man said to him, Betake thyself to the sea. He replied, I desire the bath. But the man said to him, We know not what kind

of thing the bath is: we all of us go to the sea: even the King, when he desireth to wash himself, goeth to the sea.

So when Aboo-Seer knew that there was not a bath in the city, and that its inhabitants knew not the bath, nor what kind of thing it was, he repaired to the council of the King, and went in to him, and, having kissed the ground before him, and prayed for him, said to him, I am a man of a strange country, and my trade is that of a bath-keeper, and I entered thy city, and desired to repair to the bath, but saw not in it even one bath; and how is it that the city which is of this beautiful description is without a bath, which is one of the best of the delights of the world? So the King said to him, What is the bath? He proceeded, therefore, to describe it to him, and said to him, Thy city will not be a perfect city unless there be in it a bath. And upon this the King said to him, Welcome to thee! And he clad him in a suit of apparel of which the like existed not, gave him a horse and two black slaves, and bestowed upon him four female slaves, and two memlooks. He also prepared for him a furnished house, and treated him with more honour than the dyer; and he sent with him the builders, saying to them, In the place that shall please him, build ye for him a bath.

So he took them and went with them through the midst of the city, until a place pleased him, when he pointed it out to them, and they commenced the building there. He proceeded to direct them as to the manner of its construction until they had built for him a bath of which there existed not the like; whereupon he ordered them to paint it; and they painted it in an admirable manner, so that it became a delight to the beholders. He then went up to the King, and acquainted him with the completion of the building of the bath, and its painting, and said to him, There is nothing wanting but the furniture. The King therefore gave him ten thousand pieces of gold; and he took them, and furnished the bath, and arranged in it the napkins upon the ropes; and every one who passed by the door of the bath gazed at it in astonishment, and his mind was confounded at the sight of its painting.

The people crowded about that thing of which they had not seen the like in their lives, and they proceeded to divert themselves with the sight of it, saying, What is this? And Aboo-Seer answered them, This is a bath. And they wondered at it. Then he heated the water, and set the bath in action.¹⁰ He made also a fountain in the basin, such as captivated the reason of every one of the inhabitants of the city who beheld it. And he demanded of the King ten memlooks under the age of manhood; whereupon the King gave him ten memlooks like moons; and Aboo-Seer betook himself to rubbing them with the bag, and said to them, Do with the bathers thus. He then gave vent to the fumes of the incense, and sent a crier to cry in the city, and to say, O creatures of God, repair to the bath, which is named the bath of the Sultán! So the people came thither, and he ordered the memlooks to wash the bathers. The people descended into the tank, and came up; and after they had come up, they sat upon the leewán, while the memlooks rubbed them as Aboo-Seer had taught them; and the people continued to enter the

bath, and to gratify their desire thereby, and go forth, without paying, for the space of three days.

After that, on the fourth day, Aboo-Seer invited the King to the bath. So he mounted with the great men of his empire, and they went thither. He pulled off his clothes, and entered [the inner apartment], and Aboo-Seer entered, and rubbed the King with the bag, removing from his person the impure particles like twists of thread, and shewing them to him; whereat the King rejoiced. The putting his hand upon his body made a sound, by reason of its smoothness and cleanness. And after Aboo-Seer had washed his skin, he mixed for him some rose-water with the water of the tank, and the King descended into the tank and came forth, and his skin was softened, and he experienced a liveliness which in his life he had never known before. Then, after that, Aboo-Seer seated him upon the leewán, and the memlooks proceeded to perform upon him the operation of gently rubbing and pressing him, while the perfuming vessels diffused the odour of aloes-wood. And the King said, O master, is this the bath? Aboo-Seer answered, Yes. And the King said to him, By my head, my city hath not become a city save by this bath. He then said to him, What wilt thou take as pay for each person? Aboo-Seer answered, What thou shalt command me I will take. And he ordered him to take a thousand pieces of gold, saying to him, From every one who washeth in thy bath take a thousand pieces of gold. But Aboo-Seer replied, Pardon, O King of the age! Verily all men are not alike; for among them is the rich, and among them is the poor; and if I took from every one a thousand pieces of gold, the bath would become void, since the poor man cannot pay the thousand pieces of gold. — So the King said, And how then wilt thou act with respect to the pay? Aboo-Seer answered, I will regulate the pay generously; and every one who can afford a thing, his soul consenting to it, shall give that thing. Thus we shall take from every man according to his condition; for if the case be so, the people will come to us; and he who is rich will give according to his rank, while he who is poor will give that to which his soul consenteth. If the case be thus, the bath will be in action, and it will be in excellent condition; but as to the thousand pieces of gold, it is the gift of the King, and every one cannot afford it.

And the great men of the empire pronounced his words to be true, and said, This will be the right course, O King of the age. Dost thou imagine that the people are all like thee, O glorious King? — The King replied, Verily your saying is true; but this is a stranger, a poor man, and to treat him with generosity is incumbent on us; for he hath made in our city this bath, the like of which we have never in our lives seen, and our city had not been adorned, and acquired importance, without it: so if we shew him generosity by giving him excessive pay, it will not be much. But they said, If thou treat him with generosity, do so by bestowing upon him of thine own wealth, and let the King's generosity be shewn to the poor by the smallness of the pay for bathing, in order that thy subjects may pray for thee; but as to the thousand pieces of gold, we are the great men of thine empire, and yet our

souls consent not to give it: how then can the souls of the poor consent thereto? The King therefore said, O great men of my empire, every one of you shall give him this time a hundred pieces of gold, and a memlook, and a female slave, and a male black slave. And they replied, Yes; we will give him those things; but after this day, every one who entereth shall only give him what his soul shall consent to. And he said, There will be no harm in that.

Accordingly each of the great men gave him a hundred pieces of gold, and a female slave, and a memlook, and a male black slave; and the number of the great men who bathed with the King on this day was four hundred souls. So the number of the pieces of gold that they gave him was forty thousand; and of the memlooks, four hundred; and of the male black slaves, four hundred; and of the female slaves, four hundred: and enough was this gift! The King also gave him ten thousand pieces of gold, and ten memlooks and ten female slaves, and ten male black slaves. Abboo-Seer therefore advanced and kissed the ground before the King, and said to him, O fortunate King, endowed with right judgment, what place will contain me with these memlooks, and female slaves, and male black slaves? The King replied, I ordered not my grantees to do this save in order that we might collect for thee a great quantity of wealth; for perhaps thou hast reflected upon thy country and thy household, and longed to see them, and desired to voyage to thy home, and thou wilt have taken from our country a large quantity of wealth to which thou mayest have recourse for thy subsistence as long as thou shalt live in thy country. But Abboo-Seer rejoined, O King of the age (may God strengthen thee!), verily these numerous memlooks, and female slaves, and male black slaves, are proper only for Kings; and hadst thou given orders to present me with ready money, it had been better for me than this army; for they will eat, and drink, and dress, and whatever wealth I acquire, it will not suffice them to expend for their support. And upon this the King laughed, and said, By Allah, thou hast spoken truth; for they have become a heavy army, and thou hast not ability to expend what will be sufficient upon them. But wilt thou sell them to me, each one for a hundred pieces of gold? — He answered, I sell them to thee for this price.

So the King sent to the treasurer, desiring him to bring him the money; and he brought it, and the King gave Abboo-Seer the price of the whole, complete and entire; after which he bestowed them upon their former owners, saying, Every one who knoweth his male black slave, or his female slave, or his memlook, let him take such slave; for they are a gift from me unto you. And they complied with the command of the King, each of them taking what appertained to him. Abboo-Seer then said to the King, May God relieve thee, O King of the age, as thou hast relieved me from these ghoools, whom none but God can satiate! And the King laughed at his words, and said that he had spoken truth, and he took the great men of his empire, and returned from the bath to his palace.

Abboo-Seer passed the ensuing night counting the gold and putting it into the bags and sealing them. And he had with him twenty male black slaves,

and twenty memlooks, and four female slaves to serve him. And when the morning came, he opened the bath, and sent a crier to cry and say, Whosoever entereth the bath and washeth, he shall give that to which his soul shall consent, and what his generosity shall require him to give. He seated himself by the chest,¹¹ and those who desired to bathe rushed upon him, every one who entered putting down what was easy to him to give; and evening came not before the chest was filled with the good gifts of God, whose name be exalted! Then the Queen desired to enter the bath: so when this was made known to Aboo-Seer, he divided the day on her account into two portions, making from daybreak to noon the portion of the men, and from noon to sunset the portion of the women. And when the Queen came, he stationed a female slave behind the chest. He had taught four female slaves the art of washing women and plaiting their hair, so that they became skilful performers of these arts; and the Queen, on her entering, was pleased by what she saw, her bosom became dilated, and she put down a thousand pieces of gold. His fame spread throughout the city, and every one who entered treated him with honour, whether he were rich or poor, and good fortune came in to him by every way. He became acquainted with the King's guards, and gained companions and friends, and the King used to come to him one day in the week, when he gave him a thousand pieces of gold; the other days of the week being for the great men and the poor; and he used to behave kindly to the people, and to treat them with the utmost courtesy.

It happened also that the King's sea-captain came in to him in the bath one day, whereupon Aboo-Seer pulled off his clothes, and entered [the inner apartment] with him, and proceeded to rub and press him, treating him with exceeding courtesy. And when he came forth from the bath, he made for him sherbet and coffee; and on the captain's desiring to give him something, he swore that he would not receive from him aught. So the captain was grateful for his kindness, on account of the exceeding courtesy that he had experienced from him, and his beneficence to him, and he became perplexed respecting what he should give to that bath-keeper in return for his generous conduct to him.

Meanwhile, Aboo-Keer heard all the people eagerly talking of the bath, every one of them saying, Verily this bath is the delight of the world, without doubt! If it be the will of God, O such-a-one, thou shalt go with us to-morrow into this delectable bath.—So Aboo-Keer said within himself, I must go like others, and see this bath that hath captivated the minds of men. Then he put on the most sumptuous of the apparel that he had, mounted a mule, took with him four black slaves and four memlooks, who walked behind him and before him, and repaired to the bath. He alighted at the door of the bath; and when he was at the door, he smelt the odour of aloes-wood, and saw men entering and men coming forth, and he saw the mastabahs fully occupied by great and small. He then entered the vestibule, and saw Aboo-Seer, who rose to him, and rejoiced at seeing him; and Aboo-Keer said to him, Is this fulfilling the covenant of the sons of the ingenuous? I have

opened for myself a dyeing-shop, and become the master-dyer of the city, and acquainted with the King, and have become in a state of prosperity and authority, yet thou comest not to me, nor inquirest respecting me, nor sayest, Where is my companion? I have been unable to find thee while searching for thee, and sending my black slaves and my memlooks to search for thee in the Kháns and in all other places; for they knew not how to find thee, nor did any one give them tidings of thee.

So Aboo-Seer replied, Did I not come to thee, and didst thou not call me a thief, and beat me, and disgrace me among the people? And thereupon Aboo-Keer was grieved, and said, What are these words? Art thou the person whom I beat? — Aboo-Seer answered him, Yes; that person was myself. And Aboo-Keer swore to him a thousand oaths that he knew him not, and said, One resembling thee used to come every day and steal people's stuffs, and I imagined that thou wast that person. And he proceeded to feign repentance, and to strike hand upon hand, and say, There is no strength nor power but in God, the Great! We have acted injuriously to thee; but would that thou hadst acquainted me with thyself, and said, I am such-a-one. The fault therefore is thine, because thou didst not acquaint me with thyself; especially as I was confounded by the multiplicity of my occupations. — And upon this, Aboo-Seer said to him, May God pardon thee, O my companion! This event was secretly predestined, and reparation is God's affair. Enter; pull off thy clothes, and bathe and enjoy thyself. — Aboo-Seer rejoined, By Allah I conjuré thee that thou pardon me, O my brother! And Aboo-Seer said to him, May God acquit thee of responsibility, and pardon thee! For it was an event predestined from eternity to befall me.

Aboo-Keer then said to him, And whence obtainedst thou this authority? He answered him, He who aided thee aided me; for I went up to the King, and described to him the bath, and he ordered me to build one. So Aboo-Keer replied, As thou art an acquaintance of the King, I also am his acquaintance; and if it be the will of God (whose name be exalted!), I will cause him to love thee and to treat thee with generosity exceeding this generosity, for my sake; for he knew not that thou wast my companion; but I will inform him that thou art my companion, and I will give him a charge respecting thee. Aboo-Seer, however, said to him, I require not any charge to be given him; for He who moveth hearts with affection existeth; and the King hath conceived a love for me, he and all his court, and given me such and such things. He told him the story, and then said to him, Pull off thy clothes behind the chest, and enter the bath, and I will enter with thee, that I may rub thee with the bag. So he pulled off the clothes that were upon him, and entered the bath, and Aboo-Seer entered with him, and rubbed him with the bag, washed him with soap, dressed him, and occupied himself with serving him until he came forth [from the inner apartment]; and when he came forth, he brought him dinner and sherbet; and all the people wondered at the great honour that he shewed him.

After that, Aboo-Keer was about to give him something; but he swore

that he would not receive from him aught, and said to him, Be ashamed of this thing, seeing that thou art my companion, and there is no difference between us. Then Aboo-Keer said to Aboo-Seer, O my companion, by Allah, this bath is excellent; but thine art in it is deficient. So Aboo-Seer said to him, And what is its deficiency? Aboo-Keer answered him, The remedy that is a composition of arsenic and lime, which removeth the hair with facility.¹² Therefore make this remedy; and when the King cometh, present it to him, and teach him how the hair falleth off by its means; for thereupon he will love thee exceedingly, and will treat thee with honour. — And Aboo-Seer replied, Thou hast spoken truth. If it be the will of God, I will make that.

Then Aboo-Keer went forth, and mounted his mule, repaired to the King, and went in to him, and said to him, I give thee a precaution, O King of the age. So the King said, And what is thy precaution? And he answered him, Information hath been given me that thou hast built a bath. The King said, Yes: a stranger hath come to me, and I have founded the bath for him, like as I have founded for thee this dyeing-shop; and it is an excellent bath; my city hath become adorned by it. And he proceeded to mention to him the excellencies of the bath. Aboo-Keer then said to him, And hast thou entered it? He answered, Yes. And Aboo-Keer said, Praise be to God who hath saved thee from the wickedness of this villain, the enemy of the religion; and he is the bath-keeper. The King therefore said to him, And what is his desire? And Aboo-Keer answered, Know, O King of the age, that if thou enter the bath after this day, thou wilt perish.

Wherefore? said the King. He answered him, Verily the bath-keeper is thine enemy, and the enemy of the religion; for he induced thee not to found this bath save because he desireth to poison thee in it. He hath made for thee a thing; and when thou enterest the bath, he will bring it to thee, and will say to thee, This is a remedy: whosoever applieth it to himself, it will cause the hair to fall off from the part with ease. And it is not a remedy: on the contrary, it is a cause of terrible disease, and a deadly poison. The Sultán of the Christians hath promised this villain that, if he slay thee, he will liberate his wife and his children from captivity; for his wife and children are in captivity in the land of the Sultán of the Christians. I also was in captivity with him in their country; but I opened a dyeing-shop, and dyed for them stuffs of various colours, in consequence of which they inclined the heart of the King to favour me, and the King said to me, What dost thou desire? So I desired of him emancipation, and he emancipated me; and, having come to this city, I saw the man in the bath. I therefore asked him and said to him, How was effected thine escape, and the escape of thy wife and thy children? And he answered, I and my wife and my children ceased not to remain in captivity until the King of the Christians held a court, and I was present at it among the rest, standing among the people, and I heard them enter upon the mention of the Kings, and proceed until they mentioned the King of this city; whereupon the King of the Christians cried, Ah! —

and said, No one in the world hath overcome me except the King of such a city; and whosoever will contrive means for me to slay him, I will give him every thing that he shall desire. So I advanced to him, and said to him, If I contrive means for thee to slay him, wilt thou emancipate me and my wife and my children? And he answered me, Yes: I will emancipate you, and I will give thee all that thou shalt desire. I then agreed with him to do this, and he sent me in a galleon to this city. So I went up to this King, and he built for me this bath, and there remaineth nothing for me to do but to kill him, and go to the King of the Christians, redeem my children and my wife, and demand of him what I desire. — I therefore said, And what is the stratagem that thou hast contrived in order to kill him? And he answered me, It is an easy stratagem; the easiest that can be: for he will come to me in this bath, and I have made for him something wherein is poison; and when he cometh, I will say to him, Take this remedy, and apply it to any part from which thou wouldst remove hair; for the hair will fall off. So he will take it and apply it to himself, and the poison will operate within him a day and a night, until it penetrateth to his heart, and destroyeth him, and there will be an end of the affair. — Therefore, on my hearing from him these words, I feared for thee; because thy goodness hath imposed an obligation on me; and I have informed thee of this.

So when the King heard these words, he was violently enraged; and he said to the dyer, Conceal this secret. He then desired to go to the bath, that he might put an end to doubt by certain assurance; and when the King entered the bath, Aboo-Seer divested himself as he was accustomed to do, devoted himself to the service of the King and rubbed him with the bag; after which he said to him, O King of the age, I have made a remedy for clearing away the hair. So he said, Bring it to me. And he brought it before him; and the King perceived its smell to be abominable. It appeared sure to him, therefore, that it was poison; and he was enraged, and called out to the guards, saying, Seize him! Accordingly, the guards laid hold upon him, and the King went forth, infused with rage, no one knowing the cause of this rage; and by reason of the violence of the rage of the King, he informed not any one, nor did any one dare to ask him.

He then put on his clothes, and went up to the council-chamber, and, having caused Aboo-Seer to be brought before him, with his hands bound behind him, he summoned the sea-captain. So he came; and when the captain came, the King said to him, Take this villain, and put him into a sack, and put into the sack two hundred-weight of unslaked lime, and tie up its mouth over him and the lime; then put it into a boat, and come beneath my palace. Thou wilt see me sitting at its window, and do thou say to me, Shall I cast it in? Thereupon I will answer thee, Cast it. And when I have said to thee that, cast it, that the lime may be slaked upon him, and he may die drowned and burnt. — So he replied, I hear and obey. He then took him from before the King, to an island opposite the King's palace, and said to Aboo-Seer, O thou, I came to thee once in the bath, and thou treatedst me

with honour, and didst what was requisite for me, and I derived great pleasure from thee: thou sworest also that thou wouldst not receive from me pay, and I have conceived for thee a violent love. Tell me then what was thy case with the King, and what abominable action hast thou done to him, that he hath become enraged against thee, and commanded me that thou shalt die this evil death. — So he replied, By Allah, I have not done any thing, and I have no knowledge of any crime that I have committed against him requiring this.

Upon this, the captain said to him, Verily thou enjoyedst, in the estimation of the King, great dignity, such as none attained before thee; and every one who is possessed of good things is envied. Perhaps then some one hath envied thee this good fortune, and said some words injurious to thee in the presence of the King, in consequence of which the King hath been thus enraged against thee. But welcome to thee! No harm awaiteth thee. For as thou treatedst me with honour without there existing any acquaintance between me and thee, I will liberate thee. But when I liberate thee, thou shalt remain with me on this island until a galleon shall depart from this city towards thy country, when I will send thee in it. — Aboo-Seer therefore kissed the hand of the captain, and thanked him for this. Then the captain brought the lime, and put it into a sack, and he put into it a great stone, as large as a man, and said, I place my reliance upon God. After that, he gave to Aboo-Seer a net, and said to him, Cast this net into the sea. Perhaps thou wilt catch some fish. For the fish for the King's kitchen are required of me every day, and I have been diverted from fishing by this calamity that hath befallen thee, and fear that the cook's young men may come to demand the fish and not find it; but if thou catch any thing, they will find it. Do so while I go and practise the stratagem that I have devised beneath the palace, and I will pretend that I have cast thee into the sea. — And Aboo-Seer replied, I will fish, and go thou, and may God aid thee!

The captain therefore put the sack into the boat, and proceeded until he came beneath the palace, when he saw the King sitting at the window, and said, O King of the age, shall I cast him in? And he answered, Cast him: — and he made a sign with his hand; and, lo, a thing gleamed: then dropped into the sea: and, behold, what dropped into the sea was the King's seal-ring. This ring was enchanted, so that, when the King was enraged against any one, and desired to slay him, he would make a sign to him with his right hand, upon which was the seal-ring, and there would proceed, from the ring, lightning, which would strike the person to whom he made the sign, and his head would fall from between his shoulders. And the troops obeyed him not, nor did he subdue mighty men, save by means of this seal-ring. So when the ring fell from his finger, he concealed the matter, being unable to say, My ring hath fallen into the sea, — through fear of the troops, lest they should rise against him, and slay him: wherefore he was silent.

But as to Aboo-Seer, after the departure of the captain, he took the net, and cast it in the sea, and drew it; and it came forth full of fish. Then he

cast it a second time, and it came up full of fish again. He ceased not to cast it, and it came up every time full of fish, until there was before him a great heap of fish; whereupon he said within himself, By Allah, for a long time I have not eaten fish. And he chose for himself a large, fat fish, and said, When the captain cometh, I will tell him to fry for me this fish, that I may make my dinner of it. He then killed it with a knife that he had with him, and the knife stuck in its gill, and he saw the King's seal-ring in it; for the fish had swallowed it, and destiny had driven it to that island, and it had fallen into the net. So he took the ring, and put it on his little finger, not knowing its properties; and lo, two young men, of the servants of the cook, came to demand the fish: and when they were near Abboo-Seer, they said, O man, whither is gone the captain? He answered, I know not: — and made a sign with his right hand, and, behold, the heads of the two young men fell from between their shoulders when he made a sign to them and said, I know not. Abboo-Seer therefore wondered at that, and said, Who can have slain them? Their case grieved him, and he was reflecting upon this event when, lo, the captain approached, and saw a great heap of fish, and saw the two young men slain, and the seal-ring upon the finger of Abboo-Seer.

So he said to him, O my brother, move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And he wondered at his saying, Move not thy hand upon which is the seal-ring; for if thou move it, thou wilt slay me. And when the captain came to him, he said, Who slew these two young men? Abboo-seer answered him, By Allah, O my brother, I know not. And the captain replied, Thou hast spoken truth; but inform me respecting this seal-ring, whence it came to thee. He said, I saw it in the gill of this fish. And the captain rejoined, Thou hast spoken truth; for I saw it descending gleaming from the palace of the King till it dropped into the sea, when he made a sign with respect to thee, and said to me, Cast him. And when he made the sign, I cast in the sack, and the ring had dropped from his finger, and fallen into the sea. Thereupon this fish swallowed it, and God drove the fish to thee, so that thou caughtest it: therefore this is thy lot. But knowest thou the properties of this seal-ring? — Abboo-Seer answered, I don't know its properties. And the captain said, Know that the troops of our King have not obeyed him save from fear of this seal-ring; because it is enchanted; and when the King was enraged against any one, and desired his slaughter, he used to make a sign to him with it, and his head would fall from between his shoulders; for a lightning would proceed from this ring, and its ray would reach the object of rage, who would die immediately. — So when Abboo-Seer heard these words, he rejoiced exceedingly, and said to the captain, Take me back to the city. And the captain replied, I will take thee back, since I no longer fear for thee with respect to the King; for when thou makest a sign with thy hand, and hast conceived the intention of slaying him, his head will fall down before thee; and if thou shouldst desire the slaughter of the King and all the troops, thou wouldst kill them without impediment.

He then embarked in the boat, and repaired with him to the city; and when he arrived there, he went up to the palace of the King, and entered the council-chamber, where he saw the King sitting with the troops before him, and he was in a state of excessive grief on account of the seal-ring, unable to inform any one of the soldiers of the loss of the ring. So when the King saw him he said to him, Did we not cast thee into the sea? How hast thou contrived that thou hast come forth from it? — And he answered him, O King of the age, when thou gavest orders to cast me into the sea, thy captain took me and proceeded with me to an island, and asked me respecting the cause of thy rage against me, saying to me, What hast thou done unto the King, that he hath given orders for thy death? I answered him, By Allah, I know not that I have done unto him any foul action. And he said to me, Verily thou enjoyedst great dignity in the estimation of the King, and perhaps some one hath envied thee, and said some words injurious to thee in the presence of the King, in consequence of which he hath become enraged against thee. But I came to thee in thy bath, and thou treatedst me with honour; and in requital of the honour that thou shewedst me in thy bath, I will save thee, and will send thee to thy country. — He then put into the boat a stone instead of me, and cast it into the sea. But when thou madest a sign to him with reference to me, the seal-ring fell from thy hand into the sea, and a fish swallowed it; and I was on the island, fishing, and that fish came up in the net among others. Thereupon I took it, desiring to broil it; and when I opened its body, I saw the seal-ring in it. So I took it, and put it on my finger; and there came to me two of the servants of the kitchen, demanding the fish, and I made a sign to them, not knowing the property of the seal-ring, and their heads fell off. Then the captain came, and he knew the ring which was upon my finger, and acquainted me with its magic influence. I have therefore brought it to thee; for thou hast acted kindly to me, and treated me with the utmost generosity, and the good actions that thou hast done me have not been lost upon me. This is thy seal-ring: so take it, and if I have done unto thee any thing requiring my slaughter, acquaint me with my crime, and slay me, and thou shalt be absolved of sin in shedding my blood. — He then pulled off the seal-ring from his finger, and handed it to the King.

Therefore when the King saw Aboo-Seer's beneficent conduct, he received the ring from him, and put it on his finger. His soul was restored to him, and, rising upon his feet, he embraced Aboo-Seer, and said, O man, thou art of the most excellent of the sons of the ingenuous! Blame me not; but pardon me for my injurious conduct to thee. Had any one but thyself got possession of this seal-ring, he had not given it to me. — Aboo-Seer replied, O king of the age, if thou desire that I should pardon thee, acquaint me with my crime that required thee to be enraged against me, so that thou gavest orders for my slaughter. The King said to him, By Allah, it hath become manifest to me that thou art innocent, and that thou art not guilty in aught, since thou hast done this kind action but the dyer said to me thus and thus.

And he acquainted him with that which the dyer had said; whereupon Aboo-Seer said, By Allah, O King of the age, I know not the King of the Christians, nor in my life have I gone to the country of the Christians, nor did it enter my mind to kill thee. But this dyer was my companion and my neighbour in the city of Alexandria, and our life there became difficult so we came forth from it, on account of the difficulty of obtaining our livelihood, and recited together the Fátéhah in confirmation of our agreement that the occupied should feed the unoccupied; and such and such events happened to me with him. — He acquainted him with all that had happened to him with Aboo-Keer the dyer, and how he had taken his money, and abandoned him sick in the chamber that was in the Khán, and that the door-keeper of the Khán used to expend upon him while he was sick, until God restored him.

Then he went forth and walked about the city with his apparatus, as he was accustomed to do; and while he was in the way, he saw a dyeing-shop before which the people were crowding, and, looking at the door of the dyeing shop, he saw Aboo-Keer sitting upon a mastabah there. So he entered to salute him, and he experienced from him that beating and injurious treatment; Aboo-Keer asserting that he was a thief, and inflicting upon him a painful beating. And he acquainted the King with all that had befallen him from first to last. Then he said, O King of the age, he is the person who said to me, Make the remedy, and present it to the King; for the bath is perfect in all things, saving that this remedy is wanting in it. And know, O King of the age, that this remedy injureth not: we make it in our country, and it is one of the requisites of the bath; but I had forgotten it; and when the dyer came to me, and I treated him with honour, he reminded me of it, and said to me, Make the remedy. Now send, O King of the age, and bring the door-keeper of such a Khán, and the workmen of the dyeing-shop, and ask them all respecting the things with which I have acquainted thee.

So the King sent to the door-keeper of the Khán, and to the workmen of the dyeing-shop; and when they all were present, he asked them, and they acquainted him with the case. He therefore sent to the dyer, and said, Bring ye him barefooted, with his head uncovered, and with his hands bound behind him. Now the dyer was sitting in his house, happy at the thought of the slaughter of Aboo-Seer, and he was not aware when the guards of the King rushed upon him, and blows fell upon the back of his neck. They then bound his hands behind his back, and came with him before the King; whereupon he saw Aboo-Seer sitting by the side of the King, and the door-keeper of the Khán and the workmen of the dyeing-shop standing before him. So the door-keeper of the Khán said to him, Is not this thy companion, whose money thou stolest, and whom thou leftest with me in the chamber sick, and to whom thou didst such and such things? And the workmen of the dyeing-shop said to him, Is not this he whom thou commandedst us to seize, and whom we beat? The baseness of Aboo-Keer, therefore, was manifest to the King, and his deserving more severe torture than that which is inflicted by Munkar

and Nekeer: ¹³ so the King said, Take ye him, and parade him as an example through the city, and put him into a sack, and cast him into the sea.

Upon this, Aboo-Seer said, O King of the age, accept my intercession for him; for I have pardoned him all that he hath done unto me. But the King replied, If thou hast pardoned him for his injurious conduct to thee, I cannot pardon him for his injurious conduct to me. He then cried out and said, Take ye him! They therefore took him and paraded him; and after that, they put him into a sack, and put with him the lime, and cast him into the sea: so he died drowned and burnt. Then the King said, O Aboo-Seer, demand of me what thou wilt, and it shall be given thee. And he replied, I demand of thee that thou send me to my country; for I no longer desire to reside here.

The King therefore gave him an abundance of things, in addition to his former wealth and portion and gifts, and bestowed upon him a galleon laden with good things, the sailors of which were memlooks, whom, also, he gave to him, after he had proposed to him that he should make him Wezeer, and he consented not. Aboo-Seer then bade the King farewell, and set forth on his voyage; all that was in the galleon being his property; even the sailors being his memlooks; and he ceased not to pursue his voyage until he arrived at the district of Alexandria, and moored by the shore of Alexandria. Thereupon they landed; and one of his memlooks saw a sack by the shore: so he said, O my master, by the shore of the sea is a large, heavy sack, the mouth of which is tied, and I know not what is in it. Aboo-Seer therefore came and opened it, and he saw in it the body of Aboo-Keer; the sea having driven it towards Alexandria. And he took the body forth and buried it in the neighbourhood of Alexandria, and made for it a tomb for visitation, which he endowed with inalienable legacies; and he inscribed over the door of the building which enclosed the grave these verses:—

A man is known among others by his actions,¹⁴ and the deeds of the ingenuous and generous are like his origin.

Backbite not, lest thou be backbitten; for probably, of him who saith a thing, the like will be said:

And abstain from shameful words: utter them not when thou speakest seriously or when thou jestest;

For the dog, if he retain good qualities, is domesticated, while the lion is chained in consequence of his ignorance;

And the carcasses of the desert float upon the sea, while the fine pearl lies neglected on its lowest sands.

A sparrow would not offer molestation to a hawk, were it not for its folly, and the weakness of its sense.

In the sky is written, upon the pages of the air, He who doth kind actions will experience the like.

Attempt not to extract sugar from the colocynth; for the thing will prove to be, in taste, like its origin.

Then Aboo-Seer remained a while, after which, God took his soul, and they buried him near the sepulchre of his companion Aboo-Keer; and on that

account, this place was called Aboo-Keer and Aboo-Seer; but it is commonly known now by the name of Aboo-Keer.¹⁵ — This is what hath been related to us of their story. — Extolled be the perfection of Him who endureth for ever, and by whose will the nights and days interchange!

XXVIII

'ABD-ALLAH OF THE LAND AND 'ABD-ALLAH OF THE SEA AND WHAT CAME OF THEIR MEETING

THERE was a fisherman named 'Abd-Allah, who had a numerous family: he had nine children and their mother, and was very poor, possessing nothing but his net. He used to go every day to the sea to fish; and when he caught little, he sold it, and expended its price upon his children, according as God supplied him; but if he caught much, he would cook a good dish, and buy fruit, and cease not to expend until there remained not aught in his possession; whereupon he would say within himself, The supply necessary for to-morrow will come to-morrow.

Now when his wife gave birth to another, his children became ten persons; and the man that day possessed not any thing whatever: so his wife said to him, O my master, seek for me something wherewith I may sustain myself. He answered her, Lo, I am going, relying upon the blessing of God (whose name be exalted!), to the sea this day, for the luck of this new-born child, that we may see its fortune. And she replied, Place thy dependence upon God. Accordingly he took the net, and repaired to the sea. He then cast the net for the luck of that little infant, and said, O Allah, make his subsistence easy, not difficult; and abundant, not little! He waited over it a while, and then drew it, and it came forth full of rubbish and sand and pebbles and grass; and he saw not in it any fish; neither many did he see, nor few. So he cast it a second time, and waited over it, and then drew it; but he saw not in it fish. And he cast a third time, and a fourth, and a fifth; but there came not up in it any fish. He therefore removed to another place, and begged his subsistence of God (whose name be exalted!), and ceased not to do thus till the close of the day; but caught not a single minnow.¹ And he wondered in his mind, and said, Hath God created this new-born child without allotting it subsistence? This can never be: for He who hath opened the jaws hath undertaken to provide for them the necessary subsistence; and God (whose name be exalted!) is bountiful, a liberal supplier of the necessities of life.

He then took up the net, and returned with broken spirit, his heart being occupied with care for his family, because he had left them without food, especially as his wife had just given birth to a child. He ceased not to walk on, saying within himself, What is to be done; and what shall I say to the children this night? Then he came before the oven of a baker, and saw a crowd before it. The time was a time of dearth; and in those days, there

existed not in the possession of the people more than a scanty supply of provisions, and the people were offering money to the baker, but he paid no attention to any one of them, on account of the greatness of the crowd.

The fisherman however stood looking and smelling the smell of the hot bread, and his soul desired it by reason of his hunger; and thereupon the baker saw him, and called out to him, saying, Come hither, O fisherman! So he advanced to him; and the baker said to him, Dost thou desire bread? And he was silent. The baker said to him, Speak, and be not abashed; for God is bountiful. If thou have not with thee money, I will give thee, and will have patience with thee until good shall betide thee. — The fisherman therefore replied, By Allah, O master, I have not money, but give me bread sufficient for my family, and I will leave this net in pawn with thee till to-morrow. But the baker said to him, O poor man, verily this net is as it were thy shop, and the door of thy subsistence; and if thou give it in pawn, with what wilt thou fish? Acquaint me then with the quantity that will suffice thee. — He replied, For ten nuf faddahs. And he gave him bread for ten nusfs; after which he gave him also ten nuf faddahs, and said to him, Take these ten nusfs, and cook for thee by their means a dish of food; so thou wilt owe twenty nuf faddahs, and to-morrow bring me their value in fish, or, if nought betide thee, come, receive thy bread and ten nusfs, and I will have patience with thee until good shall betide thee; and after that, bring me fish to the value of that which I shall be entitled to receive from thee. — So the fisherman replied, May God (whose name be exalted!) reward thee, and recompense thee for me with every thing good! He then took the bread and the ten nuf faddahs, and went away happy, and, having purchased for him what he easily could, went in to his wife; and he saw her sitting, soothing the children, who were weeping by reason of their hunger, and she was saying to them, This instant your father will bring something for you to eat. So when he went in to them, he put down for them the bread, and they ate; and he acquainted his wife with that which had happened to him; whereupon she said to him, God is bountiful.

And on the following day, he took up his net, and went forth from his house, saying, I beg thee, O Lord, to supply me, this day with that which shall whiten my face² in the eyes of the baker! And when he came to the sea he proceeded to cast the net and draw it; but there came not forth in it any fish. He ceased not to do so until the close of the day, and got nothing. So he returned in great grief; and the way to his house led by the oven of the baker. He therefore said within himself, By what way can I go to my house?³ But I will quicken my pace, that the baker may not see me. — And when he came to the oven of the baker, he saw a crowd; and he hastened in his pace, by reason of his abashment at the baker, in order that he might not see him: but, lo, the baker raised his eyes towards him, and cried out, saying, O fisherman, come hither; receive thy bread and the money for thy expenditure; for thou hast forgotten! He replied, No, by Allah; I forgot not; but I was abashed at thee; for I have not caught any

fish this day. The baker said to him, Be not abashed. Did I not say to thee, Take thy leisure, until good shall betide thee? — Then he gave him the bread and the ten nusfs, and he went to his wife, and informed her of the news; upon which she said to him, God is bountiful. If it be the will of God, good will betide thee, and thou shalt pay him all that is due to him.

And he ceased not to continue thus for the space of forty days, every day going to the sea, and remaining from the rising of the sun to its setting, and returning without fish, and receiving bread, and money for his expenditures, from the baker, who mentioned not to him the fish any day of those days, nor neglected him as men generally would have done, but gave him the ten nusfs and the bread; and every time that the fisherman said to him, O my brother, reckon with me, — he would reply, Go this is not the time for reckoning: wait until good shall betide thee, and then I will reckon with thee. So he would pray for him, and depart from him thanking him. And on the one and fortieth day, he said to his wife, I desire to cut up this net, and be relieved of this mode of life. — Wherefore? said she. He answered her, It seemeth that my supply of subsistence from the sea is ended. And how long, he added, shall this state continue? By Allah, I am dissolved by abashment at the baker, and I will no more go to the sea, that I may not pass by his oven; for there is no way for me save by his oven; and every time that I pass by it, he calleth me, and giveth me the bread and the ten nusfs. How long then shall I run in debt to him? — But she replied, Praise be to God (whose name be exalted!) who hath moved his heart to favour thee so that he giveth thee the food! And what dost thou dislike in this? — He said, I now owe him a great sum of money, and inevitably he will demand his due. His wife said to him, Hath he vexed thee with words? He answered, No; nor would he reckon with me; but would say to me, Wait until good shall betide thee. — Then, replied his wife, when he demandeth of thee, say to him, Wait until the good that I and thou hope for shall betide. And he said to her, When will the good that we hope for come? She answered him, God is bountiful. And he replied, Thou hast spoken truth.

He then took up his net, and repaired to the sea, saying, O Lord, supply me, if only with one fish that I may give it to the baker! Then he cast the net in the sea, and drew it, and found it heavy; and he ceased not to labour at it until he was violently fatigued; but when he drew it forth he saw in it a dead ass, swollen, and of abominable odour: so his soul was wearied. He extricated it from the net, and said, There is no strength nor power but in God, the High, the Great! I have been tired of saying to this woman, There remaineth for me no means of subsistence in the sea: let me abandon this occupation: — and of her replying, God is bountiful: good will betide thee. Is then this dead ass that good? — Exceeding grief affected him, and he went to another place, that he might be remote from the smell of the ass, and took the net, and cast it, and waited over it some time. Then he drew it, and again found it heavy; and he ceased not to labour at it until blood issued

from the palms of his hands; and when he had drawn forth the net, he saw in it a human being.⁴

So he imagined that he was an 'Efreet, of those whom the lord Suleymán used to imprison in bottles of brass, and cast into the sea, and that, the bottle having broken by reason of the length of years, that 'Efreet had issued from it, and come up in the net. He therefore fled from him, and began to say, Mercy! Mercy! O 'Efreet of Suleymán! — But the human being cried out to him from within the net, saying, Come hither, O fisherman! Flee not from me, for I am a human being like thee. Liberate me then, that thou mayest obtain my recompense. — So when the fisherman heard his words, his heart became tranquillized, and he came to him and said to him, Art thou not an 'Efreet of the Jinn? He answered, No; but I am a man, a believer in God and his Apostle. The fisherman said to him, And who cast thee into the sea? He replied, I am of the children of the sea. I was going about, and thou threwest upon me the net. We are nations obedient to the ordinances of God, and we are compassionate to the creatures of God (whose name be exalted!); and were it not that I fear and dread being of the disobedient, I should have rent thy net; but I willingly submit to that which God hath decreed to befall me; and thou, if thou deliver me, wilt become my owner, and I shall become thy captive. Wilt thou then emancipate me with the desire of seeing the face of God⁵ (whose name be exalted!), and make a covenant with me, and become my companion? I will come to thee every day in this place, and thou shalt come to me, and bring for me a present of the fruits of the land. For with you are grapes and figs and water-melons and peaches and pomegranates and other fruits, and every thing that thou wilt bring me will be acceptable from thee. And with us are coral and pearls and chrysolites and emeralds and jacinths and other jewels. So I will fill for thee the basket in which thou wilt bring me the fruits with minerals consisting of the jewels of the sea. What then sayest thou, O my brother, of this proposal? — The fisherman answered him, Let the Fátehah be recited in confirmation of the agreement between me and thee as to this proposal.

Accordingly each of them recited the Fátehah, and the fisherman liberated him from the net, and said to him, What is thy name? He answered, My name is 'Abd-Allah of the Sea; and if thou come to this place, and see me not, call out and say, Where art thou, O 'Abd-Allah, O thou of the Sea? — And I will be with thee instantly. And thou (he added), what is thy name? The fisherman answered, My name is 'Abd-Allah. So the other replied, Thou art 'Abd-Allah of the Land, and I am 'Abd-Allah of the Sea. Now stay here while I go and bring thee a present. — And he said, I hear and obey. Then 'Abd-Allah of the Sea went into the sea; and there-upon 'Abd-Allah of the Land repented of his having liberated him from the net; and he said within himself, How do I know that he will return to me? He only laughed at me, so that I liberated him; and had I kept him, I might have diverted the people in the city with the sight of him, and received money from all the people for shewing him, and entered with him the

houses of the great men. — Therefore he repented of his having liberated him, and said to himself, Thy prey hath gone from thy hand. But while he was lamenting his escape from his hand, lo, 'Abd-Allah of the Sea returned to him, with his hands filled with pearls and coral and emeralds and jacinths and other jewels, and said to him, Receive, O my brother, and blame me not; for I have not a basket; if I had, I would have filled it for thee. So thereupon 'Abd-Allah of the Land rejoiced, and received from him the jewels; and 'Abd-Allah of the Sea said to him, Every day thou shalt come to this place before sunrise. He then bade him farewell, and departed, and entered the sea.

But as to the fisherman, he entered the city, joyful, and ceased not to walk on until he came to the oven of the baker, when he said to him, O my brother, good hath betided us: therefore reckon with me. The baker replied, No reckoning is necessary. If thou have with thee any thing, give me; and if thou have not with thee any thing, receive thy bread, and the money for thy expenditure, and go, and wait until good shall betide thee. So he said to him, O my companion, good hath betided me from the bounty of God, and I owe thee a large sum; but receive this. And he took for him a handful of pearls and corals and jacinths and other jewels, that handful being half of what he had with him; and he gave it to the baker, and said to him, Give me some money that I may expend it this day, until I shall sell these minerals. He therefore gave him all the money that he had at his command, and all the bread that was in the basket which he had with him; and the baker was rejoiced with those minerals, and said to the fisherman, I am thy slave and thy servant.

He carried all the bread that he had with him on his head, and walked behind him to the house, and the fisherman gave the bread to his wife and his children. The baker then went to the market, and brought meat and vegetables and all kinds of fruit. He abandoned the oven, and remained all that day occupying himself with the service of 'Abd-Allah of the Land, and performing for him his affairs. So the fisherman said to him, O my brother, thou hast wearied thyself. The baker replied, this is incumbent on me; for I have become thy servant, and thy beneficence hath inundated me. But the fisherman said to him, Thou wast my benefactor in the time of distress and dearth. And the baker passed the ensuing night with him, enjoying good eating; and he became a faithful friend to the fisherman. The fisherman informed his wife of his adventure with 'Abd-Allah of the Sea, whereat she rejoiced, and she said to him, Conceal thy secret, lest the magistrates tyrannize over thee. But he replied, If I conceal my secret from all other people, I will not conceal it from the baker.

He arose in the morning of the following day, having filled a basket with fruits of all kinds in the preceding evening, and he took it up before sunrise, and repaired to the sea, put it down on the shore, and said, Where art thou, O 'Abd-Allah, O thou of the Sea? And he answered him, At thy service; — and came forth to him. He therefore presented to him the fruit,

and he took it up, and descended with it, diving into the sea, and was absent a while; after which he came forth, having with him the basket full of all kinds of minerals and jewels. So 'Abd-Allah of the Land put it upon his head, and departed with it; and when he came to the oven of the baker, the baker said to him, O my master I have baked for thee forty shureyks,⁶ and sent them to thy house; and now I will bake bread of the finest flour, and when it is done, I will convey it to the house, and go to bring thee the vegetables and the meat. Upon this, 'Abd-Allah took for him, from the basket, three handfuls, and gave them to him, and went to the house, where he put down the basket, and took, of each kind of jewels, one jewel of great value. Then he repaired to the jewel-market and, stopping at the shop of the Sheykh of the market, said, Purchase of me these jewels. He replied, Shew them to me. So he shewed them to him; and the Sheykh said to him, Hast thou any beside these? He answered, I have a basket full. The Sheykh said to him, Where is thy house? He answered him, In such a quarter. And the Sheykh took from him the jewels, and said to his servants, Lay hold of him; for he is the thief who stole the things of the Queen, the wife of the Sultán.

He then ordered them to beat him, and they did so, and bound his hands behind his back; and the Sheykh arose, with all the people of the jewel-market, and they began to say, We have taken the thief. Some of them said, None stole the goods of such a one but this villain: — and others said, None stole all that was in the house of such a one but he: — and some of them said thus, and others said thus. All this while, he was silent; he returned not to any one of them a reply, nor did he utter to him a sentence, until they stationed him before the King; whereupon the Sheykh said, O King of the age, when the necklace of the Queen was stolen, thou sentest and acquaintedst us, and requiredst of us the capture of the offender; and I strove above the rest of the people, and have captured for thee the offender. Lo, here he is before thee, and these jewels we have rescued from his hand. — The King therefore said to the eunuch, Take these minerals, and shew them to the Queen, and say to her, Are these thy goods that thou hast lost? Accordingly the eunuch took them, and went in with them before the Queen; and when she saw them, she wondered at them, and she sent to say to the King, I have found my necklace in my place, and these are not my property; but these jewels are better than the jewels of my necklace; therefore act not unjustly to the man; and if he will sell them, purchase them of him for thy daughter, Umm-es-So'ood,⁷ that we may put them for her upon a necklace.

So when the eunuch returned, and acquainted the King with that which the Queen had said, he cursed the Sheykh of the jewellers, him and his company, with the curse of 'Ád and Thamood;⁸ whereupon they said, O King of the age, we knew that this man was a poor fisherman; so we deemed those things too much for him to possess, and imagined he had stolen them. But he replied, O base wretches, do ye deem good things too much for a

believer? Wherefore did ye not ask him? Perhaps God (whose name be exalted!) hath blessed him with them in a way he did not reckon upon; and wherefore do ye assert him to be a thief, and disgrace him among the people? Go forth! May God not bless you! — They therefore went forth in a state of fear. The King then said, O man, may God bless thee in that which He hath bestowed on thee! And thou hast promise of indemnity. But acquaint me with the truth. Whence came to thee these jewels? For I am a King, and the like of them exist not in my possession. — So he answered, O King of the age, I have a basket full of them; and the case is thus and thus. And he informed him of his companionship with 'Abd-Allah of the Sea, and said to him, An agreement hath been made between me and him, that I shall every day fill for him the basket with fruits, and he shall fill it for me with these jewels. The King therefore said to him, O man, this is thy lot; but wealth requireth an exalted station, and I will prevent men's domineering over thee in these days. Perhaps, however, I may be deposed, or may die, and another may be appointed in my stead, and may slay thee on account of his love of worldly goods, and covetousness. I therefore desire to marry thee to my daughter, and to make thee my Wezeer, and bequeath to thee the kingdom after me, that no one may covet thy possessions after my death.

Then the King said, Take ye this man, and conduct him into the bath. So they took him, and washed him, and they clad him in apparel of the apparel of Kings, and led him forth into the presence of the King, who thereupon appointed him Wezeer unto him. He sent also the couriers, and the soldiers of the guard, and all the wives of the great men, to his house; and they clad his wife in the apparel of the wives of Kings, clad her children likewise, and mounted her in a litter; ⁹ and all the wives of the great men, and the troops and the couriers, and the soldiers of the guard, walked before her, and conducted her to the King's palace, with the little infant in her bosom. They brought in her elder children to the King, who treated them with honour, took them upon his lap, and seated them by his side. And they were nine male children; and the King was destitute of male offspring, not having been blessed with any child except that daughter, whose name was Umm-es-So'ood. And as to the Queen, she treated the wife of 'Abd-Allah of the Land with honour, and bestowed favours upon her, and made her Wezeereh to her. The King gave orders to perform the ceremony of the contract of the marriage of 'Abd-Allah of the Land to his daughter, and he assigned as her dowry all the jewels and minerals that he had, and they commenced the festivity! the King commanding that a proclamation should be made to decorate the city on account of the marriage-festivity of his daughter.

Then, on the following day, after 'Abd-Allah of the Land had introduced himself to the King's daughter, the King looked from the window, and saw 'Abd-Allah carrying upon his head a basket full of fruits. So he said to him, What is this that is with thee, O my son-in-law, and whither goest thou? He answered, To my companion, 'Abd-Allah of the Sea. The King said to

him, O my son-in-law, this is not the time to go to thy companion. But he replied, I fear to be unfaithful to him with respect to the time of promise; for he would reckon me a liar, and say to me, Worldly matters have diverted thee from coming to me. And the King said, Thou hast spoken truth. Go to thy companion. May God aid thee! ¹⁰ — So he walked through the city, on his way to his companion, and, the people having become acquainted with him, he heard them say, This is the son-in-law of the King, going to exchange the fruits for the jewels. And he who was ignorant of him, and knew him not, would say, O man, for how much is the pound? Come hither: sell to me. — Whereupon he would answer him, Wait for me until I return to thee. And he would not vex any one. Then he went, and met 'Abd-Allah of the Sea, and gave him the fruits; and 'Abd-Allah of the Sea gave him for them jewels in exchange. — He ceased not to do thus, and every day he passed by the oven of the baker, and saw it closed. He continued thus for the space of ten days; and when he had not seen the baker, and saw his oven closed, he said within himself, Verily this is a wonderful thing! Whither can the baker have gone? — He then asked his neighbour, saying to him, O my brother, where is thy neighbour the baker, and what hath God done with him? He answered O my master, he is sick: he doth not come forth from his house. So he said to him, Where is his house? The man answered him, In such a quarter.

He therefore repaired thither, and inquired for him; and when he knocked at the door, the baker looked from the window, and saw his companion the fisherman with a full basket upon his head. So he descended to him, and opened to him the door; and 'Abd-Allah of the Land threw himself upon him, and embraced him, and said to him, How art thou, O my companion? For every day I pass by the oven and see it closed. Then I asked thy neighbour, and he informed me that thou wast sick. I therefore inquired for thy house, that I might see thee. — The baker replied, May God recompense thee for me with every thing good! I have no disease; but it was told me that the King had taken thee, because some of the people lied to him, and asserted that thou wast a thief: so I feared, and closed the oven, and hid myself. — 'Abd-Allah of the Land said, Thou hast spoken truth. And he informed him of his case, and of the events that had happened to him with the King and the Sheykh of the jewel-market, and said to him, The King hath married me to his daughter, and made me his Wezeer. He then said to him, Take what is in this basket as thy lot, and fear not.

After that, he went forth from him, having dispelled from him his fear, and repaired to the King with the basket empty. So the King said to him, O my son-in-law, it seemeth that thou hast not met with thy companion 'Abd-Allah of the Sea this day. He replied, I went to him, and what he gave me I have given to my companion the baker; for I owe him kindness. The King said, Who is this baker? He answered, He is a man of kind disposition, and such and such events happened to me with him in the days of poverty, and he neglected me not any day, nor broke my heart. The King

said, What is his name? He answered, His name is 'Abd-Allah the baker, and my name is 'Abd-Allah of the Land, and my other companion's name is 'Abd-Allah of the Sea. Upon this, the King said, And my name is 'Abd-Allah, and the servants of God¹¹ are all brethren. Send therefore to thy companion the baker: bring him that we may make him Wezeer of the Left. Accordingly he sent to him; and when he came before the King, the King invested him with the apparel of Wezeer, and appointed him Wezeer of the Left, appointing 'Abd-Allah of the Land Wezeer of the Right. 'Abd-Allah of the Land continued in this state a whole year, every day taking the basket full of fruits, and returning with it full of jewels and minerals; and when the fruits were exhausted from the gardens, he used to take raisins and almonds and hazel-nuts and walnuts and figs and other things; and all that he took to him he accepted from him, and he returned to him the basket full of jewels as was his custom.

Now it happened, one day, that he took the basket full of dried fruits, according to his custom, and his companion received them from him; after which, 'Abd-Allah of the Land sat upon the shore, and 'Abd-Allah of the Sea sat in the water, near the shore, and they proceeded to converse together, talking alternately, until they were led to mention the tombs. Thereupon 'Abd-Allah of the Sea said, O my brother, they say that the Prophet (may God bless and save him!) is buried among you in the land. Dost thou then know his tomb? — He answered, Yes. He asked, In what place? He answered, In a city called Teybeh.¹² He said, And do men, the people of the land, visit his tomb? He answered, Yes. And 'Abd-Allah of the Sea said, May you derive enjoyment, O people of the land, from visiting this generous, benign, merciful Prophet, whose visitor meriteth his intercession! And hast thou visited him, O my brother? — He answered, No; for I was a poor man, and found not what I should expend on the way, and I have not been independent save from the time when I first knew thee and thou conferredst upon me this prosperity. But the visiting him, after I shall have performed the pilgrimage to the Sacred House of God,¹³ hath become incumbent on me; and nothing hath prevented my doing that but my affection for thee; for I cannot separate myself from thee for one day.

Upon this, he of the Sea said to him of the Land, And dost thou prefer thy affection for me above visiting the tomb of Mohammad (may God bless and save him!), who will intercede for thee on the day of appearance before God, and will save thee from the fire, and by means of whose intercession thou wilt enter Paradise; and for the sake of the love of the world dost thou neglect to visit the tomb of thy Prophet Mohammad, may God bless and save him? He answered, No, by Allah: verily the visitation of him is preferred by me above everything else; but I desire of thee permission that I may visit him this year. He replied, I give thee permission to visit him; and when thou standest by his tomb, give him my salutation. I have also a deposite: so enter the sea with me, that I may take thee to my city, and conduct thee into my house, and entertain thee, and give thee the deposite, in order that

thou mayest put it upon the grave of the Prophet (may God bless and save him!); and say thou to him, O Apostle of God, 'Abd-Allah of the Sea saluteth thee, and hath given to thee this present, and he beggeth thine intercession to save him from the fire.

So 'Abd-Allah of the Land said to him, O my brother, thou wast created in the water, and the water is thine abode, and it injureth thee not: then if thou come forth from it to the land, will injury betide thee? He answered, Yes; my body will dry up, and the breezes of the land will blow upon me, and I shall die. — And I in like manner, replied 'Abd-Allah of the Land, was created on the Land, and the land is my abode; and if I enter the sea, the water will enter into my body, and suffocate me, and I shall die. But the other said to him, Fear not that; for I will bring thee an ointment, with which thou shalt anoint thy body, and the water will not injure thee, even if thou pass the remainder of thy life going about in the sea; and thou shalt sleep and arise in the sea, and nought will injure thee. So he replied, If the case be so, no harm. Bring me the ointment, that I may try it.

'Abd-Allah of the Sea said, Be it so. And he took the basket, and descended into the sea, and was absent a little while. He then returned, having with him some fat like the fat of beef, the colour of which was yellow, like gold, and its scent was sweet; and 'Abd-Allah of the Land said to him, What is this, O my brother? He answered him, This is the fat of the liver of a kind of fish, called the dendán.¹⁴ It is the greatest of all kinds of fish, and the most violent of our enemies, and its form is larger than that of any beast of the land existing among you: if it saw the camel or the elephant, it would swallow it. — 'Abd-Allah of the Land said to him, O my brother, and what doth this unlucky creature eat? He answered him, It eateth of the beasts of the sea. Hast thou not heard that it is said in the proverb, Like the fish of the sea: the strong eateth the weak?¹⁵ — He replied, Thou hast spoken truth. But have you (he added) many of these dendáns among you in the sea? 'Abd-Allah of the Sea answered, Among us are such as none can number except God, whose name be exalted! Then said 'Abd-Allah of the Land, Verily I fear that, if I descend with thee, this kind of creature may meet me and devour me.

But 'Abd-Allah of the Sea replied, Fear not; for when it seeth thee, it will know that thou art a son of Adam, and it will fear thee, and flee. It feareth not aught in the sea as it feareth a son of Adam; for when it hath eaten a son of Adam, it dieth instantly, because the fat of a son of Adam is a deadly poison to this kind of creature. And we collect not the fat of its liver save in consequence of a son of Adam's falling into the sea and being drowned: for his form becometh altered, and often his flesh is torn, and the dendán eateth it, imagining it to be of some of the animals of the sea, and dieth: then we happen to light on it dead, and take the fat of its liver, with which we anoint our bodies, and we go about in the sea. In whatever place is a son of Adam, if there be in that place a hundred or two hundred or a thousand or more of that kind of creature, and they hear the cry of the son

of Adam, all of them die immediately at his crying once, and not one of them can move from its place.

Upon this, 'Abd-Allah of the Land said, I place my reliance upon God. He then pulled off the clothes that were upon him, and, having dug a hole on the shore, he buried his clothes; after which, he anointed his person from the parting of his hair to his feet with this ointment. Then he descended into the water, and dived; and he opened his eyes, and the water injured him not. He walked to the right and left; and if he would, he ascended; and if he would, he descended to the bottom. He saw the water of the sea forming as it were a tent over him, and it injured him not. And 'Abd-Allah of the Sea said to him, What seest thou, O my brother? He answered him, I see what is good, O my brother, and thou hast spoken truth in that which thou hast said; for the water doth not injure me. Then 'Abd-Allah of the Sea said to him, Follow me. So he followed him; and they ceased not to walk from place to place, while he saw before him, and on his right and on his left, mountains of water, and he diverted himself with the view of them and with the view of the different kinds of fish that were sporting in the sea, some great and some small. Among them were some resembling buffaloes, and some resembling oxen, and some resembling dogs, and some resembling human beings; and every kind to which they drew near fled at seeing 'Abd-Allah of the Land. He therefore said to him of the Sea, O my brother, wherefore do I see every kind to which we draw near flee from us? And he answered him, Through fear of thee; for every thing that God hath created feareth the son of Adam.

He ceased not to divert himself with the sight of the wonders of the sea until they came to a high mountain, and 'Abd-Allah of the Land walked by the side of that mountain, and suddenly he heard a great cry: so he looked aside, and he saw something black descending upon him from that mountain, and it was as large as a camel, or larger, and cried out. He therefore said to his companion, What is this, O my brother? He answered him, This is the dendán: it is descending in pursuit of me, desiring to devour me: so cry out at it, O my brother, before it reacheth us; for otherwise it will seize me and devour me. Accordingly, 'Abd-Allah of the Land cried out at it, and, lo, it fell down dead; and when he saw it dead, he said, Extolled be the perfection of God, and his praise! I struck it not with a sword, nor with a knife! How is it that, with the enormity of this creature, it could not bear my cry, but died? — But 'Abd-Allah of the Sea said to him, Wonder not: for by Allah, O my brother, were there a thousand or two thousand of this kind, they would not be able to endure the cry of a son of Adam.

They then walked to a city, and they saw its inhabitants to be all damsels, no males being among them. So 'Abd-Allah of the Land said, O my brother, what is this city, and what are these damsels? And his companion answered him, This is the city of the damsels; for its inhabitants are of the damsels of the Sea.¹⁶ The King of the Sea banisheth them to this city. Every one against whom he is incensed, of the damsels of the Sea, he sendeth hither,

and she cannot come forth from it; for if she came forth from it, any of the beasts of the sea that saw her would devour her. But in other cities than this, there are men and women. — Then 'Abd-Allah of the Land proceeded to divert himself with the view of these damsels, and saw that they had faces like moons, and hair like the hair of women, but they had arms and legs in the fore part of the body, and tails like the tails of fishes. His companion, having diverted him with the view of the inhabitants of this city, went forth with him, and walked before him to another city, which he saw to be filled with people, females and males, whose forms were like the forms of the damsels before mentioned; and they had tails; but they had no selling nor buying like the people of the land. And he said, O my brother, how do they manage their marriages? His companion answered him, They do not all marry; for we are not all of one religion: among us are Muslims, unitarians; and among us are Christians and Jews and other sects; and those of us who marry are chiefly the Muslims. Whoso desireth to marry, they impose upon him, as a dowry, the gift of a certain number of different kinds of fish, which he catcheth; as many as a thousand or two thousand, or more or less, according to the agreement made between him and the father of the wife. And when he bringeth what is demanded, the family of the bridegroom and the family of the bride assemble and eat the banquet. Then they introduce him to his wife. And after that, he catcheth fish, and feedeth her; or, if he be unable, she catcheth fish, and feedeth him.

'Abd-Allah of the Sea then took him to another city, and after that to another, and so on, until he had diverted him with the sight of eighty cities; and he saw the inhabitants of each city to be unlike the inhabitants of another city; and he said, O my brother, are there any more cities in the sea? His companions said, And what hast thou seen of the cities of the sea, and its wonders? By the generous, benign, merciful Prophet, were I to divert thee a thousand years, every day with the sight of a thousand cities, and shew thee in every city a thousand wonders, I should not shew thee a twenty-fourth part of the cities of the sea, and its wonders. I have only diverted thee with the view of our own region and her land, and nothing more. — So 'Abd-Allah of the Land said to him, O my brother, since the case is so, enough for me is that with the sight of which I have diverted myself; for I have become weary of eating fish and have spent eighty days in thy company, during which thou hast not fed me, morning and evening, with aught but raw fish, neither boiled nor cooked in any way. But thou hast not diverted me with a sight of thy city. — He replied, As to my city, we have gone a considerable distance beyond it, and it is near the shore from which we came.

Then he returned with him to his city, and when he came to it, he said to him, This is my city. And he saw it to be a small city in comparison with those with the sight of which he had diverted himself. He entered the city, accompanied by 'Abd-Allah of the Sea, who proceeded until he came to a cavern, when he said to him, This is my house; and all the houses of this

city are likewise caverns, great and small, in the mountains, as are also all those of all the cities of the sea. For every one who desireth to make for himself a house goeth to the King, and saith to him, I desire to make me a house in such a place. Thereupon the King sendeth with him a tribe of fish called the peckers,¹⁷ assigning as their wages a certain quantity of fish; and they have beaks which crumble rock. They come to the mountain that the intended owner of the house hath chosen, and excavate in it the house with their beaks; and the owner of the house catcheth fish for them, and putteth them into their mouths, until the cavern is completed, when they depart, and the owner of the house taketh up his abode in it. All the people of the sea are in this state: they transact not affairs of commerce, one with another, nor do they serve one another, save by means of fish; and their food is fish.

Then he said to him, Enter. So he entered. And 'Abd-Allah of the Sea said, O my daughter! And lo, his daughter advanced to him. She had a face round like the moon, and long hair and heavy hips, and black-edged eyes and a slender waist; but she had a tail. And when she saw 'Abd-Allah of the Land with her father, she said to him, O my father, what is this tail-less creature whom thou hast brought with thee? He answered her, O my daughter, this is my companion of the land, from whom I used to bring thee the fruits of the land. Come hither: salute him. — She therefore advanced and saluted him, with an eloquent tongue and fluent speech; and her father said to her, Bring some food for our guest, by whose arrival blessing hath betided us. And she brought him two large fishes, each of them like a lamb; and he said to him, Eat. So he ate in spite of himself, by reason of his hunger; for he was weary of eating fish, and they had nothing else. And but a short time had elapsed when the wife of 'Abd-Allah of the Sea approached. She was of beautiful form, and with her were two children, each child having in his hand a young fish, of which he was craunching bits as a man crauncheth bits of a cucumber.

And when she saw 'Abd-Allah of the Land with her husband, she said, What is this tail-less creature? The two children also advanced with their sister and their mother, and they looked at 'Abd-Allah of the Land, and said, Yea, by Allah: verily he is tail-less! And they laughed at him. So 'Abd-Allah of the Land said to his companion, O my brother, hast thou brought me to make me a laughing-stock to thy children and thy wife? 'Abd-Allah of the Sea answered him, Pardon, O my brother: for he who hath no tail existeth not among us; and when one without a tail is found, the Sultán taketh him to laugh at him. But, O my brother, be not displeased with these young children and the woman, since their intellects are defective. — Then he cried out at his family, and said to them, Be ye silent! So they feared, and were silent; and he proceeded to appease his mind.

And while he was conversing with him, lo, ten persons, great, strong, and stout, advanced to him, and said O 'Abd-Allah it hath been told to the King

that thou hast with thee a tail-less creature of the tail-less creatures of the land. So he replied, Yes; and he is this man; for he is my companion: he hath come to me as a guest, and I desire to take him back to the land. But they said to him, We cannot go save with him; and if thou desire to say aught, arise and take him, and come with him before the King, and what thou sayest to us, say to the King. Therefore 'Abd-Allah of the Sea said to him, O my brother, the excuse is manifest, and it is impossible for us to disobey the King; but go with me to the King, and I will endeavour to liberate thee from him, if it be the will of God. Fear not; for when he seeth thee, he will know that thou art of the children of the land; and when he knoweth that thou art of the land, he will without doubt treat thee with honour, and restore thee to the land. — So 'Abd-Allah of the Land replied, It is thine to determine; and I will place my dependence upon God, and go with thee. He then took him and proceeded with him until he came to the King; and when the King saw him, he laughed, and said, Welcome to the tail-less! And every one who was around the King began to laugh at him, and to say, Yea, by Allah: verily he is tail-less!

Then 'Abd-Allah of the Sea advanced to the King, and acquainted him with the circumstances, and said to him, This is of the children of the land, and he is my companion, and he cannot live among us; for he loveth not the eating of fish unless it be fried or otherwise cooked; and I desire that thou give me permission to restore him to the land. The King therefore replied, Since the case is so, and he cannot live among us, I give thee permission to restore him to his place after entertainment. Then the King said, Bring to him the banquet. And they brought him fish of various shapes and colours, and he ate in obedience to the command of the King; after which the King said to him, Demand of me what thou wilt. And 'Abd-Allah of the Land replied, I demand of thee that thou give me jewels. So he said, Take ye him to the jewel-house, and let him select what he requireth. Accordingly his companion took him to the jewel-house, and he selected as many as he desired. He then returned with him to his city, and, producing to him a purse, he said to him, Take this as a deposite, and convey it to the tomb of the Prophet, may God bless and save him! And he took it, not knowing what was in it.

Then 'Abd-Allah of the Sea went forth with him, to conduct him to the land; and he saw, in his way, people engaged in singing and festivity, and a table of fish spread; and the people were eating and singing, and in a state of great rejoicing. So he said to 'Abd-Allah of the Sea, Wherefore are these people in a state of great rejoicing? Is a wedding being celebrated among them? — And he of the Sea answered, There is no wedding being celebrated among them; but a person among them is dead. 'Abd-Allah of the Land therefore said to him, Do ye, when a person dieth among you, rejoice for him, and sing and eat? His companion answered, Yes. And ye, O people of the land, he added, what do ye? 'Abd-Allah of the Land answered, When a person among us dieth, we mourn for him, and weep, and the women slap

their faces, and rend the bosoms of their garments, in grief for him who is dead.

And upon this, 'Abd-Allah of the Sea stared at 'Abd-Allah of the Land, and said, Give me the deposite. So he gave it to him. Then 'Abd-Allah of the Sea took him forth to the land, and said to him, I have broken off my companionship with thee, and my friendship for thee, and after this day thou shalt not see me, nor will I see thee.—Wherefore, said 'Abd-Allah of the Land, are these words? 'Abd-Allah of the Sea said, Are ye not, O people of the Land, a deposite of God?—Yes, answered he of the Land. And the other rejoined, Then how is it that it is not agreeable to you that God should take his deposite, but on the contrary ye weep for it? And how should I give thee the deposite for the Prophet (may God bless and save him!), seeing that ye, when the new-born child cometh to you, rejoice in it, though God (whose name be exalted!) putteth into it the soul as a deposite? Then, when He taketh that soul, how is it that it grieveth you, and ye weep and mourn? Such being the case, we have no need of your companionship.—He then left him, and went back to the sea.

So upon this, 'Abd-Allah of the Land put on his clothes, and took his jewels, and repaired to the King, who met him with a longing desire to see him, and rejoiced at his return, and said to him, How art thou, O my son-in-law, and what hath been the cause of thine absence from me during this period? He therefore told him his story and what he had seen of the wonders in the sea; whereat the King wondered. He acquainted him also with that which 'Abd-Allah of the Sea had said; and he replied, Thou art the person who erred, in thy giving this information. 'Abd-Allah of the Land persevered for a length of time in going to the shore of the sea, and calling out to 'Abd-Allah of the Sea; but he answered him not, nor came to him. So 'Abd-Allah of the Land relinquished the hope of seeing him again, and he and the King his father-in-law and their family resided in the most happy state and in the practice of good deeds until they were visited by the terminator of delights and the separator of companions, and they all died.—Extolled be the perfection of the Living who dieth not, and to whom belongeth the dominion that is apparent and the dominion that is hidden, and who is able to accomplish every thing, and is gracious and knowing with respect to his servants! ¹⁸

XXIX

HOW IBRÁHEEM SAW A PICTURE OF THE LADY JEMEELEH; LOVED HER, SEARCHED FOR HER, AND WON HER AFTER MANY ADVENTURES.

EL-KHASEEB,¹ the lord of Egypt, had a son, named Ibráheem, than whom there was none more beautiful; and by reason of his fear for him, he would not allow him to go out, save to the Friday-prayers. Now he passed, going forth from the Friday-prayers, by an old man, with whom were many books, and he alighted from his horse, and seated himself by him, and, turning over the books and examining them, he saw in one of them a picture of a woman, which almost spoke: none more beautiful than she had been seen upon the face of the earth. Thereupon his reason was captivated, and his mind was stupefied, and he said to the man, O sheykh, sell me this picture. And he kissed the ground before him, and replied, O my lord, without price. So he gave him a hundred pieces of gold, and took the book in which was this picture; and he occupied himself with looking at it, and weeping, night and day. He abstained from food and drink and sleep, and he said within himself, Had I asked the bookseller respecting the painter of this picture, who he was, probably he had informed me; and if the original of it be living, I might gain access to her; and if it be a picture not representing any particular person, I would cease to be enamoured of it, and not torment myself on account of a thing that hath no real existence.

So when the next Friday arrived, he passed by the bookseller, who rose up to him, and he said to him, O uncle, inform me who painted this picture. He replied, O my lord, a man of the inhabitants of Baghdád, named Abu-l-Kásim Es-Sandalánee, who resideth in a quarter called the quarter of El-Karkh, painted it, and I know not whose portrait it is. The youth therefore arose and left him, and he acquainted not any one of the people of the empire with his state.

He performed the Friday-prayers, and returned to the palace, and, taking a leathern bag, he filled it with jewels and gold, and the value of the jewels was thirty thousand pieces of gold. He then waited until the morning, and went forth, not having informed any one; and he overtook a caravan, and saw a Bedawee, and said to him, O uncle, what distance is between me and Baghdád? He replied, O my son, where art thou, and where is Baghdád? Verily between thee and it is a space of two months' journey. — And the youth said to him, O uncle, if thou wilt conduct me to Baghdád, I will give thee a hundred pieces of gold and this mare that is beneath me, the value of

which is a thousand pieces of gold. Upon this, the Bedawee replied, God is witness of what we say. But thou shalt not lodge this night save with me. — And the young man assented to that which he said, and passed the night with him; and when daybreak appeared, the Bedawee took him, and proceeded with him quickly by a near way, in eagerness for that mare which he had promised to give him. They ceased not to journey on until they arrived at the walls of Baghdád, when the Bedawee said to him, Praise be to God for safety! O my master, this is Baghdád. — So the young man rejoiced exceedingly, and he alighted from the mare, and gave her to the Bedawee, her and the hundred pieces of gold.

He then took the leathern bag, and walked on, inquiring for the quarter of El-Karkh, and for the place of abode of the merchants, and destiny drove him to a by-street in which were ten chambers, five facing five, and at the upper end of the street was an entrance with two folding doors, and with a ring of silver. At this entrance were two mastabahs of marble, spread with the best of furniture, and upon one of them was sitting a man of reverend appearance, of handsome form, and clad in sumptuous apparel, before whom were five memlooks, like moons. When the young man saw this, he knew the indication which the bookseller had mentioned to him; and he saluted the man, who returned his salutation, and welcomed him, and seated him, and asked him respecting his state. So the young man said to him, I am a stranger, and I desire of thy beneficence that thou wouldst see for me, in this street, a house in which I may reside. And the man called out, saying, O Ghazáleh! ² — whereupon a slave-girl came forth to him, and said, At thy service, O my master! And he said, Take with thee some servants, and go ye to a chamber, and clean it, and spread furniture in it, and put in it all that is requisite of vessels and other things, for the sake of this young man, the beautiful in form.

Accordingly the slave-girl went forth, and did as he had ordered her; after which, the sheykh took him and shewed him the dwelling; and the young man said to him, O my master, how much is the rent of this dwelling? He answered him, O comely-faced, I will not receive from thee rent as long as thou remainest in it. The young man therefore thanked him for that. Then the sheykh called another slave-girl, and there came forth a slave-girl like the sun, and he said to her, Bring the apparatus for chess. So she brought it, and a memlook spread the chess-table, and the sheykh said to the young man, Wilt thou play with me? He answered, Yes. And he played with him several times, and the young man beat him. He therefore said, Thou hast done well, O young man, and thy qualities are perfect. By Allah, there is not in Baghdád the person who can beat me, and thou hast beaten me!

And after they had prepared the dwelling with the furniture and every thing else that was requisite, the sheykh delivered to him the keys, and said to him, O my master, wilt thou not enter my abode and eat of my bread, that we may be honoured by thee? And the young man assented to this,

and went with him; and when they came to the house, he beheld a handsome, beautiful house, decorated with gold, and in it were all kinds of pictures, and varieties of furniture and other things, such as the tongue cannot describe. The sheykh then complimented him, and gave orders to bring the food; whereupon they brought a table of the manufacture of San'â of El-Yemen, and it was put, and they brought extraordinary dishes of food, than which there existed none more excellent, nor any more delicious. So the young man ate until he was satisfied, and washed his hands; and he proceeded to look at the house and the furniture. And after that, he looked for the leathern bag that was with him; and saw it not. So he said, There is no strength nor power but in God, the High, the Great! I have eaten a morsel worth a piece of silver or two pieces of silver, and there hath gone from me a leathern bag containing thirty thousand pieces of gold. But I seek aid of God.

Then he was silent, and was unable to speak; and the sheykh again caused the apparatus for chess to be brought forward, and said to the young man, Wilt thou play with me? He answered, Yes: — and played, and the sheykh beat him; whereupon the young man said, Thou hast done well: — and he gave over playing, and rose. So the sheykh said to him, What aileth thee, O young man? He answered, I desire the leathern bag. And upon this the sheykh arose and brought it out to him, and said, Lo, here it is, O my master. Wilt thou resume the playing with me? — He answered Yes. And he played with him, and the young man beat him. The man therefore said, When thy mind was occupied with thinking of the leathern bag, I beat thee; and when I had brought it to thee, thou beatest me. Then he said to him, O my son, inform me from what country thou art. So he answered, From Egypt. And the sheykh said to him, And what is the reason of thy coming to Baghdâd? He therefore produced to him the picture, and said, Know, O uncle, that I am the son of El-Khaseeb, the lord of Egypt; and I saw this picture in the possession of a bookseller, and my reason was captivated: so I asked respecting the painter of it, and it was told me that the painter of it was a man in the quarter of El-Karkh, named Abu-l-Kâsim Es-Sandalânee, in a street called Darb ez-Zaafarân. I therefore took with me some wealth, and came alone, no one knowing of my case; and I desire of thy perfect beneficence that thou wouldst direct me to him, in order that I may ask him the cause of his painting this picture, and whose portrait it is; and whatsoever he shall desire of me, I will give him it.

Upon this, the sheykh said, By Allah, O my son, I am Abu-l-Kâsim Es-Sandalânee, and this is a wonderful thing. How is it that destiny hath driven thee to me? — And when the young man heard his words, he rose to him and embraced him, and kissed his head and his hands, and said to him, By Allah I conjure thee that thou tell me whose portrait it is. And he replied, I hear and obey. He then arose and opened a closet, and took forth from it a number of books in which he had painted this picture, and said, Know, O my son, that the original of this portrait is the daughter of my

paternal uncle. She is in El-Basrah, and her father is Governor of El-Basrah. He is named Abu-l-Leys, and she is named Jemeeleh; ³ and there is not on the face of the earth a person more beautiful than she; but she is averse from men, and cannot bear the mention of a man in her company. I went to my uncle, desiring that he should marry me to her, and I was lavish of wealth to him; but he consented not to my proposal; and when his daughter knew thereof, she was enraged, and sent to me a message, saying in it, If thou have sense, remain not in this city: for if thou do, thou wilt perish and thy sin will be on thine own neck. And she is a virago among viragoes. I therefore went forth from El-Basrah with broken heart, and I painted this portrait in the books, and dispersed them in the countries, thinking that they might fall into the hand of a young man of beautiful form, like thee, and he might contrive means of gaining access to her; for perhaps she would become enamoured of him; and I would previously exact of him a promise that, when he should have gained possession of her, he should shew her to me, if he only granted me a look from a distance.

So when Ibráheem, the son of El-Khaseeb, heard his words, he hung down his head a while, meditating. And Es-Sandalánee said to him, O my son, I have not seen in Baghdád any one more beautiful than thou; and I imagine that she, if she see thee, will love thee. Canst thou then, if thou obtain an interview with her, and get possession of her, shew her to me, and grant me even a look from a distance? — He answered, Yes. And the sheykh said, Since the case is so, reside with me until thou shalt set forth. But the young man replied, I cannot remain; for an exceeding fire is in my heart on account of my passion for her. So the sheykh said to him, Wait until I prepare for thee a vessel in the course of three days, that thou mayest go in it to El-Basrah. He therefore waited until he had prepared for him a vessel, and put in it all that he required, of food and drink and other things; and after the three days the sheykh said to the young man, Prepare for the voyage; for I have fitted out for thee a vessel, in which are all things that thou requirest, and the vessel is my property, and the boatmen are of my servants, and in the vessel is what will suffice thee until thou shalt return; and I have charged the boatmen to serve thee till thou shalt return in safety.

So the young man arose, and embarked in the vessel, bade farewell to the sheykh, and proceeded until he arrived at El-Basrah, when he took forth a hundred pieces of gold for the boatmen; but they said to him, We have received the pay from our master. He however replied, Receive it as a present, and I will not inform him of it. They therefore received it from him, and prayed for him. The young man then entered El-Basrah, and asked where was the place of abode of the merchants; whereupon they answered him, In a Khán called the Khán of Hamdán. So he walked on until he came to the market in which was the Khán; and the eyes of the people were cast upon him, gazing at him, on account of his excessive beauty

and loveliness. Then he entered the Khán with a boatman, and inquired for the door-keeper. They therefore directed him to him; and he saw him to be an old, reverend sheykh. He saluted him, and the door-keeper returned his salutation; and he said, O uncle, hast thou an elegant chamber? He answered, Yes; — and, taking him, together with the boatman, he opened for them an elegant chamber, decorated with gold, and said, O young man this chamber is suitable to thee. And thereupon the young man took forth two pieces of gold, and said to him, Receive these two as the gratuity for the key.⁴ So he took them, and prayed for him.

And the young man ordered the boatman to return to the vessel. He then entered the chamber, and the door-keeper of the Khán remained with him, and served him, and said to him, O my master, happiness hath betided us by thy coming. And the young man gave him a piece of gold, saying to him, Buy for us with it some bread and meat and sweetmeat and wine. Accordingly he took it, and repaired to the market, and returned to him, having bought those things for ten pieces of silver, and gave him the remainder. But the young man said to him, Expend it upon thyself. And the door-keeper of the Khán rejoiced thereat exceedingly. Then the young man ate, of the things that he had demanded, one cake of bread with a little savoury food, and said to the door-keeper of the Khán, Take this to the people of thy dwelling. He therefore took it, and went with it to the people of his dwelling, and said to them, I imagine not that any one on the face of the earth is more generous than the young man who hath taken up his abode with us this day, or more sweet than he; and if he remain with us, richness will betide us.

Then the door-keeper of the Khán went in to Ibráheem, and saw him weeping: so he sat, and began to rub and press gently his feet; after which he kissed them, and said, O my master, wherefore dost thou weep? May God not cause thee to weep! — And the young man said, O uncle, I desire to drink with thee this night. The door-keeper therefore replied, I hear and obey. And the young man took forth and gave him five pieces of gold, saying to him, Buy for us, with them, fruits and wine. He then gave him five other pieces of gold, and said to him, Buy for us, with these, dried fruits and perfumes and five fat fowls and bring me a lute. So he went forth and brought for him what he had ordered him to get, and said to his wife, Prepare this food, and strain for us this wine, and let that which thou shalt prepare be excellent; for this young man hath extended to all of us his beneficence. His wife therefore did as he commanded her to the utmost of his desire, and he took the provisions and went in with them to Ibráheem the son of the Sultán. So they ate and drank and were merry; and afterwards the young man wept and recited these two verses: —

O my friend, if I gave my life in my endeavour, and all my wealth, and the world with what is in it,
And the Garden of Eternity, and Paradise,^b all together, for the hour of union, my heart would purchase it.

Then he uttered a great groan, and fell down in a fit; whereat the door-keeper of the Khán sighed; and when he recovered, he said to him, O my master, what causeth thee to weep, and who is she to whom thou alludest in these verses; for she cannot be aught but as dust to thy feet? And the young man arose, and, taking forth a wrapper containing some of the most beautiful of women's apparel, said to him, Take this to thy harem. So he received it from him, and gave it to his wife, who thereupon came with him, and went in to the young man; and, lo, he was weeping. She therefore said to him, Thou hast crumbled our livers. Tell us then what beautiful woman thou desirest, and she shall not be aught but a slave in thine abode.— And he said (addressing the door-keeper), O uncle, know that I am the son of El-Khaseeb, the lord of Egypt, and that I am enamoured of Jemeeleh, the daughter of Abu-l-Leys, the chief. So the wife of the door-keeper of the Khán said, Allah! Allah! O my brother, abstain from uttering these words, lest any one hear of us, and we perish; for there is not upon the face of the earth any one more violent than she, and no one can mention to her the name of a man, since she is averse from men. Then, O my son, turn from her to another.

And when he heard her words, he wept violently. The door-keeper of the Khán therefore said to him, I have nought but my life to give, and I will expose it to peril for love of thee, and contrive for thee a plan by which thy desire may be attained. Then they both went forth from him. And when the morning came, the young man entered the bath, and put on a suit of the apparel of Kings; and, lo, the door-keeper of the Khán, with his wife, advanced to him and said to him, O my master, know that here is a tailor who is humpbacked and he is the tailor of the lady Jemeeleh. So repair to him, and acquaint him with thy state, and perhaps he will direct thee to a means of thine attaining thy desires.

The youth therefore arose and went to the shop of the humpbacked tailor; and he went in to him, and found with him ten memlooks, like moons. He saluted them, and they returned his salutation, and were delighted with him, and they seated him, and were confounded at the sight of his charms and his loveliness. And when the humpback saw him, his mind was amazed at the beauty of his form. The young man then said to him, I desire of thee that thou sew for me my pocket. So the tailor advanced, and took a needleful of silk, and sewed it. And the young man had torn his pocket purposely. And when the tailor had sewed it, he took forth for him five pieces of gold, and gave them to him; after which, he departed to his chamber. The tailor therefore said, What have I done for this young man, that he hath given me the five pieces of gold? Then he passed the night thinking upon his beauty and his generosity.

And when the morning came, the young man repaired again to the shop of the humpbacked tailor. He entered and saluted him, and he returned his salutation, treated him with honour, and welcomed him; and when the young man sat, he said to the humpback, O uncle, sew for me my pocket; for it

hath been torn a second time. So he replied, O my son, on the head and the eye. And he advanced and sewed it; and the young man gave him ten pieces of gold. The tailor therefore took them and became amazed at his beauty and generosity, and said, By Allah, O young man, there must be some reason for this conduct of thine, and this is not for the sewing of a pocket. But inform me of the truth of thy case. — And he replied, O uncle, this is not the place for talking; for my story is wonderful, and my case is extraordinary. Upon this, the tailor said, Since the case is so, arise and come with us into a private place. Then the tailor arose, and, taking his hand, entered with him a chamber within the shop and said to him, O young man, tell me. So he related to him his case from first to last; and he was amazed at his words, and said, O young man, fear God with respect to thy case; for she whom thou hast mentioned is a virago, averse from men. Therefore guard, O my brother, thy tongue; otherwise thou wilt destroy thyself. — And when the young man heard his words, he wept violently, and, keeping hold of the skirt of the tailor, he said, Protect me, O uncle; for I am perishing; and I have left my kingdom and the kingdom of my father and my grandfather, and become in the land a stranger, solitary; and I have not patience to remain absent from her.

So when the tailor saw what had betided him, he pitied him, and said, O my son, I have nought but my life to give, and I will expose it to peril for love of thee; for thou hast wounded my heart; but to-morrow I will contrive for thee a plan by which thy heart shall be comforted. — He therefore prayed for him, and departed to the Khán; and he told the door-keeper of the Khán what the tailor had said; whereupon he replied, He hath acted with thee kindly. And when the next morning came, the young man attired himself in the most sumptuous of his apparel, and, taking with him a purse containing some pieces of gold, came to the humpback, and saluted him, and sat down. Then he said to him, O uncle, fulfil thy promise to me. And he replied Arise immediately, and take three fat fowls, and three ounces of sugar-candy, and two small jugs, which fill thou with wine, and take a cup. Put these things into a small bag, and embark, after the morning-prayers, in a small boat, with a boatman, and say to him I desire that thou go with me to the country below El-Basrah. And if he reply, I cannot go further than a league, — say thou to him, Thou shalt do as thou pleasest. But when he goeth, excite him with money, until he conveyeth thee further; and when thou hast arrived, the first garden that thou wilt see is the garden of the lady Jemeenleh. When thou seest it, go to its gate. Thou wilt see two high steps, on which is furniture of brocade; and a humpback man, like myself, sitting. Complain to him of thy state, and solicit his favour, and perhaps he will feel pity for thy state, and enable thee to see her, at least to obtain a sight from a distance. I have no expedient within my power but this; and if he be not moved with pity for thy state, I perish, and so dost thou. This is what I think advisable, and the affair must be committed to God, whose name be exalted — So the young man said, I seek aid of God. What God

willeth must come to pass; and there is no strength nor power but in God.

He then arose and departed from the humpbacked tailor, and repaired to his chamber, took the things that he had directed him to procure, and put them into a neat, small bag. And when he arose in the following morning, he came to the bank of the Tigris, and, lo, he saw a boatman lying asleep. So he woke him, and gave him ten pieces of gold, saying to him, Convey me to the country below El-Basrah. The man replied, O my master, on the condition that I go not further than a league; for if I go a span beyond that distance, we both perish. And he said to him, As thou pleasest. He therefore took him, and proceeded with him down the river; and when he came near to the garden, he said, O my son, beyond this point I cannot go; for if I pass this limit, we both perish. So he took forth and gave him ten other pieces of gold, and said to him, Receive this money, that thou mayest have recourse to it to amend thy state. And the man was abashed at him, and said, I commit the affair to God, whose name be exalted! And he proceeded down the river with him; and when he arrived at the garden, the young man arose in his joy, leapt from the boat as far as a spear's throw, and threw himself down; and the boatman returned, fleeing.

The young man then advanced, and he saw all that the humpback had described to him with respect to the garden. He saw its gate open, and in the vestibule was a couch of ivory, on which was sitting a humpbacked man of comely countenance, clad in apparel ornamented with gold, and having in his hand a mace of gilt silver. So the young man went quickly and threw himself on his hand and kissed it; whereupon he said to him, Who art thou, and whence hast thou come, and who brought thee hither, O my son? And that man when he saw Ibráheem the son of El-Khaseeb, was amazed at his loveliness. Then Ibráheem said to him, O uncle, I am an ignorant, strange youth. And he wept; and the man was moved with pity for him, and took him up on the couch, wiped away his tears, and said to him, No harm shall befall thee. If thou be in debt, may God discharge thy debt; and if thou be in fear, may God appease thy fear! — So he replied, O uncle, I have no fear, nor am I in debt; but have with me abundant wealth, by the good pleasure of God, and his aid. The man therefore said to him, O my son, what is thine affair, that thou hast exposed thy life and thy beauty to peril by coming to a place of destruction?

And the young man related to him his story, and explained to him his case; and when the humpback heard his words, he hung down his head a while towards the ground, and said, Is the humpbacked tailor the person who directed thee to me? He answered him, Yes. And he rejoined, This is my brother, and he is a blessed man. Then he said, O my son, if affection for thee had not entered into my heart, and if I had not pitied thee, thou hadst perished, thou and my brother and the door-keeper of the Khán and his wife. And he said, Know that there is not on the face of the earth the like of this garden, and it is called the Garden of the Pearl.⁶ No one hath entered it,

during the period of my life, except the Sultán and myself and its owner Jemeeleh [and her attendants]; and I have resided in it twenty years, and have not seen any man [except the Sultán] come to this place. In the course of every forty days, the lady Jemeeleh cometh hither in the vessel, and ascendeth amid her female slaves, in a canopy of satin, the borders of which, ten female slaves hold up with hooks of gold, till she entereth: so I have not seen of her aught. But I have nothing save my life to give, and I will expose it to peril for thy sake. — And thereupon the young man kissed his hand; and the humpback said to him, Sit with me until I contrive for thee a mode of proceeding.

After that, he took the hand of the young man and conducted him into the garden; and when Ibráheem saw that garden, he imagined that it was Paradise. He beheld the trees to be entangled, and the palm-trees tall, and the waters pouring, and the birds warbling with various notes. Then the humpback went with him to a dome-crowned pavilion, and said to him, This is the place in which the lady Jemeeleh sitteth. And he examined that pavilion, and found it to be one of the most wonderful of pleasure-houses. In it were all kinds of pictures in gold and ultramarine, and it had four doors, to which one ascended by five steps; and in the midst of it was a pool, to which one descended by steps of gold, those steps being set with minerals. In the midst of the pool was a fountain of gold, with images, large and small, from the mouths of which the water issued; and when the images produced various sounds at the issuing of the water, it seemed to the hearer that he was in Paradise. By⁷ the dome-crowned pavilion was a water-wheel, the pots of which were of silver; and it was covered with brocade. And on the left of the water-wheel was a lattice-window of silver, looking upon a green meadow,⁸ in which were all kinds of wild beasts, and gazelles, and hares; and on its right was a lattice-window looking upon a field in which were all kinds of birds, all of them warbling with various notes, amazing the hearer.

When the young man beheld this, he was moved with delight. He seated himself at the gate of the garden, and the gardener sat by his side, and said, How dost thou regard my garden? The young man answered him, It is the Paradise of the World. And the gardener laughed. Then he arose, and was absent from him a while, after which he returned, having with him a tray containing fowls and quails, and nice food, and sweetmeat of sugar; and he put it before the young man, and said to him, Eat until thou shalt be satiated. So I ate, says Ibráheem, until I was satisfied; and when he saw that I ate, he rejoiced, and said, By Allah, this is the manner of Kings, the sons of Kings! And he said, O Ibráheem, what is with thee in this small bag? I therefore opened it before him; and he said, Carry it with thee; for it will be of use to thee when the lady Jemeeleh cometh, since, when she cometh, I shall not be able to come in to thee with aught for thee to eat. — Then he arose and took my hand and brought me to a place opposite the dome-crowned pavilion of Jemeeleh; and he made an harbour amid the trees,

and said, Ascend into this; and when she cometh, thou wilt see her, and she will not see thee. This is the utmost stratagem that I can employ, and upon God be our dependence. When she singeth, drink to her singing, and when she departeth, return to the place whence thou camest, if it be the will of God, with safety. — So the young man thanked him, and desired to kiss his hand; but he prevented him. Then the young man put the small bag into the arbour which the humpback had made for him; after which the gardener said to him, O Ibráheem, divert thyself in the garden, and eat of its fruits; for the appointed time of the coming of thy beloved is to-morrow. Ibráheem therefore proceeded to amuse himself in the garden, and to eat of its fruits.

He passed the night with the gardener, and when the morning came, and diffused its light and shone, Ibráheem recited the morning-prayers, and, lo, the gardener came to him, with sallow complexion, and said to him, Arise, O my son, and ascend to the arbour; for the female slaves have come to spread the furniture in the place, and she will come after them; and beware thou of spitting, or blowing thy nose, or sneezing; for if thou do, we shall both perish. The young man therefore arose and ascended to the arbour, and the gardener departed, saying, God grant thee safety, O my son! And while the young man was sitting, lo, there approached five slave-girls, the like of whom no one had beheld. They entered the dome-crowned pavilion, pulled off their outer garments, and washed the place, sprinkled it with rose-water, gave vent to the fumes of aloes-wood and ambergris, and spread the brocade. And there approached after them fifty female slaves, with musical instruments, and Jemeeleh was amid them, within a red canopy of brocade, and the female slaves held up the skirts of the canopy with hooks of gold until she entered the pavilion. So the young man saw not of her, nor of her apparel, aught; and he said within himself, By Allah, all my labour is lost; but I must wait until I see how the case will be. The female slaves brought forward the food and drink; so they ate, and washed their hands, and set for Jemeeleh a throne, on which she seated herself.

Then they all played on the musical instruments, and sang with mirth-exciting voices, of which there was not the like; after which an old woman, a kahramáneh, came forth, and clapped her hands, and danced; and the female slaves pulled her along. And, lo, the curtain was raised, and Jemeeleh came forth, laughing; and Ibráheem saw her. Upon her were ornaments and apparel, and on her head was a crown set with fine pearls and with jewels, and on her neck a necklace of pearls, and around her waist a girdle of oblong chrysolites, the strings of which were of jacinths and pearls. And thereupon the female slaves arose, and kissed the ground before her, while she laughed.

When I beheld her, says Ibráheem the son of El-Khaseeb, I became unconscious of my existence, and my reason was confounded, and my mind was perplexed, in consequence of my amazement at loveliness the like of

which was not seen upon the face of the earth. I fell down in a fit, and recovered with weeping eyes, and recited these two verses: —

I see thee, and close not mine eye, that mine eyelids may not prevent my beholding thee.
If I gaze at thee with every glance, mine eyes would not see all thy charms.

— The old woman then said to the female slaves, Let ten of you arise and dance and sing. And when Ibrâheem saw them, he said within himself, I wish that the lady Jemeenah would dance. And after the dancing of the ten slave-girls was ended, they went around her, and said, O our mistress, we wish that thou wouldst dance amid this assembly, that our happiness might be rendered complete thereby; for we have not seen a more delightful day than this. So Ibrâheem said within himself, No doubt the gates of heaven have been opened,⁹ and God hath answered my prayer. Then the female slaves kissed her feet, and said to her, By Allah, we have not seen thy bosom dilated as it is this day. And they ceased not to excite her until she pulled off her outer clothing, and became only clad in a shirt woven with gold, embroidered with varieties of jewels, shewing the forms of a bosom like two pomegranates, and displaying a face like the moon in the night of its fulness. Ibrâheem beheld motions the like of which he had not seen before in his life. And when she exhibited, in her dancing, an extraordinary mode, and wonderful invention, her performance was such (says Ibrâheem) that she made us forget the dancing of the bubbles in the cups, and occasioned our thinking of the inclining of the turbans from the heads.¹⁰ She was such as the poet hath thus described: —

A dancer whose figure is like a willow-branch: my soul almost quitteth me at the sight of her movements.

No foot can remain stationary at her dancing. She is as though the fire of my heart were beneath her feet.

Now, while I was looking at her, says Ibrâheem, lo, a glance of her eye was directed towards me, and she saw me; and when she beheld me, her countenance changed, and she said to her female slaves, Sing ye until I return to you. Then she took a knife half a cubit in length, and came towards me, saying, There is no strength nor power but in God, the High, the Great! And when she drew near to me, I became unconscious of my existence; but when she saw me, and her face met mine, the knife fell from her hand, and she said, Extolled be the perfection of the Changer of hearts! She then said to me, O young man, be of good heart: thou art secure from that which thou fearest. And I began to weep, and she wiped away my tears with her hand, and said, O young man, inform me who thou art, and what brought thee to this place. So I kissed the ground before her, and kept hold of her skirt; and she said, No harm shall befall thee; for, by Allah, mine eye hath not been delighted with any male but thyself. Then tell me who thou art. — I therefore related to her my story from beginning to end;

and she wondered thereat, and said to me, O my master, I conjure thee by Allah to tell me, art thou Ibráheem the son of El-Khaseeb? I answered, Yes. And she threw herself upon me, and said, O my master, thou art the person who made me averse from men; for when I heard that there existed in Egypt a young man than whom there was not upon the face of the earth any one more beautiful, I loved thee from the description, and my heart became fondly attached to thee, by reason of that which was told me of thee, concerning thy surpassing loveliness, and I became, with regard to thee, in the case thus expressed by the poet: —

Mine ear became enamoured of him before mine eye; for the ear is enamoured before the eye sometimes.

Therefore praise be to God who hath shown me thy face! By Allah, had it been any but thee, I had crucified the gardener, and the door-keeper of the Khán, and the tailor, and him who had had recourse to them! — Then she said to me, How shall I contrive means of procuring something for thee to eat without the knowledge of my female slaves? So I answered her, I have with me what we may eat and what we may drink. And I opened the small bag before her, and took a fowl, and she proceeded to feed me with morsels, I feeding her in like manner. And when I saw this conduct of hers, I imagined that the event was a dream. Then I brought forward the wine, and we drank. All that time, while she was with me, the female slaves were singing; and we ceased not to remain in this state from morn to noon, when she arose, and said, Arise now; prepare for thee a vessel, and wait for me in such a place until I come to thee; for there remaineth to me no patience to endure thy separation. So I replied, O my mistress, I have with me a vessel, which is my property, and the boatmen are hired by me, and they are expecting me. And she said, This is what we desire.

She then went to the female slaves, and said to them, Arise with us, that we may go to our palace. They therefore said to her, Why should we arise now, when it is our custom to remain three days? And she replied, Verily I experience in myself a great heaviness. It seemeth that I am sick, and I fear that this illness may become more heavy upon me. — So they said to her, We hear and obey. Accordingly they put on their apparel, went to the bank of the river, and embarked in the boat. And, lo, the gardener approached Ibráheem, having no knowledge of that which had happened to him, and said, O Ibráheem, thou hast not had the good fortune to delight thyself with beholding her; for it is her custom to remain here three days, and I fear that she hath seen thee. But Ibráheem replied, She saw me not, nor did I see her, nor did she come forth from the pavilion. And he said, Thou hast spoken truth, O my son; for had she seen thee, we had perished: but remain with me until she come next week, and thou shalt see her, and satiate thyself with gazing at her. Ibráheem, however, replied, O my master, I have with me wealth, and I fear for it. I have also left behind

me men, and I fear that they will think me too long absent. — And the gardener said, O my son, verily thy separation will be grievous to me. Then he embraced him, and bade him farewell; and Ibráheem repaired to the Khán in which he was lodging, met the door-keeper of the Khán, and took his wealth. And the door-keeper said to him, Good news, if it be the will of God. But Ibráheem replied, I found no way of accomplishing my affair, and I desire to return to my family. So the door-keeper of the Khán wept, and bade him farewell, carried his goods, and conducted him to the vessel.

After that, Ibráheem repaired to the place of which Jemeeleh had told him, and there waited for her; and when the night became dark, lo, she approached him, in the garb of a valiant man, with a round beard, and her waist bound with a girdle, and in one of her hands were a bow and arrows, and in the other was a drawn sword; and she said to him, Art thou the son of El-Khaseeb, the lord of Egypt? So Ibráheem answered her, I am he. And she said to him, And what young wretch art thou, that thou hast come to corrupt the daughters of the Kings? Arise; answer the summons of the Sultán. — Upon this, says Ibráheem, I fell down in a fit; and as to the boatmen, they almost died in their skins from fear. Therefore, when she saw what had happened to me, she pulled off that beard, threw down the sword, and loosed the girdle; and I saw that she was the lady Jemeeleh, and said to her, By Allah, thou hast mangled my heart! Then I said to the boatmen, Hasten the course of the vessel.

Accordingly they loosed the sail, and hastened in their course, and only a few days had elapsed before we arrived at Baghdád. And, lo, there was a vessel lying stationary by the bank of the river; and when the boatmen who were in it saw us, they called out to the boatmen who were with us, and proceeded to say, O such-a-one! and O such-a-one! we congratulate you on your safety! They then drove their vessel against ours; and we looked, and, behold, in it was Abu-l-Kásim Es-Sandalánee, who, when he saw us, said, Verily this is the object of my search. Go ye, in the keeping of God. I desire to repair to accomplish an affair. — And there was before him a candle. Then he said to me Praise be to God for thy safety! Hast thou accomplished thine affair? — I answered, Yes. And thereupon he put the candle near to us, and when Jemeeleh saw him, her state became changed, and her complexion became sallow; and when Es-Sandalánee saw her, he said, Depart ye in the safe keeping of God. I am going to El-Basrah, on business for the sultán: but the gift is for him who is present. — He then produced a small box of sweetmeats, and threw it into our vessel, and there was in them benj. So Ibráheem said, O delight of mine eye, eat of this. But she wept, and said, O Ibráheem, knowest thou who this is? — I answered (says Ibráheem), Yes: this is such-a-one. And she rejoined, He is the son of my paternal uncle, and formerly he demanded me in marriage of my father, and I did not accept him and he is repairing to El-Basrah; so probably he will inform my father of us. But I said, O my mistress, He

will not arrive at El-Basrah until we arrive at El-Mósil. — And they knew not what was concealed from them in the secret purpose of God.

Then I ate (says Ibráheem) somewhat of the sweetmeat, and it had not descended into my stomach before I struck the floor with my head. And when it was near daybreak I sneezed; where upon the benj issued from my nostril, and I opened my eye, and beheld myself stripped of my outer clothing, and thrown amid ruins. I therefore slapped my face, and said within myself. Verily this is a stratagem practised upon me by Es-Sandalánee. I knew not whither to repair, and had nothing upon me but a pair of trousers; and I arose and walked about a little; and, lo, the Wálee approached me, accompanied by a party of men with swords and leathern shields. So I feared, and, seeing a ruined bath, I hid myself in it. But my foot stumbled upon something; wherefore I put my hand upon it, and it became befouled with blood. I therefore wiped it upon my trousers, not knowing what it was, and stretched forth my hand to the thing a second time; whereupon it fell on a slain person, and the head came up in my hand. So I threw it down, and said, There is no strength nor power but in God, the High, the Great! I then entered one of the retired corners of the bath; and, behold, the Wálee stopped at the door of the bath, and said, Enter ye this place and search. And ten of them entered with cressets; and by reason of my fear, I retired behind a wall, and, taking a view of that slain person, I saw it to be a damsel, whose face was like the full moon; her head lying on one side, and her body on another; and upon her was costly apparel. Therefore, when I beheld her, a violent trembling affected my heart. And the Wálee entered, and said, Search throughout the bath. And they entered the place in which I was, and a man of them saw me, and came to me, having in his hand a knife half a cubit long; and when he drew near to me he said, Extolled be the perfection of God, the Creator of this beautiful face! O young man, whence art thou? — Then he took my hand, and said, O young man, wherefore didst thou slay this murdered female? So I answered, By Allah, I did not slay her, nor do I know who slew her, and I entered not this place save through fear of you. And I acquainted him with my case, and said to him, By Allah I conjure thee that thou wrong me not, for I am in anxiety for myself. And he took me and led me forward to the Wálee: and when he saw upon my hands the marks of blood he said, This requireth not proof: therefore strike off his head. So when I heard these words, I wept violently: the tears of my eyes flowed, and I recited these two verses —

We trod the steps appointed for us: and he whose steps are appointed must tread them. He whose death is decreed to take place in one land will not die in any land but that.

Then I uttered a groan, and fell down in a fit; whereupon the heart of the executioner was moved with pity for me, and he said, By Allah, this is not the face of him who hath committed a murder! But the Wálee said.

Strike off his head! They therefore seated me upon the skin of blood,¹¹ and bound over my eyes a covering, and the swordsman took his sword, asked permission of the Wálee, and was about to strike off my head. So I cried out, Alas for my distance from my home!

But, lo, a company of horsemen approached, and a speaker said, Leave ye him! Restrain thy hand, O swordsman! — And this was occasioned by a wonderful cause and an extraordinary circumstance, which was this. El-Khaseeb the lord of Egypt had sent his Chamberlain to the Khaleefeh Hároon Er-Rasheed, and with him presents and rarities, and also a letter, in which he wrote to him, My son hath been lost a year since, and I have heard that he is in Baghdád; and my desire of the beneficence of the Khaleefeh of God is that he would search for tidings of him, and strive in seeking him, and send him to me with the Chamberlain. So when the Khaleefeh read the letter, he ordered the Wálee to investigate the truth of his story; and the Wálee and the Khaleefeh ceased not to inquire for him, until it was told the Wálee that he was at El-Basrah. He therefore informed the Khaleefeh of that, and the Khaleefeh wrote a letter, and gave it to the Egyptian Chamberlain, ordering him to journey to El-Basrah, and to take with him a party of the dependents of the Wezeer.

And by reason of the eagerness of the Chamberlain to find the son of his lord, he went forth immediately, and he found the young man upon the skin of blood, with the Wálee. And when the Wálee saw the Chamberlain, and knew him, he dismounted to him; and the Chamberlain said to him, Who is this young man, and what is his case? So he acquainted him with the matter; and the Chamberlain said, not knowing that he was the son of the Sultán, Verily the face of this young man is the face of one that doth not murder. And he ordered the Wálee to loose his bonds; wherefore he loosed them; and he said, Bring him forward to me. Accordingly he led him forward to him. And his loveliness had departed in consequence of the severity of the horrors that he had endured. The Chamberlain therefore said to him, Acquaint me with thy history, O young man, and tell me wherefore this slain female is with thee. And when Ibráheem looked at the Chamberlain, he knew him: so he said to him, Wo to thee! Dost thou not know me? Am I not Ibráheem, the son of thy lord? Probably thou hast come to seek for me. — Upon this, the Chamberlain fixed his eyes intently upon him, and knew him perfectly: therefore, when he knew him, he threw himself upon his feet. And when the Wálee saw what the Chamberlain did, his complexion became sallow. The Chamberlain then said to him, Wo to thee, O oppressor! Was it thy desire to slay the son of my master El-Khaseeb the lord of Egypt? So the Wálee kissed the skirt of the Chamberlain, and said to him, O my lord, how could I know him? Verily we saw him in this plight, and we saw the damsel slain by his side. — But he replied, Wo to thee! Verily thou art not fit for the office of Wálee. This is a young man, fifteen years of age, and he hath not killed a sparrow. How then should he murder a human being? Didst thou not grant him

any delay, and ask him respecting his state? — Then the Chamberlain and the Wálee said, Search ye for the murderer of the damsel. They therefore entered the bath a second time, and they saw her murderer: so they took him, and brought him to the Wálee, who took him and repaired with him to the palace of the Khaleefeh, and acquainted the Khaleefeh with the events that had happened.

Upon this, Er-Rasheed gave orders to slay the murderer of the damsel; after which he commanded to bring the son of El-Khaseeb. And when he presented himself before him, Er-Rasheed smiled in his face, and said to him, Acquaint me with thy history, and the events that have happened to thee. So he related to him his story from the beginning to the end: and it excited his wonder. He then called Mesroor the executioner, and said, Go this instant and assail the house of Abu-l-Kásim Es-Sandalánee, and bring him and the damsel to me. Accordingly he went immediately, and assailed his house, and he saw the damsel bound with her hair, and at the point of destruction. Mesroor therefore loosed her, and brought her with Es-Sandalánee; and when Er-Rasheed beheld her, he wondered at her loveliness. Then he looked towards Es-Sandalánee, and said, Take ye him, and cut off his hands with which he smote this damsel, and crucify him, and deliver his riches and his possessions to Ibráheem. And they did so. And while they were thus employed, lo, Abu-l-Leys, the Governor of El-Basrah, the father of the lady Jemeeleh, approached them, to demand aid of the Khaleefeh against Ibráheem the son of El-Khaseeb the lord of Egypt, and to complain to him that he had taken his daughter. But Er-Rasheed said to him, He was the cause of her deliverance from torture and slaughter. And he gave orders to bring the son of El-Khaseeb; and when he came, he said to Abu-l-Leys, Wilt thou not consent that this young man, the son of the Sultán of Egypt, shall be a husband to thy daughter? And he answered, I hear and obey God and thee, O Prince of the Faithful! So the Khaleefeh summoned the Kádee and the witnesses, and married the damsel to Ibráheem the son of El-Khaseeb. He also presented to him all the riches of Es-Sandalánee, and fitted him out for his return to his country. And he lived with her in the most perfect happiness and the most complete joy until they were visited by the terminator of delights and the separator of companions. — Extolled be the perfection of the Living who dieth not! ¹²

XXX

MAAROOF, THE POOR COBBLER, WHO FOUND TREASURE, GAINED A ROYAL BRIDE, AND BECAME SULTÁN WITH THE HELP OF AN 'EFREET

THERE was, in the guarded city of Cairo,¹ a cobbler who mended old shoes. His name was Maarooft,² and he had a wife whose name was Fátiméh, and whose nickname was El-'Orrah;³ and they gave her not that nickname save because she was a wicked, evil woman, of little modesty, a great mischief-maker. She ruled her husband, and every day used to revile him and curse him a thousand times; and he dreaded her malice, and feared her oppression; for he was a sensible man, who felt shame for his reputation: but he was poor in circumstances. When he worked for much, he expended his gains upon her; and when he worked for little, she revenged herself upon his body during the ensuing night, and deprived him of health, making his night like the record of his own actions.⁴ She was such a person as her in dispraise of whom the poet hath said, —

How many nights have I passed with my wife in the most unfortunate of conditions!
Would that, at the time of my first visit to her, I had produced some poison and poisoned
her!

Now, among the events that happened to this man, proceeding from his wife, it chanced that she said to him, O Maarooft, I desire of thee to-night that thou bring me some kunáfeh with bees' honey upon it. And he replied, May God (whose name be exalted!) make easy to me the means of obtaining its price, and I will bring it to thee to-night. By Allah, I have had no money this day; but our Lord may render the affair easy. — She, however, said to him, I know not these words. Whether He render it easy or do not render it easy, come not to me save with the kunáfeh with bees' honey; and if thou come without kunáfeh, I will make thy night like thy fortune when thou marriedst me and fellest into my hand. — So he replied, God is bountiful. Then that man went forth, with grief displaying itself in his person; and after he had performed the morning-prayers, he opened the shop, and said, I pray thee, O Lord, to supply me with the price of this kunáfeh, and to save me from the mischief of this wicked woman to-night! And he sat in the shop until mid-day, but no work betided him; wherefore his fear of his wife became violent, and he rose and closed the shop, and became perplexed respecting his case, on account of the kunáfeh, not having even any portion of the price of the bread.

He then passed by the shop of the seller of kunáfeh, and stopped in a state of stupefaction, and his eyes filled with tears. And the seller of kunáfeh, casting at him a sidelong glance, said, O master Maaroof, wherefore dost thou weep? Tell me what hath befallen thee. — He therefore told him his tale, and said to him, My wife is a virago, and she hath demanded of me kunáfeh, and I have sat in the shop until half the day hath passed, but not even the price of bread hath betided me, and I am in fear of her. And upon this, the seller of kunáfeh laughed, and said, No harm shall befall thee. How many pounds dost thou desire? — He answered, Five pounds. And he weighed for him five pounds, and said to him, I have the clarified butter; but I have not bees' honey: I have, however, drip-honey,⁵ better than bees' honey; and what will be the harm if it be with drip-honey? And Maaroof was abashed at him, because he was to wait for his paying the price. He therefore said to him, Give it me with drip-honey. And he fried for him the kunáfeh with the clarified butter, and saturated it with drip-honey, and it became fit to be presented to Kings. Then he said to him, Dost thou want bread and cheese? He answered, Yes. So he took for him four nusfs-worth of bread, and a nusf-worth of cheese, and the kunáfeh was for ten nusfs; and he said to him, Know, O Maaroof, that thy debt hath become fifteen nusfs. Go to thy wife, and make merry, and take this nusf to serve as payment for the bath. Thou shalt have a delay of a day, or two days, or three, until God shall supply thee; and distress not thy wife; for I will have patience with thee until thou shalt have money exceeding what will be requisite for thy expenditure.

So he took the kunáfeh and the bread and the cheese, and departed praying for him, and went with comforted heart, saying, Extolled be thy perfection, O my Lord! How beautiful art Thou! — Then he went into her, and she said to him, Hast thou brought the kunáfeh? He answered, Yes. And he placed it before her. So she looked at it, and saw it to be with honey of the sugar-cane; and upon this she said to him, Did I not say to thee, Bring it with bees' honey? Dost thou act contrary to my desire, and make it with honey of the sugar-cane? — He therefore apologized to her, and said to her, I bought it not save upon credit. But she replied, These are vain words. I will not eat kunáfeh save with bees' honey. — And she was angry with it, and threw it in his face, saying to him, Arise, you rascal: bring me some other kunáfeh! She then struck him with her fist upon the side of his face, knocking out one of his teeth, and the blood flowed down upon his bosom; and by reason of the violence of his rage, he struck her one slight blow upon her head; whereat she seized his beard, and began to cry out and to say, O Muslims! ⁶ The neighbours therefore entered, and extricated his beard from her hand; and they beset her with reproofs, and reproached her, and said, We all like to eat kunáfeh that is with honey of the sugar-cane. What is this oppressive conduct towards this poor man! Verily this is disgraceful to thee!

And they ceased not to soothe her until they effected a reconciliation

between her and him. But after the departure of the people, she swore that she would not eat aught of the kunáfeh; and hunger tormented Maarooof: so he said within himself, She hath sworn that she will not eat: therefore I will eat. Then he ate; and when she saw him do so, she began to say to him, If it be the will of God, may it be a poison that shall destroy the body of the remote! ⁷ But he replied, It is not as thou sayest. And he proceeded to eat, and to laugh, and say, Thou hast sworn that thou wilt not eat of this. But God is bountiful; and if it be the will of God, to-morrow night I will bring thee kunáfeh that shall be with bees' honey, and thou shalt eat it by thyself. — And he proceeded to appease her, while she cursed him. She ceased not to revile him and abuse him until the morning; and when the morning came, she tucked up the sleeve from her arm to beat him: so he said to her, Grant me a delay, and I will bring thee some other kunáfeh.

He then went forth to the mosque, and said his prayers, and went to the shop, and opened it and sat. But he had not sat long when two officers from the Kádee came to him, and said to him, Rise; answer the summons of the Kádee; for thy wife hath complained of thee to him, and her appearance is so and so. And he knew her [by the description], and said, May God (whose name be exalted!) send trouble upon her! Then he arose and walked with them until he went in to the Kádee, when he saw his wife with her arm bound, and her face-veil befouled with blood, and she was standing weeping, and wiping away her tears. So the Kádee said to him, O man, dost thou not fear God, whose name be exalted? How is it that thou beatest this wife, and breakest her arm, and knockest out her tooth, and doest these deeds unto her? — And he replied, If I have beaten her, or knocked out her tooth, sentence me to what punishment thou choosest. Verily the case was so and so, and the neighbours made peace between me and her. — And he acquainted him with the case from beginning to end. And that Kádee was of the people of beneficence; so he took forth for him a quarter of a piece of gold, and said to him, O man, take this, and prepare for her with it some kunáfeh with bees' honey, and be thou reconciled to her. And he replied, Give it to her. She therefore took it; and the Kádee made peace between them, and said, O wife, obey thy husband; and thou O man, act kindly to her. And they went forth reconciled by means of the Kádee.

The woman went one way, and her husband went another way, to his shop, and lo, the sergeants came to him and said, Give us our fee. So he said to them, The Kádee took not from me aught: on the contrary, he gave me a quarter of a piece of gold. But they replied, We have no concern with the Kádee's giving to thee or taking from thee; and if thou give us not our fee, we will take it by force from thee. And they proceeded to drag him along through the market. He therefore sold his implements, and gave them half a piece of gold, and they went away from him. He then put his hand upon his cheek, and sat sorrowful, because he had not implements with which to work. And while he was sitting, lo, two men of hideous aspect advanced to him and said to him, Rise, O man; answer the summons of the Kádee;

for thy wife hath complained of thee to him. He therefore replied, He hath made peace between me and her. But they said to him, We are from another Kádee; for thy wife hath complained of thee to our Kádee.

So he arose and went with them, praying for aid against her by ejaculating, God is our sufficiency, and excellent is the Protector! And when he saw her, he said to her, Have we not made peace with each other, O ingenuous woman? But she replied, There remaineth no longer peace between me and thee. And he advanced and related to the Kádee his story, saying to him, The Kádee such-a-one made peace between us just now. So the Kádee said to her, O impudent woman, since ye have made peace with each other, wherefore hast thou come complaining to me? She answered, He beat me after that. And the Kádee said to them, Make peace with each other, — and, addressing the man, he added, — and beat her not again, and she will not again oppose thee. They therefore made peace with each other, and the Kádee said to him, Give the servants their fee. Accordingly he gave them their fee, and he went to the shop and opened it, and sat in it, like one intoxicated, by reason of the anxiety that had befallen him.

And while he was sitting, lo, a man advanced to him and said to him, O Maarooof, rise; hide thyself; for thy wife hath complained of thee to the Sublime Court,⁸ and Aboo-Tabak⁹ is coming down upon thee. So he rose and closed the shop, and he fled in the direction of the Báb en-Nasr. And there had remained in his possession, five nuf faddahs, of the price of the lasts and the other implements. He therefore bought for four nusfs bread, and for one nuf cheese, as he fled from her. And this happened in the winter-quarter, at the time of afternoon-prayers; and when he went forth among the mounds, the rain descended upon him like streams pouring from the mouths of water-skins, and his clothes were wetted. So he entered the 'Ádileeyeh,¹⁰ and, seeing a ruined place, in which was a deserted cell, without a door, he entered to shelter himself in it from the rain; his clothes being wetted. Then tears descended from his eyelids, and he became oppressed in mind by his affliction, and said, Whither shall I flee from this vile woman? I pray thee, O Lord, to send to me some person who shall convey me to a distant country, whither she shall not know the way by which to reach me.

And while he was sitting weeping, lo, the wall clove asunder, and there came forth to him from it a person of tall stature, at the sight of whom the flesh quaked, and he said to him, O man, what aileth thee that thou hast disquieted me this night? I have been residing in this place for two hundred years, and have not seen any one enter it and do as thou hast done. Acquaint me then with thy desire, and I will accomplish thine affair; for compassion for thee hath affected my heart. — Upon this he said to him, Who art thou, and what mayest thou be? And he answered him, I am the haunter of this place. So he acquainted him with all that had happened to him with his wife; whereupon the Jinnee said to him, Dost thou desire that I should convey thee to a country whither thy wife shall know no way by which to reach thee? He answered, Yes. And the Jinnee said to him, Mount upon

my back. Accordingly he mounted; and the Jinnee bore him and flew with him from after nightfall until the rising of the dawn, when he set him down upon the summit of a high mountain, and said, O human being, descend from the top of this mountain: thou wilt see the threshold of a city, and do thou enter it; for thy wife will not know any way by which to reach thee, nor will it be possible for her to gain access to thee. Then he left him, and departed.

Maaroorf was in a state of confusion, perplexed in his mind, until the sun rose; whereupon he said within himself, I will arise, and descend from this mountain to the city; for in my sitting here is no advantage. So he descended to the foot of the mountain, and he saw a city with high walls, and lofty pavilions, and decorated buildings, and it was a delight to the beholders. He entered the gate of the city, and saw that it dilated the sorrowful heart; and when he walked through the market, the people of the city looked at him, diverting themselves with the sight of him, and they assembled around him, and wondered at his apparel; for his apparel resembled not theirs. And a man of the people of the city said to him, O man, art thou a stranger? He answered, Yes. He said to him, From what country? He answered, From the fortunate city of Cairo. He said to him, Hast thou long quitted it? He answered him, Yesterday in the afternoon. And thereupon he laughed at him, and said, O people, come hither; see this man, and hear what he saith! So they said, What saith he? He answered, He asserteth that he is from Cairo, and that he came forth from it yesterday in the afternoon. And they all laughed, and the people assembled round him and said, O man, art thou mad that thou sayest these words? How is it thou assertest that thou quittedst Cairo yesterday in the afternoon, and foundest thyself in the morning here, when between our city and Cairo is a space of a whole year's journey? — But he replied, None are mad but you: and as to me, I am veracious in my saying, and this is bread of Cairo: it hath not ceased to remain with me moist. And he shewed them the bread, and they diverted themselves with looking at it, and wondered at it; for it resembled not the bread of their country. The crowd became numerous around him, and they said one to another, This is bread of Cairo. Divert yourselves with the sight of it.

He became notorious in that city; and among the people, some believed him, and some belied and derided him; and while they were in this state, lo, a merchant advanced to them, riding upon a mule, and behind him were two black slaves. Thereupon the people became dispersed, and he said, O people, are ye not ashamed of collecting around this stranger and ridiculing him and laughing at him? What concern have ye with him? — And he ceased not to revile them until he drove them away from him, no one being able to return him a reply. He then said to Maaroorf, Come hither, O my brother. No harm shall befall thee from these. Verily they have no shame. — He took him and proceeded with him until he conducted him into a spacious, decorated mansion, and he seated him in a royal chamber, and

gave orders to the slaves, who thereupon opened for him a chest, and took forth for him a dress fit for a merchant possessing a thousand purses, and he clad him with it; and Maaroof was a comely person; so he became as though he were Sháh-Bandar of the merchants.

Then that merchant demanded the table; and they put before them a table containing every description of exquisite viands, of all kinds; and they ate and drank; after which the merchant said to Maaroof, O my brother, what is thy name? He answered, My name is Maaroof; and my trade is that of a cobbler: I mend old shoes. He said to him, From what country art thou? He answered, From Cairo. He said, From what quarter? Maaroof said to him, Dost thou know Cairo? The merchant replied, I am of its sons. So Maaroof replied, I am from the Darb el-Ahmar.¹¹ The merchant said to him, Whom dost thou know of the Darb el-Ahmar? He answered him, Such-a-one and such-a-one. And he enumerated to him many persons. The merchant said to him, Dost thou know the sheykh Ahmad the druggist?¹² He answered him, He was my neighbour, wall adjoining wall. He said to him, Is he well? He answered, Yes. He said to him, How many children hath he? He answered, Three: Mustafà and Mohammad and 'Alee. He said to him, What hath God done with his children? He answered, As to Mustafà he is well, and he is a learned man, a professor:¹³ and as to Mohammad, he is a druggist: he hath opened for himself a shop by the side of the shop of his father, after having married, and his wife hath borne him a son whose name is Hasan. And the merchant said, May God rejoice thee with good tidings!

Maaroof then said, And as to 'Alee, he was my companion when we were little children, and I used always to play with him, and we used to go, in the garb of the Christians, and enter the church, and steal the books of the Christians, and sell them, and buy, with their price, food. But it happened once that the Christians saw us, and laid hold of us with a book: so they complained of us to our families, and said to his father, If thou prevent not thy son from troubling us, we will complain of thee to the King. And he appeased them, and gave him a beating; and for this reason, he fled immediately, and no way of finding him was known. He hath been absent twenty years, and no one hath given any tidings of him.

Upon this, the merchant said to him, He is myself, 'Alee the son of the sheykh Ahmad the druggist, and thou art my companion, O Maaroof. They saluted each other, and after the salutation, the merchant said to him, O Maaroof, acquaint me with the reason of thy coming from Cairo to this city. So he acquainted him with the history of his wife Fátimèh El-'Orrah, and what she had done with him, and said to him, When her injurious conduct to me became excessive, I fled from her, in the direction of the Báb en-Nasr: and the rain descended upon me; wherefore I entered a ruined cell in the 'Ádileeyeh, and sat weeping, and there came forth to me the haunter of the place, who is an 'Efreet of the Jinn, and he questioned me. I therefore acquainted him with my state, and he mounted me upon his back, and flew with me all the night between heaven and earth: then he put me down upon

the mountain, and informed me of the city: so I descended from the mountain, and entered the city, and the people collected around me, questioning me: and I said to them, I came forth yesterday from Cairo. But they believed me not. And thou camest, and repelledst the people from me, and broughtest me to this house. This was the cause of my coming forth from Cairo. And what was the cause of thy coming hither?

He answered him, Folly overcame me when my age was seven years, and from that time I have been going about from country to country and from city to city until I entered this city, the name of which is Ikhtiyán of El-Khutan; ¹⁴ whereupon I saw its inhabitants to be generous people, endued with compassion, and I saw that they confided in the poor man, and sold to him on credit, and whatever he said they believed him respecting it. I therefore said to them, I am a merchant, and I have come on before my merchandise, and I desire a place in which to deposit it. And they believed me, and appropriated a place to my exclusive use. Then I said to them, Is there among you one who will lend me a thousand pieces of gold until my merchandise shall arrive, when I will return to him what I receive from him? For I am in need of some commodities before my merchandise will enter the city. — And they gave me what I desired. I then repaired to the market of the merchants, and, seeing some goods, I bought them; and on the following day I sold them, and gained by them fifty pieces of gold, and bought other goods. I proceeded to associate with the people, and to treat them with generosity; and they loved me; and I betook myself to selling and buying, and my wealth became great. And know, O my brother, that the author of the proverb saith, The world is full of idle boasting, and artifice. And in the country in which no one knoweth thee, do whatsoever thou wilt. But if thou say to every one who asketh thee, I am, by trade, a cobbler, and a poor man, and I fled from my wife, and yesterday I came forth from Cairo, — they will not believe thee, and thou wilt become among them a laughingstock as long as thou shalt remain in this city. And if thou say, An 'Efreet conveyed me, — they will run away from thee in fear, and no one will come near thee; and they will say, This is a man possessed by an 'Efreet, and whosoever goeth near him, injury will happen to him. And this notoriety will be disgraceful to me and to thee; for they know that I am from Cairo.

Maaroor then said, And how shall I act? He answered, I will teach thee how thou shalt act. If it be the will of God (whose name be exalted!), I will give thee to-morrow a thousand pieces of gold, and a mule which thou shalt ride, and a black slave who shall walk before thee until he shall conduct thee to the gate of the market of the merchants. Then go in to them; and I will be sitting among the merchants; and when I see thee, I will rise to thee and salute thee, and I will kiss thy hand and honour thy station; and whenever I ask thee respecting any kind of stuff, saying to thee, Hast thou brought with thee any of such a kind? — answer, Abundance: — and if they ask me respecting thee, I will praise thee and magnify thee in their eyes. I will then say to them, Provide ye for him a magazine and a shop. And I will describe

thee as a person of abundant wealth and generosity; and if a beggar come to thee, give him what thou canst easily afford: thereupon they will confide in my words, and believe in thy greatness and thy generosity, and they will love thee. After that I will invite thee, and I will invite all the merchants on thine account, and bring you and them together, that all of them may know thee, and that thou mayest know them, in order that thou mayest sell and buy and take and give with them; and no long period will pass over thee before thou wilt become a person of wealth. — Accordingly, when the morning came, he gave him a thousand pieces of gold, clad him in a suit of apparel, mounted him upon a mule, and gave him a black slave, saying, God acquit thee of responsibility with respect to the whole; for thou art my companion; so to treat thee with generosity is incumbent on me. Suffer not anxiety; but dismiss from thy mind the subject of thy wife, and mention her not to any one.

Maaroorf therefore said to him, May God recompense thee well! He then mounted the mule, and the slave walked before him until he had conducted him to the gate of the market of the merchants, who were all sitting there, and the merchant 'Alee was sitting among them: so when he saw him, he rose and threw himself upon him, saying to him, A blessed day, O merchant Maaroorf, O man of good works and of kindness! Then he kissed his hand before the merchants, and said, O our brothers, the merchant Maaroorf hath delighted you by his arrival. They therefore saluted him, and the merchant 'Alee made signs to them that they should shew him honour: so he was magnified in their eyes. His companion set him down from the back of the mule, and they saluted him again; and the merchant 'Alee proceeded to go apart with one of them after another, and to praise Maaroorf to him; and they said to him, Is this a merchant? He answered them, Yes: indeed he is the greatest of merchants, and there existeth not any one more wealthy than he; for his wealth and the wealth of his father and his forefathers are notorious among the merchants of Cairo; and he hath partners in El-Hind and Es-Sind and El-Yemen; and for generosity, his fame resteth on an excellent foundation. Therefore know his dignity, and extol his rank, and serve him; and know that his coming to this city is not for the sake of traffic; for his desire is for nothing but to divert himself with the sights of the countries of the world; because he is not in need of travelling to foreign parts for the sake of gain and profits, having wealth which fires cannot consume, and I am of the number of his servants.

He ceased not to praise him until they raised him above their heads, and they proceeded to acquaint one another with his qualities. Then they came together to him, and presented him with food for breakfast, and sherbet. Even the Sháh-Bandar of the merchants came to him, and saluted him; and the merchant 'Alee said to him, in the presence of the other merchants, O my master, probably thou hast brought with thee some of such a kind of stuff. So he answered him, Abundance. And on that day the merchant 'Alee had shewn him the various kinds of costly stuffs, and taught him the

names of the stuffs, the dear and the cheap. Then one of the merchants said to him, O my master, hast thou brought with thee yellow cloth? He answered, Abundance. He said, And red, of gazelle's blood? ¹⁵ He answered, Abundance. And every time that he asked him respecting any thing, he answered him, Abundance. So thereupon he said, O merchant 'Alee, verily thy countryman, if he desired to transport a thousand loads of costly stuffs, could transport them. And he replied, He would do so from one of his magazines, and nought of its contents would be missing.

And while they were sitting, lo, a beggar came round to the merchants, and some of them gave him a *nusf faddah*, and some of them gave him a *jedeed*, and most of them gave him not aught, until he came to Maarooof, who took for him a handful of gold, and gave him it. So he prayed for him, and departed; and the merchants wondered thereat, and said, Verily this is the gift of kings; for he gave the beggar gold without counting it; and were he not of the persons of great riches, and possessing abundance, he had not given the beggar a handful of gold. And after a while there came to him a poor woman; whereupon he took another handful, and gave it to her, and she departed, praying for him, and told the other poor persons. So they advanced to him, one after another, and for every one who came to him he proceeded to take a handful and to give it him until he had disbursed the thousand pieces of gold; after which he struck hand upon hand, and said, God is our sufficiency, and excellent is the Protector! So the Sháh-Bandar of the merchants said to him, What aileth thee, O merchant Maarooof? He answered, It seemeth that most of the people of this city are poor and needy; and if I had known that they were so, I had brought with me in the saddle-bags a large sum of money and given it in alms to the poor. I fear that my absence from my country may be long, and it is a habit of my nature not to reject the beggar; but I have with me no gold remaining; therefore when a poor man cometh to me, what shall I say to him? — He answered him, Say to him, God sustain thee. — But he replied, It is not my custom, and anxiety hath come upon me on account of this. Would that I had a thousand pieces of gold more, that I might give them in alms until my merchandise come! — So he said, No harm. And he sent one of his dependants, who brought him a thousand pieces of gold, and he gave them to him.

Maarooof then proceeded to give every one of the poor who passed by him until the call to noon-prayers was chanted; whereupon they entered the mosque, and performed the noon-prayers, and what remained with him of the thousand pieces of gold he scattered over the heads of the worshippers. The attention of the people was therefore drawn to him, and they prayed for him, and the merchants wondered at the abundance of his generosity and his munificence. He then inclined to another merchant, and obtained from him a thousand pieces of gold, and distributed them; and the merchant 'Alee was observing his actions, but could not speak. He ceased not to do thus until the call to afternoon-prayers was chanted, when he entered the mosque and prayed, and distributed the remainder. And they closed not

the gate of the market until he had received five thousand pieces of gold and distributed them; and to every one of whom he had received aught, he said, Wait until the merchandise shall arrive, when, if thou desire gold, I will give it thee, and if thou desire stuffs, I will give them thee; for I have abundance. And in the evening the merchant 'Alee invited him, and he invited with him all the merchants. He seated him at the upper end of the apartment, and he talked not of aught but of stuffs and jewels; and whenever they mentioned to him any thing, he said, I have abundance of it. And on the following day he repaired again to the market, and proceeded to incline to the merchants, obtain from them money, and distribute it to the poor.

He ceased not to do thus for the space of twenty days, until he had received from the people sixty thousand pieces of gold, and there came not to him merchandise nor a burning plague.¹⁶ So the people were clamorous for their money, and said, The merchandise of the merchant Maarooft hath not arrived, and how long shall he take people's money and give it to the poor? And one of them said, My opinion is, that we should speak with his countryman, the merchant 'Alee. Accordingly they came to him and said to him, O merchant 'Alee, the merchandise of the merchant Maarooft hath not arrived. And he replied, Be ye patient; for it must arrive soon. Then he had a private interview with him, and said to him, O Maarooft, what are these deeds? Did I say unto thee, Toast the bread — or Burn it? Verily the merchants have become clamorous for their money, and have informed me that they have become creditors to thee for sixty thousand pieces of gold, which thou hast received, and hast distributed to the poor. And how wilt thou pay thy debt to the people, when thou neither sellest nor buyest? — But he replied, What will be the consequence, and what are the sixty thousand pieces of gold? When the merchandise arriveth, I will give them, if they will, stuffs, and if they will, gold and silver. — Upon this, the merchant 'Alee said to him, God is most great! And hast thou merchandise? He answered, Abundance. And he said to him, Allah and the Rijál¹⁷ requite thee and thy turpitude! Did I teach thee this saying in order that thou shouldst utter it to me? Now will I inform the people of thee. — Maarooft replied, Go, without loquacity. Am I a poor man? Verily my merchandise compriseth an abundance of things; and when it arriveth they shall receive double the value of their property. I am in no need of them. — So thereupon the merchant 'Alee was enraged, and said to him, O thou of little good-breeding, I will without fail shew thee. How is it that thou liest to me and art not ashamed? — But he replied, What thou hast in thy power, do; and they shall wait until my merchandise arrive, and shall receive their property with addition.

He therefore left him, and departed, and he said within himself, I praised him before; and if I censure him now, I become a liar, and include myself among those to whom applieth the saying of him who said, He who praiseth and censureth, lieth twice.¹⁸ And he became perplexed respecting his case. Then the merchants came to him again, and said, O merchant 'Alee, hast

thou spoken to him? He answered them, O people, I am abashed at him, and he oweth me a thousand pieces of gold, but I have not been able to speak to him respecting them. When ye gave him, ye consulted me not, and ye have nought to say to me. So demand of him by an application from yourselves to him; and if he give you not, complain of him to the King of the city, and say to him, He is an impostor, who hath imposed upon us. For the King will save you from being injured by him.

Accordingly they went to the King, and acquainted him with what had happened, and said, O King of the age, we are perplexed respecting our case with this merchant whose generosity is excessive; for he doth so and so, and every thing that he receiveth he distributeth to the poor by the handful. Now if he possessed little, his soul would not consent to his taking gold by the handful and giving it to the poor: yet were he of the people of affluence, his veracity had appeared to us by the arrival of his merchandise belonging to him, though he asserteth that he hath merchandise, and that he hath come on before it; and whenever we mentioned to him any kind of stuff, he would say, I have abundance of it. A considerable period hath elapsed; but no tidings of his merchandise have come; and he hath become indebted to us to the amount of sixty thousand pieces of gold, all of which he hath distributed to the poor. — And they proceeded to eulogize him and to praise his generosity.

And that King was covetous; more covetous than Ash'ab: ¹⁹ so when he heard of his generosity and munificence, covetousness overcame him, and he said to his Wezeer, If this merchant did not possess abundant riches, all this generous conduct would not proceed from him; his merchandise will without fail arrive, and these merchants will come together to him, and he will disperse among them abundant riches. But I am more worthy of this wealth than they: therefore I desire to contract friendship with him, and to shew an affection for him, before his merchandise arriveth; and what these merchants will receive from him, I shall receive, and I will marry to him my daughter, and join his wealth with mine. — But the Wezeer replied, O King of the age, I imagine him not to be aught but an impostor; and the impostor hath ruined the house of the covetous. The King, however, said to him, O Wezeer, I will try him, and know whether he be an impostor or veracious, and whether he have been reared in affluence or not. The Wezeer said, With what wilt thou try him? The King answered, I have a jewel, and I will send for him and cause him to be brought to me; and when he hath seated himself I will treat him with honour, and give him the jewel; and if he know it, and know its price, he will be proved to be a person of riches and affluence; but if he know it not, he will be proved to be an impostor, an upstart, and I will slay him in the most abominable manner.

Then the King sent to him, and caused him to be brought; and when he came in to him, he saluted him, and the King returned his salutation, and seated him by his side, and said to him, Art thou the merchant Maarroof? He answered, Yes. And the King said to him, The merchants assert that

thou owest them sixty thousand pieces of gold. Now is that which they say true? — He answered, Yes. The King said to him, Wherefore hast thou not given to them their money? He answered, Let them wait until my merchandise arriveth, and I will give them double of what I have received; and if they desire gold, I will give it them, and if they desire silver, I will give it them, and if they desire merchandise I will give it them; and to him whom I owe a thousand I will give two thousand in return for that wherewith he hath veiled my face before the poor; for I have abundance. The King then said to him, O merchant, take this, and see what is its kind, and what is its value. And he gave him a jewel of the size of a hazel-nut, which the King had purchased for a thousand pieces of gold, and he had not another, and held it dear. So Maarooft took it in his hand, and he pressed upon it with his thumb and forefinger, and broke it; for the jewel was frail, and would not bear the pressure.

The King therefore said to him, Wherefore hast thou broken the jewel? And he laughed, and answered, O King of the age, this is not a jewel. This is a piece of mineral worth a thousand pieces of gold. How is it that thou sayest of it that it is a jewel? Verily the jewel is of the price of seventy thousand pieces of gold, and this is only called a piece of mineral; and the jewel that is not of the size of a hazel-nut hath no value in my estimation, nor do I care for it. How is it that thou art a King, and callest this a jewel, when it is a piece of mineral, the value of which is a thousand pieces of gold? But ye are excusable, because ye are poor, and have not in your possession treasures that are of value. — So the King said to him, O merchant, hast thou jewels of the kind that thou mentionest? He answered, Abundance. And thereupon covetousness overcame the King, and he said to him, Wilt thou give me perfect jewels? He answered him, When the merchandise cometh, I will give thee abundance; whatsoever thou desirest I have abundance thereof, and I will give thee without price. So the King rejoiced, and said to the merchants, Go your way, and be patient with him until the merchandise arriveth: then come, receive your money from me. And they departed. — Such was the case of Maarooft and the merchants.

But as to the King, he addressed the Wezeer, and said to him, Treat the merchant Maarooft with courtesy, and take and give with him in talk, and mention to him my daughter, in order that he may marry her, and we may gain these riches that are in his possession. But the Wezeer replied, O King of the age, verily the state of this man hath not pleased me, and I imagine that he is an impostor and a liar. Therefore desist from these words, lest thou lose thy daughter for nought. — And the Wezeer had before solicited the King to marry him the damsel, and he desired to marry her to him; but when this was told her, she consented not. — So thereupon the King said to him, O deceiver, thou dost not desire for me good fortune, because thou demandedst my daughter in marriage before, but she consented not to marry thee. So now thou interceptest the way of her marriage, and desirest that my daughter should remain as a waste land, in order that thou mayest

take her. But hear from me this saying: Thou hast no concern with these words. How can he be an impostor, a liar, when he knew the price of the jewel, the price at which I purchased it, and broke it because it did not please him? He hath many jewels; and when he introduceth himself to my daughter, he will see her to be beautiful, and she will captivate his reason, and he will love her, and will give her jewels and treasures. But thou desirest to prevent my daughter and to prevent me from obtaining these riches.

So the Wezeer was silent, and feared the King's rage against him, and he said to him, Set the dogs upon the [wild] oxen. Then he inclined to the merchant Maarooft and said to him, His Majesty the King loveth thee, and he hath a daughter endowed with beauty and loveliness, whom he desireth to marry to thee. What then sayest thou? — And he answered him, No harm. But let him wait until my merchandise arriveth; for the dowry of the daughters of the Kings is large, and their rank requireth that they should not be endowed save with a dowry befitting their condition; and at this present time I have not with me wealth. Therefore let him have patience with me until the merchandise arriveth; for I have abundant riches, and I must give as her dowry five thousand purses. I shall also require a thousand purses to distribute to the poor and needy on the night of my introduction to the bride, and a thousand purses to give to those who shall walk in the marriage-procession, and a thousand purses wherewith to prepare the viands for the soldiers and others; and I shall require a hundred jewels to give to the Queen²⁰ on the morning of the wedding, and a hundred jewels to distribute among the female slaves and the eunuchs, giving each a jewel in honour of the rank of the bride. I shall require moreover to clothe a thousand naked persons among the poor, and alms will be indispensable; and this is a thing that will be impossible until the merchandise arriveth. But I have abundance; and when the merchandise cometh, I care not for all these expenses.

The Wezeer therefore went and acquainted the King with that which he had said, and the King said, When this is his desire, how is it that thou assestest of him that he is an impostor, a liar? The Wezeer replied, And I cease not to say so. But the King chid him angrily, and threatened him, and said to him, By my head, if thou desist not from these words, I will slay thee! Return then to him, and bring him to me, and I will arrange with him. — So the Wezeer went to him, and said to him, Come hither: answer the summons of the King. And he replied, I hear and obey. Then he came to him, and the King said to him, Apologize not with these excuses; for my treasury is full: therefore take the keys into thy possession, and expend all that thou requirest, and give what thou wilt, and clothe the poor, and do what thou desirest, and mind not for the damsel and the female slaves. But when thy merchandise arriveth, shew what generosity thou wilt to thy wife, and we will have patience with thee for her dowry until the merchandise arriveth, and there shall never be any difference between me and thee. — He then ordered the Sheykh el-Islám²¹ to perform the ceremony of the mar-

riage-contract. So he performed the ceremony of the contract of the marriage of the King's daughter to the merchant Maaroofo.

The King commenced the celebration of the festivity, and gave orders to decorate the city, and the drums were beaten, and the tables of viands were spread with all kinds of dishes, and the performers of sports came. The merchant Maaroofo sat upon a throne in a mak'ad, and the performers of sports, and the exhibitors of cunning tricks, and the Jink,²² and the performers of extraordinary arts and wonderful games, were disposed in order before him, and he proceeded to order the Treasurer, and to say to him, Bring the gold and the silver. Accordingly he brought him the gold and the silver, and Maaroofo went round among the people who were diverting themselves, and gave to every one who played by the handful, and bestowed alms on the poor and needy, and clad the naked, and it was a noisy festivity. The Treasurer had not time to bring the money from the treasury, and the heart of the Wezeer almost burst with rage; but he could not speak. The merchant 'Alee also wondered at the squandering of this wealth, and said to the merchant Maaroofo, May Allah and the Rijál retaliate upon thy temple! Hath it not sufficed thee that thou hast wasted the money of the merchants, but thou wilt also waste the money of the King? — But the merchant Maaroofo answered him, Thou hast no concern with it; and when the merchandise arriveth, I will compensate the King for this with double its value. — And he proceeded to scatter the money, and to say within himself, A burning plague! What will happen will happen; and from that which is predestined there is no escape.

The festivity ceased not for the space of forty days; and on the one-and-fortieth day they made the procession for the bride. All the emeers and the soldiers walked before her; and when they entered with her, Maaroofo scattered gold over the heads of the people. They made for her a magnificent procession, and Maaroofo expended a vast quantity of wealth. They introduced him to the Queen, and he sat upon the high mattress, and they let down the curtains, and closed the doors, and went forth, leaving him with the bride. And thereupon he smote hand upon hand, and sat sorrowful for some time, striking palm upon palm, and saying, There is no strength nor power but in God, the High, the Great? So the Queen said to him, O my lord, Allah preserve thee! What aileth thee that thou art sorrowful? — And he replied, How can I be otherwise than sorrowful when thy father hath disquieted me, and done to me a deed like the burning of the green corn? She said, And what hath my father done to thee? Tell me. — He answered, He hath introduced me to thee before my merchandise hath arrived, and I desired at least a hundred jewels to distribute among thy female slaves, to each one a jewel, that she might rejoice in it, and say, My lord gave me a jewel on the night of his introduction to my lady; — and this good deed would have been an act of honour to thy rank, and have increased thy glory; for I am not deficient in lavishing jewels, having of them an abundance. — But she said to him, Be not anxious for that, nor grieve thyself for this reason.

As to myself, thou hast no blame to fear from me; for I will have patience with thee until the merchandise arriveth; and as to the female slaves, thou hast nought to care for on their account. — So he was appeased.

And on the following morning he entered the bath, and put on a suit of the apparel of Kings, and, having gone forth from the bath, entered the King's council-chamber: whereupon those who were in it rose to him upon their feet, and received him with respect and honour, and congratulated him and blessed him. He sat by the side of the King, and said, Where is the Treasurer? They answered, Lo, he is here before thee. And he said, Bring the robes of honour, and invest all the wezeers and the emeers, and the men of office. Accordingly he brought him all that he demanded, and he sat giving to every one who came to him, and presenting to every man according to his rank.

He continued in this state for the space of twenty days, and there appeared not any merchandise belonging to him, nor aught else. Then the Treasurer became straitened by him to the utmost degree, and he went in to the King in the absence of Maarroof, when the King was sitting with the Wezeer, and no one beside, and he kissed the ground before him, and said, O King of the age, I will acquaint thee with a thing; for perhaps thou wouldst blame me for not acquainting thee therewith. Know that the treasury hath become almost empty; there remaineth not in it any money, except a small quantity, and after ten days we shall close it empty. — So the King said, O Wezeer, verily the merchandise of my son-in-law hath been backward in coming, and no tidings of it have appeared. And the Wezeer laughed, and said to him, May God be gracious to thee, O King of the age! Thou art none other than a careless person, with respect to the conduct of this impostor and liar. By thy head, there is no merchandise belonging to him, nor a plague to relieve us of him; but he hath only incessantly imposed upon thee until he hath consumed thy wealth, and married thy daughter for nothing. And how long wilt thou be heedless of this liar? — The King thereupon said to him, O Wezeer, how shall we act, that we may know the truth of his state? And he answered, O King of the age, no one will become acquainted with the man's secret except his wife. Therefore send to thy daughter, desiring that she may come behind the curtain, in order that I may ask her respecting the truth of his state, so that she may examine him and acquaint us with his state. — And he replied, There will be no harm in that. By my head, if it be proved that he is an impostor, a liar, I will surely slay him in the most unfortunate manner!

He then took the Wezeer, and entered with him into the sitting-chamber, and sent to his daughter. So she came behind the curtain; and this was during the absence of her husband; and when she came, she said, O my father, what dost thou desire? He answered, Speak to the Wezeer. Accordingly she said, O Wezeer, what wouldst thou? He answered, O my mistress, know that thy husband hath consumed the wealth of thy father, and he hath married thee without giving a dowry, and hath not ceased to prom-

ise us and to break his promise: no tidings of his merchandise have appeared; and, in short, we desire that thou wouldst inform us respecting him. She replied, Verily, his words are many, and he is constantly coming and promising me jewels and treasures and costly stuffs; but I have seen nothing. And he said, O my mistress, canst thou this night take and give with him in talk, and say to him, Acquaint me with the truth, and fear nothing; for thou hast become my husband, and I will not be neglectful of thee: so acquaint me with the truth of the case, and I will contrive for thee a plan by which thou shalt be made happy? After that, use nearness and remoteness of speech to him, and make a show of affection to him, and induce him to confess; and then acquaint us with the truth of his case. — And she said, O my father, I know how to examine him.

She then departed; and after nightfall, her husband Maaroof came in to her according to his custom. So she rose to him, and took him with her hand beneath his armpit, and beguiled him with excessive guile. (And sufficient is the guile of women when they have to request of men any thing of which they desire the accomplishment.) She ceased not to beguile him and to coax him with speech sweeter than honey until she stole his reason; and when she saw that he had inclined to her entirely, she said to him, O my beloved, O delight of mine eye, O joy of my heart, may God not make me desolate by thine absence, nor time make a separation between me and thee! for affection for thee hath taken up its abode in my heart, and the fire of desire for thee hath burned my liver, and there can be no neglect of thee ever. But I desire that thou wouldst acquaint me with the truth; for the stratagems of falsehood are not profitable, nor do they gain credit on all occasions. How long wilt thou impose, and lie to my father? I fear that thy case will be exposed to my father before we contrive a stratagem to avoid it, and that he will lay violent hands upon thee. Acquaint me then with the truth, and thou shalt experience nought but what will rejoice thee. When thou shalt have acquainted me with the truth of the case, thou shalt fear nothing that would injure thee. How often wilt thou assert that thou art a merchant, and a person of riches, and that thou hast merchandise? A long period hath passed during which thou hast been saying, My merchandise: my merchandise: — but no tidings of thy merchandise have appeared; and anxiety is manifest in thy countenance on this account. Now, if thy words have no truth, inform me, and I will contrive for thee a plan by means of which thou shalt be safe, if it be the will of God. — And he replied, O my mistress, I will acquaint thee with the truth, and whatever thou wilt, do. So she rejoined, Say, and take care to be veracious; for veracity is the ship of safety; and beware of falsehood; for it disgraceth its speaker. Divinely gifted was he who said, —

Take care to be veracious, even though veracity should cause thee to be burned with the threatened fire;
And seek God's approval; for the silliest of men is he who angereth the Lord and pleaseth his servants.

— And he said, O my mistress, know that I am not a merchant, and I have neither merchandise nor a burning plague. But in my country I was only a cobbler, and I have a wife whose name is Fátiméh El-'Orrah, and such and such things happened to me with her. — And he acquainted her with the story from its commencement to its end.

Upon this, she laughed, and said, Verily thou art skilful in the art of lying and imposition! He replied, O my mistress, may God (whose name be exalted!) preserve thee to veil faults and dissolve griefs! And she said, Know that thou hast imposed upon my father, and deceived him by the abundance of thine idle boasting, so that he hath married me to thee by reason of his covetousness. Then thou consumedst his wealth; and the Wezeer suspecteth thee for this conduct; and how often doth he speak of thee before my father, saying to him, Verily he is an impostor, a liar! But my father hath not complied with that which he had said, because he had demanded me in marriage, and I consented not that he should be to me a husband, and that I should be to him a wife. Then the time became tedious, and my father had become straitened, and he said to me, Make him confess. And I have made thee confess, and what was covered hath become exposed. Now my father is purposing mischief to thee on this account; but thou hast become my husband, and I will not neglect thee. For if I informed my father of this news, it would be proved to him that thou art an impostor, a liar, and that thou hast imposed upon the daughters of Kings, and squandered away their riches; and thine offence would not be forgiven by him, but he would slay thee without doubt, and it would become published among the people that I had married a man who was an impostor, a liar, and thou wouldst be a cause of disgrace to me. Moreover, if my father slew thee, probably he would desire to marry me to another, and this is a thing to which I would not consent even if I were to die for refusing. But arise now, and put on the dress of a memlook, and take with thee fifty thousand pieces of gold of my wealth; then mount upon a courser, and journey to a country to which the rule of my father doth not reach. There trade as a merchant, and write to me a letter, and send it by a courier who will bring it to me privately, that I may know in what country thou art, in order that I may send to thee all that my hand can procure. Thus thy wealth will become abundant; and if my father die, I will send to thee, and thou shalt come with respect and honour; and if thou die, or I die, departing to receive the mercy of God (whose name be exalted!), the day of resurrection will unite us. This is the right plan; and as long as thou continuest well, and I continue well, I will not cease to send thee letters and riches. Arise before the daylight cometh upon thee, and thou art perplexed, and destruction environeth thee. — So he said to her, O my mistress, I throw myself upon thy generosity, begging thee to bid me farewell with an embrace. And she replied, No harm. He then embraced her, and put on the dress of a memlook, and ordered the grooms to saddle for him a swift courser. They therefore saddled for him a courser, and he bade farewell to his wife, and went

forth from the city at the close of the night, and departed, every one who saw him imagining that he was one of the memlooks of the Sultán going on a journey for the accomplishment of some affair.

And when the morning arrived, her father came with the Wezeer to the sitting-chamber, and her father sent to her. So she came behind the curtain, and her father said to her, O my daughter, what sayest thou? She answered, I say, May God blacken the face of thy Wezeer! For he desired to blacken my face in the eyes of my husband. — And how so? said the King. She answered, He came in to me yesterday, before I mentioned to him these words, and lo, Faraj, the eunuch, came in to me with a letter in his hand, and he said, Ten memlooks are standing beneath the window of the palace, and they gave me this letter, and said to me, Kiss for us the hands of our master Maarooft the merchant, and give him this letter; for we are of his memlooks who are with the merchandise, and it hath been told us that he hath married the daughter of the King; so we have come to him to acquaint him with the events that have happened to us on the way. — And I took the letter and read it, and saw in it, — From the five hundred memlooks, to the possessor of dignity, our master, the merchant Maarooft. — To proceed. — The news wherewith we acquaint thee is this. After thou leftest us, the Arabs came forth against us, and fought with us, and they were two hundred horsemen, while we were five hundred memlooks; and a severe contest ensued between us and the Arabs. They prevented our pursuing the way, and thirty days elapsed while we were contending with them, and this was the cause of our being behind the time in coming to thee. They have taken from us two hundred loads of stuffs, forming part of the merchandise, and killed of us fifty memlooks. — And when the news came to him, he said, May Allah disappoint them! Wherefore should they contend with the Arabs for the sake of two hundred loads of merchandise? And what are two hundred loads? It was not expedient for them to delay on that account; for the value of the two hundred loads is but seven thousand pieces of gold. But it is requisite that I go to them and hasten them; and as to what the Arabs have taken, the merchandise will not be the less for it, nor will it make any impression upon me, and I will reckon as though I had bestowed it in alms upon them.

Then he descended from me, laughing, and grieved not for what was lost of his wealth, nor for the slaughter of his memlooks; and when he descended, I looked from the window of the palace, and saw that the ten memlooks, who brought him the letter, were like moons, each one of them wearing a suit of apparel worth two thousand pieces of gold, and that there was not in the possession of my father a memlook resembling one of them. He then repaired with the memlooks who brought him the letter, in order that he might bring his merchandise. And praise be to God who prevented me from mentioning to him aught of the words which thou orderedst me to say! For he would have derided me and thee, and probably he would have looked upon me with the eye of disparagement, and would have hated me. But

the fault is wholly in thy Wezeer, who speaketh against my husband words not suitable to him. — So the King said, O my daughter, verily the wealth of thy husband is abundant, and he thinketh not of it; and from the day that he entered our country he hath been constantly bestowing alms on the poor. If it be the will of God, he will soon come with the merchandise, and abundant good fortune will betide us from him. — He proceeded to appease her mind, and to threaten the Wezeer, and the stratagem 'deceived him.

But as to the merchant Maaroofo, he mounted the courser, and proceeded over the desert tract, perplexed, not knowing to what country to go; and by reason of the pain of separation, he moaned, and he suffered ecstasy and afflictions, and recited some verses; after which, he wept violently. The ways were obstructed in his face, and he preferred death above life. Then he went like one intoxicated, through the violence of his perplexity, and ceased not to proceed until the hour of noon, when he approached a village, and saw a ploughman near it, ploughing with a yoke of bulls; and hunger had violently affected him; so he went to the ploughman and said to him, Peace be on thee! And he returned his salutation, and said, Welcome to thee, O my master! Art thou of the memlooks of the Sultán? — He answered, Yes. And he said, Alight here with me for entertainment. He therefore knew that he was of the liberal, but he said to him, O my brother, I see not with thee any thing wherewith thou canst feed me. How is it then that thou invitest me? — The ploughman answered, O my master, good things are at hand. Alight thou; and, behold, the village is near; so I will go and bring thee dinner, and fodder for thy horse. — Maaroofo replied, Since the village is near, I shall arrive at it in the same time in which thou wouldst arrive there, and I will buy what I desire from the market, and eat. But he said to him, O my master, verily the village is a hamlet, and there is not in it a market, nor selling nor buying. I conjure thee by Allah that thou alight here with me, and comfort my heart; and I will go thither, and will return to thee quickly. — So he alighted; and the peasant left him, and went to the village to bring him the dinner. Maaroofo therefore sat waiting for him. Then he said within himself, Verily we have diverted this poor man from his work; but I will arise and plough in his stead, until he come, to compensate for my having hindered him from his work.

Accordingly he took the plough, and drove on the bulls, and ploughed a little; and the plough struck against something, whereupon the beasts stopped. So he urged them; but they could not proceed; and he looked at the plough, and saw that it was caught in a ring of gold. He therefore removed from it the earth, and he found that ring to be in the middle of a stone of alabaster, of the size of the nether millstone; and he laboured at it until he pulled it up from its place, when there appeared beneath it a subterranean place with stairs; and he descended those stairs, and saw a place like a bath, with four leewáns. The first leewán was full of gold, from the floor to the roof; and the second leewán was full of emeralds and pearls and coral, from the floor to the roof; and the third leewán was full of jacinths

and balass-rubies and turquoises; and the fourth leewán was full of diamonds and precious minerals of all kinds of jewels. Also, at the upper end of that place was a chest of clear crystal, full of incomparable jewels, each jewel of them being of the size of a hazel-nut; and upon that chest was a little box, of the size of a lemon, and it was of gold. So when he beheld this, he wondered, and rejoiced exceedingly; and he said, What can be in this little box?

Then he opened it, and he saw in it a seal-ring of gold, on which were engraved names and talismans, like the marks made by the creeping of ants. And he rubbed the seal-ring; and, lo, a speaker said, At thy service! At thy service! O my master. Demand then, and thou shalt receive. Dost thou desire to build a town, or to ruin a city, or to slay a King, or to dig a river, or any thing of that kind? For whatsoever thou demandest, it will happen, by permission of the Almighty King, the Creator of the night and the day. — So he said to him, O creature of my Lord, who art thou, and what mayest thou be? He answered, I am the servant of this seal-ring, acting in the service of its possessor; and whatever object of desire he demandeth, I accomplish it for him; and there is no excuse for my neglecting what he commandeth me to do; for I am Sultán over 'Óns of the Jánn, and the number of my troops is two and seventy tribes. The number of each tribe is two and seventy thousand, and every one of the thousand ruleth over a thousand Márids, and each Márid ruleth over a thousand 'Óns, and every 'Ón ruleth over a thousand Devils, and every Devil ruleth over a thousand Jinnees, and all of them are under my authority, and they are unable to disobey me. But I am bound by enchantment to this seal-ring, and I cannot disobey him who possesseth it. Lo, thou hast possessed it, and I have become thy servant. Demand then what thou wilt; for I will hear thy saying and obey thy command; and when thou requirest me at any time, on land or on the sea, rub the seal-ring, and thou wilt find me with thee. But beware of rubbing it twice successively; for thou wouldst burn me with the fire of the names [engraved thereon], and lose me, and repent for me after that. Now I have acquainted thee with my state; and peace be on thee!

Upon this, Maarooof said to him, What is thy name? He answered, My name is Abu-s-Sa'ádát.²³ And he said to him, O Abu-s-Sa'ádát, what is this place, and who enchanted thee in this little box? He answered, O my master, this place is a treasure, called the treasure of Sheddád the son of 'Ád, who constructed Irem Zát el-'Emád, the like of which hath not been made in the countries of the earth. I was his servant during his life, and this was his seal-ring, and he deposited it in his treasure; but it is thy lot. — Maarooof then said to him, Canst thou take forth what is in this treasure and place it on the face of the earth? He answered, Yes; it will be the easiest of actions. And Maarooof said, Take forth all that is in it, and leave not of it aught. And he made a sign with his hand towards the ground, whereupon it clove asunder. Then he descended, and was absent a little while; and lo, young, elegant boys, with beautiful faces, came forth carrying baskets of gold, and

those baskets were full of gold, and they emptied them; after which they went and brought more; and they ceased not to transport the gold and jewels, and not more than a short time had elapsed when they said, There remaineth not in the treasure aught.

Upon this, Abu-s-Sa'ádát came up to him, and said to him, O my master, thou hast seen that we have transported all that was in the treasure. And he said to him, Who are these beautiful boys? He answered, These are my children; for this work deserved not that I should collect for it the 'Óns, and my children have accomplished thine affair, and have been honoured by serving thee. Now demand what thou desirest beside this. — So he said to him, Canst thou bring me mules and chests, and put these riches into the chests, and place the chests upon the mules? He answered, This will be the easiest affair that can be. Then he uttered a great cry, whereupon his children presented themselves before him; and they were eight hundred. And he said to them, Let some of you become transformed into the semblance of mules, and some of you into the semblance of beautiful memlooks, such that the like of the least of them existeth not in the possession of any of the Kings, and some of you into the semblance of those who let out beasts of burden, and some of you into the semblance of servants. And they did as he had commanded them; after which he called out to the 'Óns, who presented themselves before him, and he ordered them that some of them should become transformed into the semblance of horses saddled with saddles of gold set with jewels. And when Maarroof beheld this, he said, Where are the chests? They therefore brought them before him. And he said, Pack the gold and the minerals, each kind by itself. So they packed them, and put them upon three hundred mules.

And Maarroof said, O Abu-s-Sa'ádát, canst thou bring me loads of precious stuffs? He asked, Dost thou desire Egyptian stuffs, or Syrian, or Persian, or Indian, or Greek? He answered, Bring of the stuffs of each country a hundred loads upon a hundred mules. He replied, O my master, grant me a delay, until I arrange my 'Óns for that purpose, and order each company to go to a country in order to bring a hundred loads of its stuffs, and the 'Óns shall become transformed into the semblance of mules, and come carrying the goods. Maarroof said, What shall be the period of delay? He answered, The period of the blackness of the night; for the daylight shall not arise without thy having with thee all that thou desirest. And he said, I grant thee this period of delay.

He then commanded them to pitch for him a tent. So they pitched it, and he seated himself, and they brought him a table of viands; and Abu-s-Sa'ádát said to him, O my master, sit in the tent, and these my children are before thee to guard thee; therefore fear not aught; and I am going to collect my 'Óns, and send them to accomplish thine affair. Then Abu-s-Sa'ádát went his way, and Maarroof sat in the tent, with the table before him, and the children of Abu-s-Sa'ádát before him in the semblance of memlooks and servants and other dependants. And while he was sitting in this state,

lo, the peasant approached, carrying a large wooden bowl of lentils, and a fodder-bag full of barley. So he saw the tent pitched, and the memlooks standing with their hands upon their bosom; and he imagined that Maarooof was the Sultán, who had come and alighted in that place. He therefore stood in a state of confusion, and said within himself, Would that I had killed two chickens, and fried them red with clarified cows' butter for the sake of the Sultán! And he desired to return, to kill two chickens wherewith to entertain the Sultán.

But Maarooof saw him, and cried out to him, and said to the memlooks, Bring him. They therefore carried him with the wooden bowl of lentils, and brought both before Maarooof, who said to him, What is this? He answered, This is thy dinner, and the fodder for thy horse; but blame me not; for I did not imagine that the Sultán would come to this place; and had I known that, I would have killed for him two chickens, and entertained him in a goodly manner. So Maarooof replied, The Sultán hath not come; but I am his son-in-law, and I was displeased with him, and he hath sent to me his memlooks, who have reconciled me, and I now desire to return to the city. However, thou hast prepared for me this entertainment without being acquainted with me, and thine entertainment is accepted, though it is of lentils, and I will not eat save of thy cheer. — He then ordered him to put the wooden bowl in the middle of the table, and ate from it until he was satisfied; but as to the peasant, he filled his stomach with food from those dishes of various exquisite viands. After that, Maarooof washed his hands, and gave permission to the memlooks to eat. So they fell upon the remains of the repast, and ate; and when the wooden bowl was emptied, Maarooof filled it for the peasant with gold, and said to him, Convey it to thy dwelling, and come to me in the city, and I will treat thee with generosity. He therefore took the wooden bowl full of gold, and drove the bulls, and went to his village, imagining that he [himself] was a relation of the king.

Maarooof passed that night in delight and joy, and they brought him damsels, of the brides of the treasures,²⁴ who played upon the instruments of music and danced before him. Thus he passed his night, and it was not to be reckoned among lives. And when the morning came, he was not aware when the dust rose and flew, and dispersed exposing to view mules bearing loads. They were seven hundred mules, carrying stuffs, and around them were young men like those who let out beasts of burden, and 'akkáms, and lightbearers; and Abu-s-Sa'ádát was riding upon a mule, being in the semblance of leader of the caravan, and before him was a takht-rawán²⁵ upon which were four ornaments²⁶ of brilliant red gold, set with jewels. When he arrived at the tent, he alighted from the back of the mule, and kissed the ground, and said, O my master, verily the affair is accomplished completely and perfectly, and in this takht-rawán is a suit of apparel from the treasures, of which there is not the like among the apparel of Kings: therefore put it on, and ride in the takht-rawán, and command us to do what thou desirest. And he replied, O Abu-s-Sa'ádát, I desire to write for thee a let-

ter, with which thou shalt repair to the city of Ikhtiyán²⁷ of El-Khutan, and go in to my uncle the King; and go not in to him save in the semblance of a human²⁸ courier. So he said to him, I hear and obey. He then wrote a letter and sealed it, and Abu-s-Sa'ádát took it, and proceeded with it until he went in to the King, when he saw him saying, O Wezeer, verily my heart is anxious for my son-in-law, and I fear that the Arabs may slay him. Would that I knew whither he is going, that I might follow him with the troops, and would that he had informed me thereof before his departure! — Upon this the Wezeer replied, May God be gracious to thee with respect to this state of heedlessness in which thou art! By thy head, the man hath known that we had become excited to suspect him, and he feared disgrace, and fled; and he is none other than an impostor, a liar.

And, lo, the courier entered, and he kissed the ground before the King, and offered up a prayer in his favour for the continuance of his glory and blessings, and for length of life. So the King said to him, Who art thou, and what is thine affair? And he answered him, I am a courier. Thy son-in-law hath sent me to thee, and he is approaching with the merchandise, and he hath sent thee by me a letter. Lo, here it is. — He therefore took it and read it, and saw in it, — After exceeding salutation to our uncle, the glorious King, I inform thee that I have come with the merchandise; so come forth and meet me with the troops. — And thereupon the King said, May Allah blacken thy face, O Wezeer! How often wilt thou speak against the reputation of my son-in-law, and assert him to be a liar and an impostor? He hath come with the merchandise, and thou art none other than a traitor. — So the Wezeer hung down his head towards the ground, in shame and confusion, and replied, O King of the age, I said not these words save on account of the long delay of the merchandise, and I was fearing the loss of the wealth that he hath expended. But the King said, O traitor, what are my riches! Since his merchandise hath come, he will give me instead of them an abundance of things.

Then the King gave orders to decorate the city, and went in to his daughter, and said to her, Good news for thee! Verily thy husband will soon come with his merchandise; and he hath sent to me a letter informing me of that event; and, lo, I am going forth to meet him. — The damsel therefore wondered at this circumstance, and said within herself, Verily this is a wonderful thing! Was he deriding me, and making game of me, or was he proving me, when he informed me that he was a poor man? But praise be to God that nothing injurious to him proceeded from me! — And as to the merchant 'Alee of Cairo, when he saw the decoration of the city, he inquired respecting the cause of it, and they said to him, The merchandise of the merchant Maarroof, the son-in-law of the King, hath arrived. So he said, God is most great! What is this calamity! Verily he came to me fleeing from his wife, and he was a poor man. Whence then came to him merchandise? But probably the daughter of the King hath contrived for him a stratagem, in fear of disgrace, and Kings are not unable to accomplish any thing. How-

ever, may God (whose name be exalted!) protect him, and not disgrace him! — And all the other merchants rejoiced and were glad because they would receive their money. The King then assembled the troops and went forth; and Abu-s-Sa'ádát had returned to Maarooft and informed him that he had delivered the letter; whereupon Maarooft said, Put ye on the loads. Accordingly they put them on; and he clad himself in the suit of the apparel of the treasures, and got up into the takht-rawán, and became a thousand times greater and more majestic than the King. He proceeded as far as half the way, and, lo, the King met him with the troops; and when he came to him, he saw him wearing that dress, and riding in the takht-rawán, and he threw himself upon him, saluted him, and congratulated him on his safety. All the great men of the empire also saluted him, and it appeared that Maarooft was veracious, and that there was no falsehood in him.

He entered the city in a stately procession that would have made the gall-bladder of the lion to burst, and the merchants came to him and kissed the ground before him. Then the merchant 'Alee said to him, Thou hast done this deed, and it hath been successfully accomplished by thee, O sheykh of the impostors! But thou art deserving: therefore may God (whose name be exalted!) increase to thee his bounty! — And Maarooft laughed. And when he entered the palace, he seated himself upon the throne, and said, Put ye the loads of gold into the treasury of my uncle the King, and bring ye the loads of stuffs. So they brought them forward to him, and proceeded to open them, load after load, and to take forth their contents, until they had opened the seven hundred loads; whereupon he selected the best of them, and said, Take them in to the Queen, that she may distribute them among her female slaves; and take ye this chest of jewels, and carry it in to her, that she may distribute the jewels among the female slaves and the eunuchs. Next he proceeded to give to the merchants to whom he was indebted, stuffs in payments of the debts; and to whom he owed a thousand, he gave stuffs worth two thousand, or more; after which, he distributed to the poor and needy, while the King looked on, and was unable to prevent him.

He ceased not to give and bestow until he had distributed the seven hundred loads; when he looked towards the soldiers, and betook himself to distributing among them minerals and emeralds and jacinths and pearls and coral and other things, not giving the jewels save by handfuls, without numbering. So the King said to him, O my son, these gifts are sufficient; for there remaineth not of the merchandise more than a small quantity. But he replied, I have abundance. And his veracity had become publicly manifest, and no one could any longer belie him. He became careless as to giving; for the servant of the seal-ring brought him whatever he demanded. Then the Treasurer came to the King, and said, O King of the age, verily the treasury is filled, and will not hold the rest of the loads, and where shall we put what remaineth of the gold and minerals? So he pointed out to him another place. And when his wife beheld this thing, her joy was excessive, and she wondered, and said within herself, Whence can all this wealth

have come to him? In like manner also the merchants rejoiced at the things that he had given them, and they prayed for him. And as to the merchant 'Alee, he wondered too, and said within himself, How is it that he hath imposed and lied so that he hath gained possession of all these treasures? For if they were from the daughter of the King, he would not have distributed them to the poor. But how excellent is the saying of him who said, —

When the King of Kings bestoweth, inquire not respecting the cause.
God will give to whom he pleaseth: so keep within the bounds of reverence.

— But as to the King, he wondered extremely at what he beheld of the actions of Maaroofo, and his generosity and munificence in lavishing the wealth.

After that, Maaroofo went in to his wife, who met him smiling, laughing, and joyful, and kissed his hand, and said, Wast thou making game of me, or didst thou try me by thy saying, I am a poor man, and fleeing from my wife? Praise be to God that nothing injurious to thee proceeded from me! Thou art my beloved, and there is none more dear in my estimation, whether thou be rich or poor; and I wish that thou wouldst inform me what thou desiredst by these words. — He replied, I desired to try thee, that I might see whether thine affection were sincere, or on account of wealth, and covetousness of worldly goods; and it hath become manifest to me that thine affection is sincere; and since thou art true in affection, welcome to thee! I have known thy value. — Then he went into a place by himself, and rubbed the seal-ring. So Abu-s-Sa'adât presented himself to him, and said to him, At thy service! Demand then what thou wilt. — He replied, I desire of thee a suit of the apparel of the treasures for my wife, and ornaments of the treasures, comprising a necklace of forty incomparable jewels. And he said, I hear and obey. Then he brought to him what he had commanded him to procure, and Maaroofo took the suit of apparel and the ornaments, after he had dismissed the servant, and, going in to his wife, he put them before her, and said to her, Take and put them on; and welcome to thee!

And when she looked at those things, her reason fled in consequence of her joy; and she saw, among the ornaments, two anklets of gold set with jewels, the work of the magicians, and bracelets and earrings and a nose-ring,²⁹ which no riches would suffice to purchase. She put on the suit of apparel and the ornaments, and said, O my master, I desire to treasure them up for festivals and holidays. But he replied, Wear them always, for I have abundance beside them. And when she put them on, and the female slaves beheld her, they rejoiced, and kissed her hands. He then left them, and went apart by himself, and again rubbed the seal-ring. The servant therefore presented himself to him, and he said to him, Bring me a hundred suits of apparel, with the ornaments of gold appropriate to them. And he replied, I hear and obey, — and brought him the suits of apparel, each suit having its ornaments of gold within it; and Maaroofo took them, and called out to the female slaves. So they came to him, and he gave to each of them a suit; and they put on the suits, and became like the Hooreeyehs, the

Queen being among them like the moon among the stars. And one of the female slaves informed the King thereof; wherefore the King came in to his daughter, and saw that she and her female slaves amazed the beholder; and he wondered at this extremely.

He then went forth and summoned his Wezeer, and said to him, O Wezeer, such and such things have happened, and what sayest thou of this case? He answered, O King of the age, verily this conduct proceedeth not from merchants; for pieces of linen remain in the possession of the merchant for years, and he selleth them not save for gain. How should merchants have generosity like this generosity, and how can they accumulate the like of these riches and jewels such as exist not in the possession of Kings, save in small quantities? How then can loads of them exist in the possession of merchants? There must be a cause for this. But, if thou wilt comply with my advice, I will make manifest to thee the truth of the case. — And he replied, I will comply with thy advice, O Wezeer. So the Wezeer said to him, Have an interview with him, and shew affection for him, and converse with him, and say to him, O my son-in-law, I have it in my heart to go with thee and the Wezeer, and none else, to a garden, for the sake of diversion. And when we have gone forth to the garden, we will put the wine-table, and I will constrain him, and give him to drink; and when he hath drunk the wine, his reason will be lost, and his right judgment will quit him, and we will ask him respecting the truth of his case; for he will acquaint us with his secrets. Wine is a betrayer; and divinely gifted was he who said, —

When we had drunk it, and it had crept as far as the place of secrets, I said to it, Stop; — Fearing lest its influence should overcome me, and my companions discover my hidden secret.

Then, when he hath informed us of the truth of the case, we shall know his state, and may do with him as we like and choose; for I fear for thee the results of this state in which he is. Probably his soul may be ambitious of obtaining the kingdom, and the troops may be collected by means of generosity and the lavishing of wealth, and he may depose thee, and take the kingdom from thee. — And the King replied, Thou hast spoken truth.

They passed the night agreeing as to this plan; and when the morning came, the King went forth to the mak'ad, and seated himself; and, lo, the servants and grooms came in to him in affliction. So he said to them, What hath befallen you? And they answered, O King of the age, the grooms curried the horses, and gave fodder to them and to the mules that brought the merchandise; and when we arose in the morning, we found that the memlooks had stolen the horses and mules, and we searched the stables, but saw not horses nor mules; and we entered the place of the memlooks, but saw not in it any one; and we know not how they fled. The King therefore wondered at that; for he imagined that the 'Óns were horses and mules and memlooks, and knew not that they were the 'Óns of the servant of the talisman. And he said to them, O ye accursed! How is it that a thousand beasts,

and five hundred memlooks, and servants besides, fled, and ye perceived them not? — They replied, We know not how it happened to us that they fled. And he said, Depart, and wait until your master cometh forth from the Hareem, and acquaint him with the news.

So they departed from before the King, and sat perplexed respecting this matter; and while they were sitting in this state, lo, Maarroof came forth from the Hareem, and saw them sorrowful, and he said to them, What is the news? They therefore acquainted him with that which had happened. But he said, And what is their value, that ye are sorrowful on account of them? Go your way. — And he sat laughing, and was neither angry nor sorrowful on account of this event. And the King looked in the face of the Wezeer, and said, What is this man, in whose estimation wealth is of no value? There must be a cause for this. — Then they conversed with him a while, and the King said, O my son-in-law, I desire to go with thee and the Wezeer to a garden, for the sake of diversion. What then sayest thou? — And he replied, No harm.

So thereupon they departed, and repaired to a garden containing two kinds of every fruit, and its rivers were flowing, and its trees were tall, and its birds were warbling. They entered, within it, a pavilion, that would dispel grief from hearts, and sat conversing, the Wezeer relating extraordinary tales, and introducing ludicrous witticisms, and mirth-exciting sayings, and Maarroof listening to the conversation, until the dinner came up. They placed the table of viands, and the jar of wine; and after they had eaten, and washed their hands, the Wezeer filled the cup, and gave it to the King, who drank it; and he filled the second, and said to Maarroof, Take the cup of the beverage in reverence of which the understanding bows the neck. So Maarroof said, What is this, O Wezeer? The Wezeer answered, This is the old maid, and the virgin long kept in her home, and the imparters of joy to hearts, of which the poet hath said, —

The stout, foreign infidels' feet went round treading her, and she hath avenged herself upon the heads of the Arabs.

One of the daughters of the infidels, like the full moon amid darkness, whose eyes are the strongest cause of temptation, presenteth her.³⁰

And among other pieces of poetry, he recited this verse: —

I wonder at the pressers of it, how they have died, and have left to us the water of life.

And this couplet: —

By Allah, there is no other alchemy than this; and all is false that is said of the modes of other kinds.

Pour a carat's weight of wine upon a hundred-weight of grief, and the latter is instantly converted into joys.

He ceased not to excite his desire for the wine, mentioning to him such of its good qualities as he relished, and reciting to him what occurred to his

mind of verses on the subject of it, and pleasant stories, until he inclined to put his lips to the mouth of the cup, and had no longer a desire for any thing else. And the Wezeer continued to fill for him, and he drank and delighted and was merry, till he lost his reason, and distinguished not his wrong conduct from his right. So when he knew that his intoxication had become extreme, and exceeded the utmost point that was required, he said to him, O merchant Maaroofo, by Allah, I wonder whence came to thee these jewels of which the like exist not in the possession of the royal Kisràs; and in our lives we have never seen a merchant who hath accumulated riches like thee, nor any one more generous than thou; for thine actions are the actions of Kings, and they are not the actions of merchants. I conjure thee then by Allah that thou inform me, in order that I may know thy rank and thy station.—And he proceeded to ply him and beguile him while he was bereft of reason. Maaroofo therefore said to him, I am not a merchant, nor one of the Kings. And he acquainted him with his story from beginning to end. So the Wezeer said to him, I conjure thee by Allah, O my master Maaroofo, to divert us with a sight of this seal-ring, that we may see of what kind is its make. And he pulled off the ring, in his intoxication, and said, Take it, and divert yourselves with the sight of it. And the Wezeer took it, and turned it over, and said, If I rub it, will the servant present himself? Maaroofo answered, Yes: rub it: and he will present himself to thee; and divert thou thyself by beholding him.

The Wezeer therefore rubbed it; and, lo, a speaker said, At thy service, O my master! Demand: thou shalt receive! Wilt thou ruin a city, or build a city, or slay a King? For whatever thou desirest, I will do it for thee, without disobedience.—And the Wezeer made a sign to Maaroofo, and said to the servant, Take up this erring man: then cast him down in the most desolate of deserted lands, so that he may not find in it what he may eat nor what he may drink, and may perish of hunger, and die in sorrow, no one knowing of him. So the servant seized him, and flew with him between heaven and earth. And when Maaroofo beheld this, he felt sure of destruction, and grievous embarrassment; and he wept, and said, O Abu-s-Sa'ádát, whither art thou going with me? He answered him, I am going to cast thee down in the deserted quarter ³¹ of the earth, O thou of little good-breeding! Who possesseth a talisman like this and giveth it to people that they may divert themselves with the sight of it? But thou deservest what hath befallen thee; and, but that I fear God, I would cast thee down from the distance of a thousand fathoms, and thou wouldst not reach the earth until the winds should have torn thee in pieces.—So he was silent, and spoke not to him until he arrived with him at the deserted quarter; whereupon he threw him down there; and he returned, and left him in the desolate land.—Meanwhile, the Wezeer, having possessed the seal-ring, said to the King, How thinkest thou now? Did I not say to thee that this man was a liar, an impostor? But thou didst not believe me.—And he replied, Thou art right,

O my Wezeer! God give thee health! Give me this seal-ring, that I may divert myself with a sight of it.

But the Wezeer looked at him angrily, and spat in his face, and said to him, O thou of little sense, how should I give it to thee, and become thy servant, after I have become thy master? But I will no longer suffer thee to exist. — Then he rubbed the seal-ring, and the servant presented himself, and he said to him, Take up this person of little good-breeding, and throw him down in the place where thou hast cast his son-in-law, the impostor. So he took him up, and flew away with him, and the King said to him, O creature of my Lord, what is my offence? The servant answered him, I know not: but my master hath commanded me to do this, and I cannot disobey him who possesseth the seal-ring containing this talisman. He ceased not to fly on with him until he threw him down in the place in which was Maarroof. He then returned, and left him there. And the King heard Maarroof weeping: wherefore he came to him and informed him of his case, and they sat weeping for that which had befallen them, and found neither food nor drink.

But as to the Wezeer, after he had separated Maarroof and the King from their home, he arose and went forth from the garden, and, having sent to all the soldiers, held a court, and acquainted them with what he had done with Maarroof and the King. He told them also the story of the seal-ring, and said to them, If ye make me not Sultán over you, I will command the servant of the seal-ring to carry you all off and cast you down in the deserted quarter, and ye will die of hunger and thirst. So they replied, Do us no injury; for we consent to thy being Sultán over us, and we will not disobey thy command. They agreed, against their wish, to his being Sultán over them, and he conferred upon them robes of honour, and proceeded to demand all that he desired of Abu-s-Sa'ádát, who presented it before him immediately.

He seated himself upon the throne, and the troops obeyed him; and he sent to the daughter of the King, saying to her, Prepare thyself; for I am coming to take thee as my wife this night, being full of desire to be with thee. Upon this, she wept; and the case of her father and her husband grieved her; and she sent to say to him, Let me remain until the period of widowhood ³² shall have been completed: then perform the ceremony of the contract of my marriage, and take me as thy wife legally. But he sent to say to her, I know no period of widowhood nor length of time, nor do I require a contract of marriage, nor do I know lawful from unlawful. I must without fail take thee as my wife this night. — And she sent to say to him, Welcome to thee! And there will be no harm in that. — But this proceeding was a stratagem of hers. And when the reply was brought to him, he rejoiced, and his bosom became dilated; for he was passionately enamoured of her. He then gave orders to place the viands among all the people, and said, Eat ye this food, as it is the banquet of the wedding-festivity; for I purpose to take the Queen as my wife this night. The Sheykh

El-Islám therefore said, It is not lawful for thee to take her as thy wife until her period of widowhood shall have been completed and thou shalt have performed the ceremony of the contract of thy marriage to her. But he replied, I know not a period of widowhood nor any other period: therefore multiply not thy words to me. So the Sheykh El-Islám was silent, and feared his malice, and said to the soldiers, Verily this is an infidel, and he hath no religion nor religious opinion.

Then, when the evening came, he went in to her, and saw her wearing the most magnificent of the apparel that she possessed, and adorned with the most beautiful of ornaments; and when she beheld him, she received him laughing, and said to him, A blessed night! But hadst thou slain my father and my husband, it had been better in my opinion! — So he replied, I must without fail slay them. And she seated him, and proceeded to jest with him, and to make a show of affection for him; and when she caressed him, and smiled in his face, his reason fled. But she only beguiled him by caresses in order that she might get possession of the seal-ring, and convert his joy into calamity upon his head; and she did not with him these deeds save in accordance with the idea of him who said,—³³

I have attained by means of my stratagem what could not be attained by the swords. Then I returned with plunder of which the plucked fruits were sweet.

Then suddenly she retired to a distance from him, and wept, and said, O my lord, dost thou not see the man that is looking at us? I conjure thee by Allah to veil me from his eye! — And thereupon he was enraged, and said, Where is the man? She answered, Lo, he is in the stone of the seal-ring, putting forth his head, and looking at us. He therefore imagined that the servant of the seal-ring was looking at them; and he laughed, and said, Fear not. This is the servant of the seal-ring, and he is under my authority. — She replied, I am afraid of 'Efreet: so pull it off, and throw it to a distance from me. Accordingly he pulled it off, and put it on the cushion, and drew near to her. But she kicked him with her foot upon his stomach, so that he fell upon his back senseless; and she called out to her dependants, who came to her quickly, and she said to them, Lay hold upon him! So forty female slaves seized him, and she hastily took the seal-ring from the fellow, and rubbed it; and, lo, Abu-s-Sa'ádát approached, saying, At thy service, O my mistress! And she said, Take up this infidel, and put him into the prison, and make his shackles heavy.

He therefore took him, and confined him in the Prison of Anger, and returned and said to her, I have imprisoned him. She then said to him, Whither conveyedst thou my father and my husband? He answered, I threw them down in the deserted quarter. And she said, I command thee to bring them to me this instant. So he replied, I hear and obey. And he flew from before her, and ceased not to fly on until he arrived at the deserted quarter, and descended upon them, when he beheld them sitting weeping, and com-

plaining, each to the other; and he said to them, Fear ye not. Relief hath come to you. — He acquainted them with that which the Wezeer had done, and said to them, I have imprisoned him with mine own hand, in obedience to her; and she commanded me to bring you back. They therefore rejoiced at the news that he told them. Then he took them up, and flew away with them, and not more than a little while had elapsed before he went in with them to the King's daughter, who arose and saluted her father and her husband, and seated them, and presented to them the viands and the sweet-meat.

They passed the remainder of the night; and on the following day, she clad her father in a magnificent suit of apparel, and clad her husband in like manner, and said, O my father, sit thou upon thy throne, a King as thou wast at first, and make my husband thy Wezeer of the right hand; then acquaint thy troops with the events that have happened, and bring the Wezeer from the prison, and slay him, and after that, burn him; for he is an infidel, and he desired to take me as his wife unlawfully, without the rite of marriage. He hath avowed of himself that he is an infidel, and that he hath no religion which he holdeth. And do thou act well to thy son-in-law, whom thou hast appointed thy Wezeer of the right hand. — He replied, I hear and obey, O my daughter: but give me the seal-ring, or give it to thy husband. But she said, Verily it befitteth not thee nor him. The seal-ring shall remain only in my possession, and probably I shall take more care of it than ye would. Whatever ye desire, demand it of me, and I will demand for you of the servant of the seal-ring. Fear ye not any harm as long as I live; and after my death, do as ye will with the seal-ring. — And her father replied, This is the right plan, O my daughter. Then he took his son-in-law, and went up to the council-chamber.

Now the troops had passed the night in excessive affliction, on account of the King's daughter, and what the Wezeer had [as they imagined] done with her, taking her as his wife unlawfully, without the rite of marriage, and his ill-treatment of the King and his son-in-law; and they feared that the law of El-Islám would be dishonoured; for it had become manifest to them that he was an infidel. Then they assembled in the council-chamber, and began to reproach the Sheykh El-Islám, saying to him, Wherefore didst thou not prevent him from taking the Queen as his wife unlawfully? So he answered them, O people, verily the man is an infidel, and he hath become possessor of the seal-ring, and I and ye are unable to do aught against him. But God (whose name be exalted!) will recompense him for his conduct; and be ye silent, lest he slay you. — And while the soldiers were assembled in the council-chamber, conversing on this subject, lo, the King came in to them in the council-chamber, and with him his son-in-law Maarroof. So when the soldiers beheld him, they rejoiced at his coming, and rose to him upon their feet, and kissed the ground before him. He then seated himself upon the throne, and acquainted them with the story. Therefore their grief quitted them. And he gave orders to decorate the city, and caused the

Wezeer to be brought from the prison; and as he passed by the soldiers, they cursed him and reviled him and threatened him until he came to the King; and when he stood before him, he gave orders to slay him in the most abominable manner. So they slew him: then they burned him; and he went to Hell in the most evil of conditions: and well did one say of him, —

May the Compassionate shew no mercy to the tomb where his bones will lie, and may Munkar and Nekeer incessantly remain in it!

Then the King appointed Maaroof his Wezeer of the right hand, and the times were pleasant to them, and their joys were unsullied.

They remained thus five years; and in the sixth year the King died; and thereupon the King's daughter made Maaroof Sultán in the place of her father; but she gave him not the seal-ring. And during this period, she had borne him a boy, of surprising loveliness, of surpassing beauty and perfection; and he ceased not to remain in the laps of the nurses until he had attained the age of five years. Then his mother fell into a fatal sickness: so she summoned Maaroof, and said to him, I am sick. He replied, God preserve thee, O beloved of my heart! But she rejoined, Probably I shall die, and thou requirest not that I should charge thee respecting thy son. I only charge thee to take care of the seal-ring, from fear for thee and for this boy. — He said, No harm will befall him whom God preserveth. And she pulled off the ring, and gave it to him; and on the following day, she was admitted to the mercy of God, whose name be exalted!

Maaroof still remained King, and applied himself to the affairs of government. And it happened one day that he shook the handkerchief, and the soldiers dispersed themselves from before him to their abodes, and he entered the sitting-chamber, and sat there until the day had passed, and the night came with its thick darkness. Then the great men who were his boon-companions came in to him, according to their custom, and sat up with him for the sake of enjoyment and amusement until midnight, when they asked permission to depart, and he gave them permission, and they went forth from him to their houses. After that, there came in to him a slave-girl, who was employed to attend to his bed, and she spread for him the mattress, pulled off his clothes, and clad him in the apparel of sleep, and he laid himself down. The damsel then proceeded to rub and press gently the soles of his feet until sleep overcame him; whereupon she went forth from him to her sleeping-place, and slept. And the King Maaroof was sleeping, and suddenly he found something by his side in the bed. So he awoke terrified, and said, I seek refuge with God from Satan the accursed! Then he opened his eyes, and saw by his side a woman of hideous aspect; and he said to her, Who art thou? She answered, Fear not. I am thy wife, Fátimeh El-'Orrah.

Upon this, he looked in her face, and knew her by the hideousness of

her shape, and the length of her dog-teeth; and he said, How camest thou in to me, and who brought thee to this country? She said to him, In what country art thou at present? He answered, In the city of Ikhtiyán of El-Khutan. And thou (he added), when didst thou quit Cairo? She answered, Just now. He said to her, And how so? She answered, Know that when I wrangled with thee, and the Devil had incited me to do thee mischief, and I complained of thee to the magistrates, they searched for thee, and found thee not; and the Kádees inquired respecting thee; but they saw thee not. Then, after two days had passed, repentance seized me, and I knew that the fault was mine; but repentance did not profit me. I remained for a period of days weeping for thy separation, and my means became diminished, so that it was necessary for me to beg for the sake of food. I proceeded to beg of every emulated man of wealth and every detested pauper; and from the time when thou quittedst me, I have been eating the food obtained by ignominious begging. I became in the most evil of conditions, and every night I sat weeping for thy separation, and for what I had endured since thy departure, of ignominy and contempt and disappointment and injury. — She continued to relate to him what had happened to her, while he was in amazement at her, until she said, And yesterday I went about all the day begging; but no one gave me aught. Every time that I accosted any one, and begged him for a bit of bread, he reviled me, and gave me not aught. So when the night came, I passed it without supper, and hunger tormented me; what I endured was grievous to me, and I sat weeping. And, lo, a person appeared before me, and said to me, O woman, wherefore dost thou weep? I therefore answered, I had a husband who expended upon me and accomplished my desires, and he hath been lost to me, and I know not whither he hath gone, and I have endured embarrassment since his departure. Thereupon he said, What is the name of thy husband? I answered, His name is Maaroofo. And he said, I am acquainted with him. Know that thy husband is now Sultán in a city; and if thou desire that I should convey thee to him, I will do so. — I therefore said to him, I throw myself upon thy generosity, begging thee to convey me to him! And he took me up, and flew with me between heaven and earth until he conveyed me to this palace, when he said, Enter this chamber. Thou wilt see thy husband sleeping upon the couch. — So I entered, and saw thee in this state of sovereignty. Now it was not my wish that thou shouldst forsake me. I am thy companion; and praise be to God who hath united me with thee!

Upon this he said to her, Did I forsake thee, or didst thou forsake me? ³⁴ Thou complainedst of me to Kádee after Kádee, and finishedst by complaining of me to the Sublime Court, so that thou causedst Aboo-Tabak to come down upon me from the Citadel. Therefore I fled in spite of myself. — And he proceeded to relate to her what had happened to him until he became Sultán and married the King's daughter. He told her also that she had died, and that he had by her a son, whose age was seven years. And she

said to him, What hath happened was predestined by God (whose name be exalted!), and I have repented. I throw myself upon thy generosity, entreating thee not to forsake me; but let me eat bread in thine abode as alms.

She ceased not to humble herself to him until his heart was moved with compassion for her, and he said to her, Repent of evil conduct, and reside with me, and thou shalt experience nothing but what will rejoice thee. But if thou do any evil act, I will slay thee, and will not fear any one; so let it not occur to thy mind that thou mayest complain of me to the Sublime Court, and that Aboo-Tabak will come down to me from the Citadel; for I have become a Sultán, and the people fear me; but I fear not any one except God (whose name be exalted!), since I have a seal-ring that hath a servant in subjection to it. When I rub it, the servant of the ring appeareth to me: his name is Abu-s-Sa'ádát; and whatever I demand of him, he bringeth it to me. Now if thou desire to return to thy country, I will give thee what will suffice thee all thy life, and send thee to thy country speedily. And if thou desire to reside with me, I will appropriate to thee exclusively a pavilion, and furnish it for thee with the best of silks, appoint for thee twenty female slaves to serve thee, and assign for thee good food and magnificent apparel, so that thou shalt become a Queen, and live in exceeding affluence until thou shalt die, or I die. What then sayest thou respecting this proposal? — She answered, I desire to remain with thee. Then she kissed his hand, and vowed repentance of evil conduct.

He therefore appropriated to her a pavilion for herself alone, and bestowed upon her female slaves and eunuchs, and she became a Queen. And the boy used to repair to her and to his father; but she hated the boy because he was not her son; and when the boy saw that she looked upon him with the eye of anger and hatred, he shunned her and hated her. Maarooft then became occupied with love of the beautiful slave-girls, and thought not of his wife Fátiméh El-'Orrah, because she had become a half-gray old woman, with hideous form, and a person whose hair was falling off, more ugly than the speckled, black and white, serpent; but especially because she had ill-treated him in a manner that could not be exceeded; and the author of the proverb saith, Ill-treatment eradicateth desire, and soweth fierce hatred in the soil of hearts. Divinely gifted was he who said, —

Beware of losing hearts in consequence of injury, for the bringing them back, after flight, is difficult.

Verily hearts, when affection hath fled from them, are like glass, which, when broken, cannot be made whole again.

Maarooft did not receive her to reside in his abode on account of any praiseworthy quality that she possessed; but he treated her in this generous manner only from a desire of obtaining the approval of God, whose name be exalted! And when she saw that he withheld himself from her, and became occupied with others, she hated him, and jealousy overcame her, and Iblees suggested that she should take the seal-ring from him, and slay him, and

make herself Queen in his place. Then she went forth one night, and walked from her pavilion to the pavilion in which was her husband, the King Maarooft. Now it was his custom, when he slept, to take off the seal-ring and conceal it; and she knew this: so she went forth by night to go in to him in the pavilion when he was drowned in sleep, and to steal this ring in such a manner that he should not see her. But the King's son, at that time, was awake, in a private chamber with the door open; and when she came forth from her pavilion, he saw her carefully walking towards the pavilion of his father, and he said within himself, Wherefore hath this sorceress come forth from her pavilion in the hour of darkness, and wherefore do I see her repairing to the pavilion of my father? There must be a cause for this event.

He then went forth behind her, and followed her steps without her seeing him. And he had a short, jewelled sword; ⁸⁵ and he used not to go forth to the council-chamber of his father without having this sword hung by his side, because he prized it highly; and when his father saw him, he used to laugh at him, and say, God's will! Verily thy sword is excellent, O my son! But thou hast not gone down with it to battle, nor cut off with it a head. — And thereupon he used to reply, I shall not fail to cut with it a neck that shall be deserving of the cutting. And his father would laugh at his words. — Now when he walked behind his father's wife, he drew the sword from its scabbard and followed her until she entered the pavilion of his father, when he stood watching her at the door of the pavilion; and as he continued looking at her, he saw her searching, and saying, Where hath he put the seal-ring? He therefore understood that she was looking about for the ring; and he ceased not to wait, observing her, until she found it, when she said, Lo, here it is. And she picked it up, and was about to come forth. So he hid himself behind the door; and when she came forth from the door, she looked at the ring, and turned it over in her hand, and was about to rub it. But he raised his hand with the sword, and struck her upon her back, and she uttered one cry; then fell down slain.

Upon this, Maarooft awoke, and beheld his wife laid prostrate, and her blood flowing, and his son with the sword drawn in his hand. So he said to him, What is this, O my son? He replied, O my father, how often hast thou said to me, Verily thy sword is excellent; but thou hast not gone down with it to battle, nor cut off with it a head? and I answered thee, I shall not fail to cut with it a neck deserving of the cutting! Lo, now I have cut for thee with it a neck deserving of the cutting. — And he acquainted him with her case. Then he searched for the seal-ring; but he saw it not. And he ceased not to search her person until he saw her hand closed upon it. Maarooft therefore took it from her, and said to the boy, Thou art my son without doubt or uncertainty. May God relieve thee from trouble in this world and in the next, as thou hast relieved me from this base woman! Her course only led her to her own destruction; and divinely gifted was he who said, —

When God's aid promoteth the business of a man, his wish, in every case, is easily accomplished:

But if the aid of God be not granted to a man, the first thing that harmeth him is his own endeavour.

Then the King Maarooft called out to some of his dependants, who came to him quickly, and he acquainted them with that which his wife Fátiméh El-'Orrah had done, and commanded them to take her and put her in a place until the morning. So they did as he commanded them; after which he appointed a number of the eunuchs to take charge of her; and they washed her and shrouded her, made for her a funeral-procession, and buried her. Thus her coming from Cairo was only a journey to her grave. Divinely gifted was he who said, —

We trod the steps appointed for us: and he whose steps are appointed must tread them. He whose death is decreed to take place in one land will not die in any land but that.

And how excellent is this saying of the poet: —

I know not, when I journey to a land, desiring good fortune, whether will betide me
The good fortune of which I am in pursuit, or the misfortune that pursueth me.

The King Maarooft then sent to summon the ploughman who had entertained him when he was a fugitive; and when he came, he appointed him his Wezeer of the right and, and his counsellor.³⁶ And he learned that he had a daughter of surprising beauty and loveliness, of generous qualities, of noble race, of high dignity: so he took her to wife. And after a period of time, he married his son. And they remained a long time enjoying the most comfortable life; their times were unsullied, and their joys were sweet, until they were visited by the terminator of delights and the separator of companions, and the ruiner of flourishing houses, and him who maketh sons and daughters orphans. — Extolled be the perfection of the Living who dieth not, and in whose hands are the keys of the dominion that is apparent and the dominion that is hidden!

THE FORTUNE THAT BEFELL SHAHRAZÁD

SHAHRAZÁD, during this period, had borne the King three male children; and when she had ended these tales, she rose upon her feet, and kissed the ground before the King, and said to him, O King of the time, and incomparable one of the age and period, verily I am thy slave, and during a thousand and one nights I have related to thee the history of the preceding generations, and the admonitions of the people of former times: then have I any claim upon thy majesty so that I may request of thee to grant me a wish? And the King answered her, Request: thou shalt receive, O Shahrazád. So thereupon she called out to the nurses and the eunuchs, and said to them, Bring ye my children. According they brought them to her quickly; and they were three male children: one of them walked, and one crawled, and one was at the breast.

And when they brought them, she took them and placed them before the King, and, having kissed the ground, said, O King of the age, these are thy children, and I request of thee that thou exempt me from slaughter, as a favour to these infants; for if thou slay me, these infants will become without a mother, and will not find among women one who will rear them well. And thereupon the King wept, and pressed his children to his bosom, and said, O Shahrazád, by Allah, I pardoned thee before the coming of these children, because I saw thee to be chaste, pure, ingenuous, pious. May God bless thee, and thy father and thy mother, and thy root and thy branch! I call God to witness against me that I have exempted thee from every thing that might injure thee. — So she kissed his hands and his feet, and rejoiced with exceeding joy; and she said to him, May God prolong thy life, and increase thy dignity and majesty!

Joy spread through the palace of the King until it became diffused throughout the city, and it was a night not to be reckoned among lives: its colour was whiter than the face of day. The King rose in the morning happy, and with prosperity inundated; and he sent to all the soldiers, who came; and he conferred upon his Wezeer, the father of Shahrazád, a sumptuous and magnificent robe of honour, saying to him, May God protect thee, since thou hast married to me thy generous daughter, who hath been the cause of my repenting of slaying the daughters of the people, and I have seen her to be ingenuous, pure, chaste, virtuous. Moreover, God hath blessed me by her with three male children; and praise be to God for this abundant favour! — Then he conferred robes of honour upon all the wezeers and emeers and lords of the empire, and gave orders to decorate the city thirty days; and he caused

not any one of the people of the city to expend aught of his wealth; for all the expense and disbursements were from the King's treasury.

So they decorated the city in a magnificent manner, the like of which had not been seen before, and the drums were beaten and the pipes were sounded, and all the performers of sports exhibited their arts, and the King rewarded them munificently with gifts and presents. He bestowed alms also upon the poor and needy, and extended his generosity to all his subjects, and all the people of his dominions. And he and the people of his empire continued in prosperity and joy and delight and happiness until they were visited by the terminator of delights and the separator of companions.

Extolled be the perfection of Him whom the vicissitudes of times do not destroy, and to whom no change happeneth, whom no circumstance diverteth from another circumstance, and who is alone distinguished by the attributes of perfection! And blessing and peace be on the Imám of his Majesty, and the elect from among his creatures, our Lord Mohammad, the lord among mankind, through whom we supplicate God for a happy end!

THE END

APPENDIX

Comprising the Translator's Complete,
Original Notes containing explanations
and illustrations of Oriental life and
thought.

NOTES TO THE INTRODUCTORY STORY

NOTE 1. *On the Initial Phrase, and on the Mohammadan Religion and Laws.* It is a universal custom of the Muslims to write this phrase at the commencement of every book, whatever may be the subject, and to pronounce it on commencing every lawful act of any importance. This they do in imitation of the Kur-án (every chapter of which, excepting one, is thus prefaced), and in accordance with a precept of their Prophet. The words which I translate "Compassionate" and "Merciful" are both derived from the same root, and have nearly the same meaning: the one being of a form which is generally used to express an accidental or occasional passion or sensation; the other, to denote a constant quality: but the most learned of the 'Ulamà (or professors of religion and law, &c.) interpret the former as signifying "Merciful in great things;" and the latter, "Merciful in small things." Sale has erred in rendering them conjunctly, "Most merciful."

In the books of the Muslims, the first words, after the above phrase, almost always consist (as in the work before us) of some form of praise and thanksgiving to God for his power and goodness, followed by an invocation of blessing on the Prophet; and in general, when the author is not very concise in these expressions, he conveys in them some allusion to the subject of his book. For instance, if he write on marriage, he will commence his work with some such form as this (after the phrase first mentioned) — "Praise be to God, who hath created the human race, and made them males and females," &c.

The exordium of the present work, showing the duty imposed upon a Muslim by his religion, even on the occasion of his commencing the composition or compilation of a series of fictions, suggests to me the necessity of inserting a brief prefatory notice of the fundamental points of his faith, and the principal laws of the ritual and moral, the civil, and the criminal code; leaving more full explanations of particular points to be given when occasions shall require such illustrations.

The confession of the Muslim's faith is briefly made in these words: — "There is no deity but God: Mohammad is God's

Apostle:" — which imply a belief and observance of everything that Mohammad taught to be the word or will of God. In the opinion of those who are commonly called orthodox, and termed "Sunnees" (the only class whom we have to consider; for they are Sunnee tenets and Arab manners which are described in this work in almost every case, wherever the scene is laid), the Mohammadan code is founded upon the Kur-án, the Traditions of the Prophet, the concordance of his principal early disciples, and the decisions which have been framed from analogy or comparison. This class consists of four sects, Hanafees, Sháfe'ees, Málíkees, and Hambellees; so called after the names of their respective founders. The other sects, who are called "Shiya'ees" (an appellation particularly given to the Persian sect, but also used to designate generally all who are not Sunnees, are regarded by their opponents in general nearly in the same light as those who do not profess El-Islám (or the Mohammadan faith); that is, as destined to eternal or severe punishment.

The Mohammadan faith embraces the following points:

1. Belief in God, who is without beginning or end, the sole Creator and Lord of the universe, having absolute power, and knowledge, and glory, and perfection.

2. Belief in his Angels, who are impeccable beings, created of light; and Genii (Jinn), who are peccable, created of smokeless fire. The Devils, whose chief is Iblees, or Satan, are evil Genii.

3. Belief in his Scriptures, which are his uncreated word, revealed to his prophets. Of these there now exist, but held to be greatly corrupted, the Pentateuch of Moses, the Psalms of David, and the Gospels of Jesus Christ; and, in an uncorrupted and incorruptible state, the Kur-án, which is held to have abrogated, and to surpass in excellence, all preceding revelations.

4. Belief in his Prophets and Apostles; the most distinguished of whom are Adam, Noah, Abraham, Moses, Jesus, and Mohammad. Jesus is held to be more excellent than any of those who preceded him; to have been born of a virgin, and to be

the Messiah, and the word of God, and a Spirit proceeding from Him, but not partaking of his essence, and not to be called the Son of God. Mohammad is held to be more excellent than all; the last and greatest of prophets and apostles; the most excellent of the creatures of God.

5. Belief in the general resurrection and judgment, and in future rewards and punishments, chiefly of a corporeal nature; that the punishments will be eternal to all but wicked Mohammadans; and that none but Mohammadans will enter into a state of happiness.

6. Belief in God's predestination of all events, both good and evil.

The principal Ritual and Moral Laws are on the following subjects, of which the first four are the most important.

1. Prayer (*es-saláh*, commonly pronounced *es-salah*), including preparatory purifications. There are partial or total washings to be performed on particular occasions which need not be mentioned. The ablution which is more especially preparatory to prayer (and which is called *wudoó*) consists in washing the hands, mouth, nostrils, face, arms (as high as the elbow, the right first), each three times; and then the upper part of the head, the beard, ears, neck, and feet, each once. This is done with running water, or from a very large tank, or from a lake, or the sea.—Prayers are required to be performed five times in the course of every day; between daybreak and sunrise, between noon and the 'asr (which latter period is about mid-time between noon and nightfall), between the 'asr and sunset, between sunset and the 'eshè (or the period when the darkness of night commences), and at, or after, the 'eshè. The commencement of each of these periods is announced by a chant (called *adán*), repeated by a crier (*muëddin*) from the *má'd'neh*, or menaret, of each mosque; and it is more meritorious to commence the prayer then than at a later time. On each of these occasions, the Muslim has to perform certain prayers held to be ordained by God, and others ordained by the Prophet; each kind consisting of two, three, or four "*rek'ahs*;" which term signifies the repetition of a set form of words, chiefly from the *Kur-án*, and ejaculations of "God is most Great!" &c., accompanied by particular postures; part of the words being repeated in an erect posture; part, sitting; and part, in other postures: an inclination of the head and body, followed by two prostrations, distinguishing each *rek'ah*. These prayers may in some cases be abridged, and in others entirely

omitted. Other prayers must be performed on particular occasions. 1. On Friday, the Mohammadan Sabbath. These are congregational prayers, and are similar to those of other days, with additional prayers and exhortations by a minister, who is called *Imám*, or *Khatee*b. 2. On two grand annual festivals. 3. On the nights of *Ramadán*, the month of abstinence. 4. On the occasion of an eclipse of the sun or moon. 5. For rain. 6. Previously to the commencement of battle. 7. In pilgrimage. 8. At funerals.

2. Alms-giving. An alms, called "*zekáh*," commonly pronounced "*zekah*," is required by law to be given annually, to the poor, of camels, oxen (bulls and cows), and buffaloes, sheep and goats, horses and mules and asses, and gold and silver (whether in money or in vessels, ornaments, &c.), provided the property be of a certain amount, as five camels, thirty oxen, forty sheep, five horses, two hundred dirhems, or twenty *deenárs*. The proportion is generally one-fortieth, which is to be paid in kind, or in money, or other equivalent.

3. Fasting (*es-siyám*). The Muslim must abstain from eating and drinking, and from every indulgence of the senses, every day during the month of *Ramadán*, from the first appearance of daybreak until sunset, unless physically incapacitated.—On the first day of the following month, a festival called the Minor Festival, is observed with public prayer, and with general rejoicing, which continues three days.

4. Pilgrimage (*el-hajj*). It is incumbent on the Muslim, if able, to perform, at least once in his life, the pilgrimage to *Mekkeh* and Mount 'Arafát. The principal ceremonies of the pilgrimage are completed on the 9th of the month of *Zu-l-Hejjeh*: on the following day, which is the first of the Great Festival, on the return from 'Arafát to *Mekkeh*, the pilgrims who are able to do so perform a sacrifice, and every other Muslim who can is required to do the same: part of the meat of the victim he should eat, and the rest he should give to the poor. This festival is observed otherwise in a similar manner to the minor one, above mentioned; and lasts three or four days.

The less important ritual and moral laws may here be briefly mentioned in a single paragraph.—One of these is circumcision, which is not absolutely obligatory.—The distinctions of clean and unclean meats are nearly the same in the Mohammadan as in the Mosaic code. Camels' flesh is an exception; being lawful to the Muslim.

Swine's flesh, and blood, are especially condemned; and a particular mode of slaughtering animals for food is enjoined, accompanied by the repetition of the name of God. — Wine and all inebriating liquors are strictly forbidden. — So also are gaming and usury. — Music is condemned; but most Muslims take great delight in hearing it. — Images and pictures representing living creatures are contrary to law. — Charity, probity in all transactions, veracity (excepting in a few cases), and modesty, are virtues indispensable. — Cleanliness in person, and decent attire, are particularly required. Clothes of silk, and ornaments of gold or silver, are forbidden to men, but allowed to women: this precept, however, is often disregarded. — Utensils of gold and silver are also condemned: yet they are used by many Muslims. — The manners of Muslims in society are subject to particular laws or rules, with respect to salutations, &c.

Of the Civil Laws, the following notices will at present suffice. — A man may have four wives at the same time, and, according to common opinion, as many concubine slaves as he pleases. — He may divorce a wife twice, and each time take her back again; but if he divorce her a third time, or by a triple sentence, he cannot make her his wife again unless by her own consent, and by a new contract, and after another man has consummated a marriage with her, and divorced her. — The children by a wife and those by a concubine slave inherit equally, if the latter be acknowledged by the father. Sons inherit equally: so also do daughters; but the share of a daughter is half that of a son. One-eighth is the share of the wife or wives of the deceased if he have left issue, and one-fourth if he have left no issue. A husband inherits one-fourth of his wife's property if she have left issue, and one-half if she have left no issue. The debts and legacies of the deceased must be first paid. A man may leave one-third of his property in any way he pleases. — When a concubine slave has borne a child to her master, she becomes entitled to freedom on his death. — There are particular laws relating to commerce. Usury and monopoly are especially condemned.

Of the Criminal Laws, a few only need here be mentioned. Murder is punishable by death, or by a fine to be paid to the family of the deceased, if they prefer it. — Theft, if the property stolen amount to a quarter of a *deenár*, is to be punished by cutting off the right hand, except under certain circumstances. — Adultery, if attested by four eye-witnesses, is punishable

by death (stoning): fornication, by a hundred stripes, and banishment for a year. — Drunkenness is punished with eighty stripes. — Apostasy, persevered in, by death.

NOTE 2. — *On the Arabian System of Cosmography.* The words translated "as a bed" would be literally rendered "and the bed;" but the signification is that which I have expressed. (See the *Kur-án*, ch. lxxviii. v. 6; and, with respect to what is before said of the heavens, idem, ch. xiii. v. 2.) These, and the preceding words, commencing with "the Beneficent King," I have introduced (in the place of the "Lord of all creatures") from the Calcutta edition of the first two hundred nights, as affording me an opportunity to explain here the Arabian system of Cosmography, with which the reader of this work cannot be too early acquainted.

When we call to mind how far the Arabs surpassed their great master, Aristotle, in natural and experimental philosophy, and remember that their brilliant discoveries constituted an important link between those of the illustrious Greek and of our equally illustrious countryman, Roger Bacon, their popular system of cosmography becomes an interesting subject for our consideration.

According to the common opinion of the Arabs (an opinion sanctioned by the *Kur-án*, and by assertions of their Prophet, which almost all Muslims take in their literal sense), there are Seven Heavens, one above another, and Seven Earths, one beneath another; the earth which we inhabit being the highest of the latter, and next below the lowest heaven. The upper surface of each heaven, and that of each earth, are believed to be nearly plane, and are generally supposed to be circular; and are said to be five hundred years' journey in width. This is also said to be the measure of the depth or thickness of each heaven and each earth, and of the distance between each heaven or earth and that next above or below it. Thus is explained a passage of the *Kur-án*, (ch. lxxv. last verse), in which it is said, that God hath created seven heavens and as many earths, or stories of the earth, in accordance with traditions from the Prophet. — This notion of the seven heavens appears to have been taken from the "seven spheres;" the first of which is that of the Moon; the second, of Mercury; the third, of Venus; the fourth, of the Sun; the fifth, of Mars; the sixth, of Jupiter; and the seventh, of Saturn; each of which orbs was supposed to revolve round the earth in its proper sphere. So also the idea of the seven

earth seems to have been taken from the division of the earth into seven climates; a division which has been adopted by several Arab geographers.—But to return to the opinions of the religious and the vulgar.

Traditions differ respecting the *fabric* of the seven heavens. In the most credible account, according to a celebrated historian, the first is described as formed of emeralds; the second, of white silver; the third, of large white pearls; the fourth, of ruby; the fifth, of red gold; the sixth, of yellow jacinth; and the seventh, of shining light.

Some assert Paradise to be in the seventh heaven; and, indeed, I have found this to be the general opinion of my Muslim friends: but the author above quoted proceeds to describe, next above the seventh heaven, seven seas of light; then, an undefined number of veils, or separations, of different substances, seven of each kind; and then, Paradise, which consists of seven stages, one above another; the first (Dár el-Jelál, or the Mansion of Glory), of white pearls; the second (Dár es-Selám, or the Mansion of Peace), of ruby; the third (Jennet el-Ma-wà, or the Garden of Rest) of green chrysolite; the fourth (Jennet el-Khuld, or the Garden of Eternity), of green coral; the fifth (Jennet en-Na'eem, or the Garden of Delight), of white silver; the sixth (Jennet el-Firdós, or the Garden of Paradise), of red gold; and the seventh (Jennet 'Adn, or the Garden of Perpetual Abode, or — of Eden), of large pearls; this overlooking all the former, and canopied by the Throne, or rather Empyrean, of the Compassionate ('Arsh Er-Ramán), *i. e.* of God.—These several regions of Paradise are described in some traditions as forming so many degrees, or stages, ascended by steps.

Though the opinion before mentioned respecting the form of the earth which we inhabit is that generally maintained by the Arabs, there have been, and still are, many philosophical men among this people who have argued that it is a globe, because, as El-Kazweenee says, an eclipse of the moon has been observed to happen at different hours of the night in eastern and western countries. Thus we find Ptolemy's measurement of the earth quoted and explained by Ibn-El-Wardee:—The circumference of the earth is 24,000 miles, or 8,000 leagues; the league being three miles; the mile, 3,000 royal cubits; the cubit, three spans; the span, twelve digits; the digit, five barley-corns placed side by side; and the width of the barley-corn, six mule's-hairs. El-Makreezee also, among the more intelligent Arabs, describes the

globular form of the earth, and its arctic and antarctic regions, with their day of six months, and night of six months, and their frozen waters, &c.

For ourselves, however, it is necessary that we retain in our minds the opinions first stated, with regard to the form and dimensions of our earth; agreeing with those Muslims who allow not philosophy to trench upon revelation or sacred traditions. It is written, say they, that God hath "spread out the earth," "as a bed," and "as a carpet;" and what is round or globular cannot be said to be spread out, nor compared to a bed, or a carpet. It is therefore decided to be an almost plane expanse. The continents and islands of the earth are believed by the Arabs (as they were by the Greeks in the age of Homer and Hesiod) to be surrounded by "the Circumambient Ocean," "el-Bahr el-Moheet;" and this ocean is described as bounded by a chain of mountains called Káf, which encircle the whole as a ring, and confine and strengthen the entire fabric. With respect to the extent of the earth, our faith must at least admit the assertion of the Prophet, that its width (as well as its depth or thickness) is equal to five hundred years' journey: allotting the space of two hundred to the sea, two hundred to uninhabited desert, eighty to the country of Yájooj and Májooj (or Gog and Magog), and the rest to the remaining creatures: nay, vast as these limits are, we must rather extend than contract them, unless we suppose some of the heroes of this work to travel by circuitous routes. Another tradition will suit us better, wherein it is said, that the inhabited portion of the earth is, with respect to the rest, as a tent in the midst of a desert. But even according to the former assertion, it will be remarked, that the countries now commonly known to the Arabs (from the western extremity of Africa to the eastern limits of India, and from the southern confines of Abyssinia to those of Russia) occupy a comparatively insignificant portion of this expanse. They are situated in the middle; Mekkeh, according to some,—or Jerusalem, according to others,—being exactly in the centre. Adjacent to the tract occupied by these countries are other lands and seas, partially known to the Arabs. On the north-west, with respect to the central point, lies the country of the Christians, or Franks, comprising the principal European nations; on the north, the country of Yájooj and Májooj, before mentioned, occupying, in the maps of the Arabs, large tracts of Asia and Europe; on

the north-east, central Asia; on the east, Es-Seen (or China); on the south-east, the sea, or seas, of El-Hind (or India), and Ez-Zinj (or Southern Ethiopia), the waves of which (or of the former of which) mingle with those of the sea of Es-Seen, beyond; on the south, the country of the Zinj; on the south-west, the country of the Soodán, or Blacks: on the west is a portion of the Circumambient Ocean, which surrounds all the countries and seas already mentioned, as well as immense unknown regions adjoining the former, and innumerable islands interspersed in the latter. These *terre incognitæ* are the scenes of some of the greatest wonders described in the present work; and are mostly peopled with Jinn, or Genii. On the Moheet, or Circumambient Ocean, is the 'Arsh Iblees, or Throne of Iblees: in a map accompanying my copy of the work of Ibn-El-Wardee, a large yellow tract is marked with this name, adjoining Southern Africa. The western portion of the Moheet is often called "the Sea of Darkness" (Bahr-ez-Zulumát, or, —ez-Zulmeh). Under this name (and the synonymous appellation of el-Bahr el-Muzlim) the Atlantic Ocean is described by the author just mentioned; though, in the introduction to his work, he says that the Sea of Darkness surrounds the Moheet. The former may be considered either as the western or the more remote portion of the latter. In the dark regions (Ez-Zulumát, from which, perhaps, the above-mentioned portion of the Moheet takes its name), in the south-west quarter of the earth, according to the same author, is the Fountain of Life, of which El-Khidr drank, and by virtue of which he still lives, and will live till the day of judgment. This mysterious person, whom the vulgar and some others regard as a prophet, and identify with Ilyás (Eliás, or Elijah), and whom some confound with St. George, was, according to the more approved opinion of the learned, a just man, or saint, the Wezeer and counsellor of the first Zu-l-Karneyn, who was a universal conqueror, but an equally doubtful personage, contemporary with the patriarch Ibráheem, or Abraham. El-Khidr is said to appear frequently to Muslims in perplexity, and to be generally clad in green garments; whence, according to some, his name. The Prophet Ilyás (or Eliás) is also related to have drunk from the Fountain of Life. During the day-time, it is said, El-Khidr wanders upon the seas, and directs voyagers who go astray; while Ilyás perambulates the mountains or deserts, and directs persons who chance to be led astray

by the Ghoools: but at night, they meet together, and guard the rampart of Yájooj and Májooj, to prevent these people from making irruptions upon their neighbours. Both, however, are generally believed by the modern Muslims to assist pious persons in distress in various circumstances, whether travelling by land or by water. — The mountains of Káf, which bound the Circumambient Ocean, and form a circular barrier round the whole of our earth, are described by interpreters of the Kur-án as composed of green chrysolite, like the green tint of the sky. It is the colour of these mountains, said the Prophet, that imparts a greenish hue to the sky. It is said, in a tradition, that beyond these mountains are other countries; one of gold, seventy of silver, and seven of musk, all inhabited by angels, and each country ten thousand years' journey in length, and the same in breadth. Some say that beyond it are creatures unknown to any but God: but the general opinion is, that the mountains of Káf terminate our earth, and that no one knows what is beyond them. They are the chief abode of the Jinn, or Genii. — Such is a concise account of the earth which we inhabit, according to the notions of the Arabs.

We must now describe what is *beneath* our earth. — It has already been said, that this is the first, or highest, of seven earths, which are all of equal width and thickness, and at equal distances apart. Each of these earths has occupants. The occupants of the first are men, genii, brutes, &c.: the second is occupied by the suffocating wind that destroyed the infidel tribe of 'Ad: third, by the stones of Jahennem (or Hell), mentioned in the Kur-án, in these words, "the fuel of which is men and stones:" the fourth by the sulphur of Jahennem: the fifth, by its serpents: the sixth, by its scorpions, in colour and size like black mules, and with tails like spears: the seventh, by Iblees and his troops. Whether these several earths are believed to be connected with each other by any other means, and if so, how, we are not expressly informed; but, that they are supposed to be so is evident. With respect to our earth in particular, as some think, it is said that it is supported by a rock, with which the mountains of Káf communicate by means of veins or roots; and that, when God desires to effect an earthquake at a certain place, He commands the mountain [or rock] to agitate the vein that is connected with that place. — But there is another account, describing our earth as upheld by certain successive sup-

ports of inconceivable magnitude, which are under the seventh earth; leaving us to infer that the seven earths are in some manner connected together. This account, as inserted in the work of one of the writers above quoted, is as follows:—The earth [under which appellation are here understood the seven earths] was, it is said, originally unstable; “therefore God created an angel of immense size and of the utmost strength, and ordered him to go beneath it, [*i. e.* beneath the lowest earth,] and place it on his shoulders; and his hands extended beyond the east and west, and grasped the extremities of the earth [or, as related in Ibn-El-Wardee, the seven earths], and held it [or them]. But there was no support for his feet: so God created a rock of ruby, in which were seven thousand perforations; and from each of these perforations issued a sea, the size of which none knoweth but God, whose name be exalted: then He ordered his rock to stand under the feet of the angel. But there was no support for the rock: wherefore God created a huge bull, with four thousand eyes, and the same number of ears, noses, mouths, tongues, and feet; between every two of which was a distance of five hundred years’ journey: and God, whose name be exalted, ordered this bull to go beneath the rock: and he bore it on his back and his horns. The name of this bull is Kuyootà. But there was no support for the bull: therefore God, whose name be exalted, created an enormous fish, that no one could look upon, on account of its vast size, and the flashing of its eyes and their greatness; for it is said that if all the seas were placed in one of its nostrils, they would appear like a grain of mustard-seed in the midst of a desert: and God, whose name be exalted, commanded the fish to be a support to the feet of the bull. The name of this fish is Bahamoot. He placed, as its support, water; and under the water, darkness: and the knowledge of mankind fails as to what is under the darkness.”—Another opinion is, that the [seventh] earth is upon water; the water, upon the rock; the rock, on the back of the bull; the bull, on a bed of sand; the sand, on the fish; the fish, upon a still, suffocating wind; the wind, on a veil of darkness; the darkness on a mist; and what is beneath the mist is unknown.

It is generally believed, that, under the lowest earth, and beneath seas of darkness of which the number is unknown, is Hell, which consists of seven stages, one beneath another. The first of these, according to the general opinion, is destined for the

reception of wicked Mohammadans; the second, for the Christians; the third, for the Jews; the fourth, for the Sabians; the fifth, for the Magians; the sixth, for the Idolaters; the seventh, by general consent, for the Hypocrites. “Jahennem” is the general name for Hell, and the particular name for its first stage. The situation of Hell has been a subject of dispute; some place it in the seventh earth; and some have doubted whether it be above or below the earth which we inhabit.

At the consummation of all things, God, we are told, will take the whole earth in his [left] hand, and the heavens will be rolled together in his right hand; and the earth will be changed into another earth; and the heavens [into other heavens]; and Hell will be brought nigh [to the tribunal of God].

NOTE 3. The phrase “God is all-knowing,” or “surpassing in knowledge,” or, as some say, simply “knowing,” is generally used by an Arab writer when he relates anything for the truth of which he cannot vouch; and Muslims often use it in conversation, in similar cases, unless when they are uttering intentional falsehoods, which most of them are in the frequent habit of doing. It is worthy of remark, that, though falsehood is permitted by their religion in some cases, their doctors of religion and law generally condemn all works of fiction (even though designed to convey useful instruction), excepting mere fables, or apologies of a high class.

NOTE 4. In my usual standard-copy of the original work, as also in that from which the old translation was made, and in the edition of Breslau, this prince is called a king of the dynasty of Sásán; but as he is not so designated in the Calcutta edition of the first two hundred nights, I have here omitted, in my translation, what would render the whole work full of anachronisms.

NOTE 5. Shahriyár is a Persian word, signifying “Friend of the City.” The name of the elder King is thus written in the Calcutta edition above mentioned; in the edition of Cairo (which I generally follow) it is written Shahrabáz by errors in diacritical marks; and in that of Breslau, Shahrabán.

NOTE 6. This name, Sháh-Zemán, is a compound of Persian and Arabic, and signifies “King of the Age.” By the omission of a diacritical point, in the Cairo edition, it is written Sháh-Remán.

NOTE 7. In the Calcutta edition before mentioned, the elder brother is called King of Sarmarkand; and the younger, King of China.

NOTE 8.—*On the title and office of Wezeer.* Wezeer is an Arabic word, and it is pronounced by the Arabs as I have written it; but the Turks and Persians pronounce the first letter V. There are three opinions respecting the etymology of this word. Some derive it from “wizr” (a burden); because the Wezeer bears the burdens of the King: others, from “wezer” (a refuge); because the King has recourse to the counsels of his Wezeer, and his knowledge and prudence: others, again, from “azr” (back or strength); because the King is strengthened by his Wezeer as the human frame is by the back.

The proper and chief duties of a Wezeer are explained by the above, and by a saying of the Prophet:—“Whosoever is in authority over Muslims, if God would prosper him, He giveth him a virtuous Wezeer, who, when he forgetteth his duty, remindeth him, and when he remembereth, assisteth him: but if He would do otherwise, He giveth him an evil Wezeer, who, when he forgetteth, doth not remind him, and when he remembereth, doth not assist him.”

The post of Wezeer was the highest that was held by an officer of the pen; and the person who occupied it was properly the next to the Sultán: but the Turkish Sultáns of Egypt made the office of Náib (or Viceroy) to have the pre-eminence. Under them, the post of Wezeer was sometimes occupied by an officer of the sword, and sometimes by an officer of the pen; and, in both cases, the Wezeer was also called “the Sáheb.” The Sultán Barkook so degraded this office, by intrusting its most important functions to other ministers, that the Wezeer became, in reality, the King’s purveyor, and little else; receiving the indirect taxes, and employing them in the purchase of provisions for the royal kitchen. It is even said, that he was usually chosen, by the Turkish Sultáns of Egypt, from among the Copts (or Christian Egyptians); because the administration of the taxes had, from time immemorial, been committed to persons of that race. This, it would seem, was the case about the time of the Sultán Barkook. But in the present work, we are to understand the office of Wezeer as being what it was in earlier times,—that of Prime Minister; though we are not hence to infer that the editions of the Tales of a Thousand and One Nights known to us

were written at a period anterior to that of the Memlook Sultáns of Egypt and Syria; for, in the time of these monarchs, the degradation of the office was commonly known to be a recent innovation, and it may have been of no very long continuance.

NOTE 9. The paragraph to which this note relates is from the Calcutta edition of the first two hundred Nights.

NOTE 10.—*On Presents.* The custom of giving presents on the occasion of paying a visit, or previously, which is of such high antiquity as to be mentioned in the book of Genesis, has continued to prevail in the East to this day. Presents of provisions of some kind, wax candles, &c., are sent to a person about to celebrate any festivity by those who are to be his guests: but after paying a mere visit of ceremony, and on some other occasions, only money is commonly given to the servants of the person visited. In either case, the latter is expected to return the compliment on a similar occasion by presents of equal value. To reject a present generally gives great offence; being regarded as an insult to him who has offered it. When a person arrives from a foreign country, he generally brings some articles of the produce or merchandise of that country as presents to his friends. Thus, pilgrims returning from the holy places bring water of Zemzem, dust from the Prophet’s tomb, &c., for this purpose.—Horses, and male and female slaves, are seldom given but by kings or great men. Of the condition of slaves in Mohammadan countries, an account will be given hereafter.

NOTE 11.—*On the Letters of Muslims.* The letters of Muslims are distinguished by several peculiarities dictated by the rules of politeness. The paper is thick, white, and highly polished: sometimes it is ornamented with flowers of gold, and the edges are always cut straight with scissors. The upper half is generally left blank: and the writing never occupies any portion of the second side. A notion of the usual style of letters will be conveyed by several examples in this work. The name of the person to whom the letter is addressed, when the writer is an inferior or an equal, and even in some other cases, commonly occurs in the first sentence, preceded by several titles of honor; and is often written a little above the line to which it appertains; the space beneath it in that line being left blank: sometimes it is written in letters of gold, or red ink. A king, writ-

ing to a subject, or a great man to a dependent, usually places his name and seal at the head of his letter. The seal is the impression of a signet (generally a ring, worn on the little finger of the right hand), upon which is engraved the name of the person commonly accompanied by the words "His [*i. e.* God's] servant," or some other words expressive of trust in God, &c. Its impression is considered more valid than the sign-manual, and is indispensable to give authenticity to the letter. It is made by dabbing some ink upon the surface of the signet, and pressing this upon the paper: the place which is to be stamped being first moistened, by touching the tongue with a finger of the right hand, and then gently rubbing the part with that finger. A person writing to a superior, or to an equal, or even an inferior to whom he wishes to show respect, signs his name at the bottom of his letter, next the left side or corner, and places the seal immediately to the right of this: but if he particularly desire to testify his humility, he places it beneath his name, or even partly over the lower edge of the paper, which consequently does not receive the whole of the impression. The letter is generally folded twice, in the direction of the writing, and enclosed in a cover of paper, upon which is written the address, in some such form as this:—"It shall arrive, if it be the will of God, whose name be exalted, at such a place, and be delivered into the hand of our honoured friend, &c., such a one, whom God preserve." Sometimes it is placed in a small bag, or purse, of silk embroidered with gold.

NOTE 12. The custom of sending forth a deputation to meet and welcome an approaching ambassador, or other great man, is still observed in Eastern countries; and the rank of the persons thus employed conveys to him some intimation of the manner in which he is to be received at the court: he therefore looks forward to this ceremony with a degree of anxiety. A humorous illustration of its importance in the eye of an Oriental ambassador, is given in "The Adventures of Hajji Baba in England."

NOTE 13.—*On Hospitality.* The hospitable custom here mentioned is observed by Muslims in compliance with a precept of their Prophet. "Whoever," said he, "believes in God and the day of resurrection must respect his guest; and the time of being kind to him is one day and one night; and the period of entertaining

him is three days; and after that, if he does it longer, he benefits him more; but it is not right for a guest to stay in the house of the host so long as to incommode him." He even allowed the "right of a guest" to be taken by force from such as would not offer it. The following observations, respecting the treatment of guests by the Bedaweess, present an interesting commentary upon the former precept, and upon our text:—"Strangers who have not any friend or acquaintance in the camp, alight at the first tent that presents itself: whether the owner be at home or not, the wife or daughter immediately spreads a carpet, and prepares breakfast or dinner. If the stranger's business requires a protracted stay, as, for instance, if he wishes to cross the Desert under the protection of the tribe, the host, after a lapse of three days and four hours from the time of his arrival, asks whether he means to honour him any longer with his company. If the stranger declares his intention of prolonging his visit, it is expected that he should assist his host in domestic matters, fetching water, milking the camel, feeding the horse, &c. Should he even decline this, he may remain; but will be censured by all the Arabs of the camp: he may, however, go to some other tent of the *nezel* [or encampment], and declare himself there a guest. Thus, every third or fourth day he may change hosts, until his business is finished, or he has reached his place of destination."

NOTE 14.—*On different modes of Obeisance.* Various different modes of obeisance are practised by the Muslims. Among these, the following are the more common or more remarkable: they differ in the degree of respect that they indicate, nearly in the order in which I shall mention them; the last being the most respectful:—1. Placing the right hand upon the breast.—2. Touching the lips and the forehead or turban (or the forehead or turban only) with the right hand.—3. Doing the same, but slightly inclining the head during that action.—4. The same as the preceding, but inclining the body also.—5. As above, but previously touching the ground with the right hand.—6. Kissing the hand of the person to whom the obeisance is paid.—7. Kissing his sleeve.—8. Kissing the skirt of his clothing.—9. Kissing his feet.—10. Kissing the carpet or ground before him.—The first five modes are often accompanied by the salutation of "Peace be on you!" to which the reply is, "On you be peace, and the mercy of

God, and his blessings!" The sixth mode is observed by servants or pupils to masters, by the wife to the husband, and by children to their father, and sometimes to the mother. It is also an act of homage paid to the aged by the young; or to learned or religious men by the less instructed or less devout. The last mode is seldom observed but to kings; and in Arabian countries it is now very uncommon.

NOTE 15. It might seem unnecessary to say, that a King understood what he read, were it not explained that the style of Arabic epistolary compositions, like that of the literature in general, differs considerably from that of common conversation.

NOTE 16. The party travelled chiefly by night, on account of the heat of the day.

NOTE 17.—*On the occasional Decorations of Eastern Cities.* On various occasions of rejoicing in the palace of the king or governor, the inhabitants of an Eastern city are commanded to decorate their houses, and the tradesmen, in particular, to adorn their shops, by suspending shawls, brocades, rich dresses, women's ornaments, and all kinds of costly articles of merchandise; lamps and flags are attached to cords drawn across the streets, which are often canopied over; and when sufficient notice has been given, the shops, and the doors, &c., of private houses, are painted with gay colors.—Towards the close of the year 1834, the people of Cairo were ordered to decorate their houses and shops previously to the arrival of Ibrâheem Bâshâ, after his victorious campaigns in Syria and Asia Minor. They ornamented the lower parts of their houses with whitewash and red ochre, generally in broad, alternate, horizontal stripes; that is, one course of stone white, and the next red; but the only kind of oil-paint that they could procure in large quantities was blue, the color of mourning; so that they were obliged to use this as the ground upon which to paint flowers and other ornamental devices on their shops; but they regarded this as portending a pestilence; and the awful plague of the following spring confirmed them in their superstitious notions.

NOTE 18. As the notes to this introductory portion are especially numerous, and the chase is here but cursorily alluded to, I shall reserve an account of the mode of hunting to be given on a future occasion.

NOTE 19.—*On the opinions of the Arabs respecting Female Beauty.* The reader should have some idea of the qualifications or charms which the Arabs in general consider requisite to the perfection of female beauty; for erroneous fancies on this subject would much detract from the interest of the present work. He must not imagine that excessive fatness is one of these characteristics; though it is said to be esteemed a chief essential to beauty throughout the greater part of Northern Africa: on the contrary, the maiden whose loveliness inspires the most impassioned expressions in Arabic poetry and prose is celebrated for her slender figure: she is like the cane among plants, and is elegant as a twig of the oriental willow. Her face is like the full moon, presenting the strongest contrast to the colour of her hair, which (to preserve the nature of the simile just employed) is of the deepest hue of night, and descends to the middle of her back. A rosy blush overspreads the centre of each cheek; and a mole is considered an additional charm. The Arabs, indeed, are particularly extravagant in their admiration of this natural beauty-spot; which, according to its place, is compared to a globule of ambergris upon a dish of alabaster or upon the surface of a ruby. The eyes of the Arab beauty are intensely black, large, and long; of the form of an almond: they are full of brilliancy; but this is softened by a lid slightly depressed, and by long silken lashes, giving a tender and languid expression, which is full of enchantment, and scarcely to be improved by the adventitious aid of the black border of kohl; for this the lovely maiden adds rather for the sake of fashion than necessity; having, what the Arabs term, natural kohl. The eyebrows are thin and arched; the forehead is wide, and fair as ivory; the nose, straight; the mouth, small; the lips are of a brilliant red and the teeth, "like pearls set in coral." The forms of the bosom are compared to two pomegranates; the waist is slender; the hips are wide and large; the feet and hands, small; the fingers, tapering, and their extremities dyed with the deep orange-red tint imparted by the leaves of the hennâ. The person in whom these charms are combined exhibits a lively image of "the rosy-fingered Aurora;" her lover knows neither night nor sleep in her presence, and the constellations of heaven are no longer seen by him when she approaches. The most bewitching age is between fourteen and seventeen years; for then the forms of womanhood are generally developed in their greatest beauty;

but many a maiden in her twelfth year possesses charms sufficient to fascinate every youth or man who beholds her.

The reader may perhaps desire a more minute analysis of Arabian beauty. The following is the most complete that I can offer him.—“Four things in a woman should be *black*; the hair of the head, the eyebrows, the eyelashes and the dark part of the eyes: four *white*; the complexion of the skin, the white of the eyes, the teeth, and the legs: four *red*; the tongue, the lips, the middle of the cheeks, and the gums: four *round*; the head, the neck, the fore-arms, and the ankles: four *long*; the back, the fingers, the arms, and the legs: four *wide*; the forehead, the eyes, the bosom, and the hips: four *fine*; the eyebrows, the nose, the lips, and the fingers: four *thick*; the lower part of the back, the thighs, the calves of the legs, and the knees: four *small*; the ears, the breasts, the hands, and the feet.”

NOTE 20. Mes'ood is a common proper name of men, and signifies “happy,” or “made happy.”

NOTE 21.—*On the Jinn, or Genii.* The frequent mention of Genii in this work, and the erroneous accounts that have been given of these fabulous beings by various European writers, have induced me to examine the statements respecting them in several Arabic works; and I shall here offer the result of my investigation, with a previous account of the Angels.

The Muslims, in general, believe in three different species of created intelligent beings; namely, Angels, who are created of light; Genii, who are created of fire; and Men, created of earth. The first species are called “Meláikeh” (sing. “Melek”); the second, “Jinn” or “Ginn” (sing. “Jinnee” or “Ginnee”); the third, “Ins” (sing. “Insee”). Some hold that the Devils (Sheytáns) are of a species distinct from Angels and Jinn; but the more prevailing opinion, and that which rests on the highest authority, is, that they are rebellious Jinn.

“It is believed,” says El-Kazweenee, “that the Angels are of a simple substance, endowed with life, and speech, and reason; and that the difference between them and the Jinn and Sheytáns is a difference of species. Know,” he adds, “that the Angels are sanctified from carnal desire and the disturbance of anger: they disobey not God in what He hath commanded them, but do what they are commanded. Their food is the celebrating of his glory; their

drink, the proclaiming of his holiness; their conversation, the commemoration of God, whose name be exalted; their pleasure, his worship: they are created in different forms, and with different powers.” Some are described as having the forms of brutes. Four of them are Archangels; Jebraeel or Jibreel (or Gabriel), the angel of revelations; Meekael or Meekál (or Michael), the patron of the Israelites; ‘Azraeel, the angel of death; and Isráfeel, the angel of the trumpet, which he is to sound twice or as some say thrice, at the end of the world: one blast will kill all living creatures (himself included); another, forty years after, (he being raised again for this purpose, with Jebraeel and Meekael), will raise the dead. These Archangels are also called Apostolic Angels. They are inferior in dignity to human prophets and apostles, though superior to the rest of the human race: the angelic nature is held to be inferior to the human nature, because all the Angels were commanded to prostrate themselves before Adam. Every believer is attended by two guardian and recording angels; one of whom writes his good actions; the other, his evil actions, or, according to some, the number of these angels is five, or sixty, or a hundred and sixty. There are also two Angels called Munkar (vulg. Nákir) and Nekeer, who examine all the dead, and torture the wicked, in their graves.

The species of Jinn is said to have been created some thousands of years before Adam. According to a tradition from the Prophet, this species consists of five orders or classes; namely, Jánn (who are the least powerful of all), Jinn, Sheytáns (or Devils), ‘Efreet, and Márids. The last, it is added, are the most powerful; and the Jánn are transformed Jinn; like as certain apes and swine were transformed men.—It must, however, be remarked here, that the terms Jinn and Jánn are generally used indiscriminately, as names of the whole species (including the other orders above mentioned), whether good or bad; and that the former term is the more common. Also, that “Sheytán” is commonly used to signify any evil Jinnee. An ‘Efreet is a powerful evil Jinnee: a Márid, an evil Jinnee of the most powerful class. The Jinn (but generally speaking, evil ones) are called by the Persians “Deevs,” the most powerful evil Jinn, “Narabs” (which signifies “males,” though they are said to be males and females); the good Jinn, “Perees;” though this term is commonly applied to females.

In a tradition from the Prophet, it is

said, "The Jānn were created of a smokeless fire." The word which signifies "a smokeless fire" has been misunderstood by some as meaning "the flame of fire:" El-Joharee (in the *Seháh*) renders it rightly; and says that of this fire was the Sheytán (Iblees) created. "El-Jānn" is sometimes used as a name for Iblees; as in the following verse of the *Kur-án*:—"And the Jānn [the father of the Jinn; *i. e.* Iblees] we had created before [*i. e.* before the creation of Adam] of the fire of the samoom [*i. e.* of fire without smoke]." "Jānn" also signifies "a serpent;" as in other passages of the *Kur-án*; and is used in the same book as synonymous with "Jinn." In the last sense it is generally believed to be used in the tradition quoted in the commencement of this paragraph. There are several apparently contradictory traditions from the Prophet which are reconciled by what has been above stated: in one, it is said, that Iblees was the father of all the Jānn and Sheytáns; Jānn being here synonymous with Jinn: in another, that Jānn was the father of all the Jinn; here, Jānn being used as a name of Iblees.

"It is held," says El-Kazweenee, "that the Jinn are aerial animals, with transparent bodies, which can assume various forms. People differ in opinion respecting these beings: some consider the Jinn and Sheytáns as unruly men; but these persons are of the Moatezileh [a sect of Muslim free-thinkers]: and some hold, that God, whose name be exalted, created the Angels of the light of fire, and the Jinn of its flame [but this is at variance with the general opinion], and the Sheytáns of its smoke [which is also at variance with the common opinion]; and that [all] these kinds of beings are [usually] invisible to men, but that they assume what forms they please, and when their form becomes condensed they are visible."—This last remark illustrates several descriptions of Jinnees in this work; where the form of the monster is at first undefined, or like an enormous pillar, and then gradually assumes a human shape and less gigantic size. The particular forms of brutes, reptiles, &c., in which the Jinn most frequently appear will be mentioned hereafter.

It is said that God created the Jānn [or Jinn] two thousand years before Adam [or, according to some writers, much earlier]; and that there are believers and infidels and every sect among them, as among men.—Some say that a prophet, named Yoosuf, was sent to the Jinn: others, that they had only preachers, or admonishers: others again, that seventy apostles

were sent, before Mohammad, to Jinn and men conjointly. It is commonly believed that the preadamite Jinn were governed by forty (or, according to some, seventy-two) kings, to each of whom the Arab writers give the name of Suleymán (or Solomon); and that they derived their appellation from the last of these, who was called Jānn Ibn-Jānn, and who, some say, built the Pyramids of Egypt. The following account of the preadamite Jinn is given by El-Kazweenee.—"It is related in histories, that a race of Jinn, in ancient times, before the creation of Adam, inhabited the earth, and covered it, the land and the sea, and the plains and the mountains; and the favours of God were multiplied upon them, and they had government, and prophecy, and religion, and law; but they transgressed and offended, and opposed their prophets, and made wickedness to abound in the earth; whereupon God, whose name be exalted, sent against them an army of Angels, who took possession of the earth, and drove away the Jinn to the regions of the islands, and made many of them prisoners; and of those who were made prisoners was 'Azázeel [afterwards called Iblees, from his *despair*]; and a slaughter was made among them. At that time, 'Azázeel was young: he grew up among the Angels [and probably for that reason was called one of them], and became learned in their knowledge, and assumed the government of them; and his days were prolonged until he became their chief; and thus it continued for a long time, until the affair between him and Adam happened, as God, whose name be exalted, hath said, 'When we said unto the Angels, Worship ye Adam, and [all] worshipped except Iblees [who] was [one] of the Jinn.'"

"Iblees," we are told by another authority, "was sent as a governor upon the earth, and judged among the Jinn a thousand years, after which he ascended into heaven, and remained employed in worship until the creation of Adam." The name of Iblees was originally, according to some, 'Azázeel (as before mentioned); and according to others, El-Háarith: his patronymic is Aboo-Murrah, or Abul-l-Ghimr.—It is disputed whether he was of the Angels or of the Jinn. There are three opinions on this point.—1. That he was of the Angels, from a tradition from Ibn-'Abbás.—2. That he was of the Sheytáns (or evil Jinn); as it is said in the *Kur-án*, "except Iblees, [who] was [one] of the Jinn:" this was the opinion of El-Hasan El-Basree, and is that commonly held.—

3. That he was neither of the Angels nor of the Jinn; but created alone, of fire.—Ibn-'Abbās founds his opinion on the same text from which El-Hasan El-Basree derives his: "When we said unto the Angels, 'Worship ye Adam, and [all] worshipped except Iblees, [who] was [one] of the Jinn' (before quoted): which he explains by saying, that the most noble and honourable among the Angels are called "the Jinn," because they are *veiled* from the eyes of the other Angels on account of their superiority; and that Iblees was one of these Jinn. He adds, that he had the government of the lowest heaven and of the earth, and was called the Táooos (literally, Peacock) of the Angels; and that there was not a spot in the lowest heaven but he had prostrated himself upon it: but when the Jinn rebelled upon the earth, God sent a troop of Angels who drove them to the islands and mountains; and Iblees being elated with pride, and refusing to prostrate himself before Adam, God transformed him into a Sheytán.—But this reasoning is opposed by other verses, in which Iblees is represented as saying, "Thou has created *me* of fire, and hast created *him* [Adam] of earth." It is therefore argued, "If he were created originally of fire, how was he created of light? for the Angels were [all] created of light."—The former verse may be explained by the tradition, that Iblees, having been taken captive, was exalted among the Angels; or perhaps there is an ellipsis after the word "Angels;" for it might be inferred that the command given to the Angels was also (and *a fortiori*) to be obeyed by the Jinn.

According to a tradition, Iblees and all the Sheytáns are distinguished from the other Jinn by a longer existence. "The Sheytáns," it is added, "are the children of Iblees, and die not but with him: whereas, the [other] Jinn die before him;" though they may live many centuries. But this is not altogether accordant with the popular belief: Iblees and many other evil Jinn are to survive mankind; but they are to die before the general resurrection; as also even the Angels; the last of whom will be the Angel of Death, 'Azrael: yet not *all* the evil Jinn are to live thus long: many of them are killed by shooting stars, hurled at them from heaven; wherefore, the Arabs, when they see a shooting star (shiháb), often exclaim, "May God transfix the enemy of the faith!"—Many also are killed by other Jinn; and some, even by men. The fire of which the Jinnee is created circulates in his veins, in place of blood: therefore, when he receives a mortal

wound, this fire, issuing from his veins, generally consumes him to ashes.—The Jinn, it has been already shown, are peccable. They also eat and drink, and propagate their species, sometimes in conjunction with human beings; in which latter case, the offspring partake of the nature of both parents. In all these respects they differ from the Angels. Among the evil Jinn are distinguished the five sons of their chief, Iblees; namely, Teer, who brings about calamities, losses, and injuries; El-Aawar, who encourages debauchery; Sót, who suggests lies; Dásim, who causes hatred between man and wife; and Zelemboor, who presides over places of traffic.

The most common forms and habitations or places of resort of the Jinn must now be described.

The following traditions from the Prophet are the most to the purpose that I have seen.—The Jinn are of various shapes; having the forms of serpents, scorpions, lions, wolves, jackals, &c.—The Jinn are of three kinds; one on the land; one in the sea; and one in the air. The Jinn consist of forty troops; each troop consisting of six hundred thousand.—The Jinn are of three kinds; one have wings, and fly; another are snakes, and dogs; and the third move about from place to place like men.—Domestic snakes are asserted to be Jinn on the same authority.

The Prophet ordered his followers to kill serpents and scorpions if they intruded at prayers; but on other occasions, he seems to have required first to admonish them to depart, and then, if they remained, to kill them. The Doctors, however, differ in opinion whether *all* kinds of snakes or serpents should be admonished first; or whether *any* should; for the Prophet, say they, took a covenant of the Jinn [probably after the above-mentioned command], that they should not enter the houses of the faithful: therefore, it is argued, if they enter, they break their covenant, and it becomes lawful to kill them without previous admonishment. Yet it is related that 'Aisheh, the Prophet's wife, having killed a serpent in her chamber, was alarmed by a dream, and, fearing that it might have been a Muslim Jinnee, as it did not enter her chamber when she was undressed, gave in alms, as an expiation, twelve thousand dirhems (about £300), the price of the blood of a Muslim.

The Jinn are said to appear to mankind most commonly in the shapes of serpents, dogs, cats, or human beings. In the last case, they are sometimes of the stature of men, and sometimes of a size enormously

gigantic. If good, they are generally resplendently handsome: if evil, horribly hideous. They become invisible at pleasure (by a rapid extension and rarefaction of the particles which compose them), or suddenly disappear in the earth or air, or through a solid wall. Many Muslims in the present day profess to have seen and held intercourse with them.

The Zóba'ah, which is a whirlwind that raises the sand or dust in the form of a pillar of prodigious height, often seen sweeping across the deserts and fields, is believed to be caused by the flight of an evil Jinnee. To defend themselves from a Jinnee thus "riding in the whirlwind," the Arabs often exclaim, "Iron! Iron!" (Hadeed! Hadeed!), or "Iron! thou unlucky!" (Hadeed! yá mashoom!), as the Jinn are supposed to have a great dread of that metal: or they exclaim, "God is most great!" (Alláhu akbar!). A similar superstition prevails with respect to the water-spout at sea, as the reader may have discovered from the first instance of the description of a Jinnee in the present work, which occasions this note to be here inserted.

It is believed that the chief abode of the Jinn is in the Mountains of Káf, which are supposed (as mentioned on a former occasion) to encompass the whole of our earth. But they are also believed to pervade the solid body of our earth, and the firmament; and to choose, as their principal places of resort, or of occasional abode, baths, wells, the latrina, ovens, ruined houses, market-places, the junctures of roads, the sea, and rivers. The Arabs, therefore, when they pour water, &c., on the ground, or enter a bath, or let down a bucket into a well, or visit the latrina, and on various other occasions, say, "Permission!" or "Permission, ye blessed!" (Destoor! or, Destoor yá mubárakeen!).—The evil spirits (or evil Jinn), it is said, had liberty to enter any of the seven heavens till the birth of Jesus, when they were excluded from three of them; on the birth of Mohammad, they were forbidden the other four. They continue, however, to ascend to the confines of the lowest heaven, and there listening to the conversation of the Angels respecting things decreed by God, obtain knowledge of futurity, which they sometimes impart to men, who, by means of talismans, or certain invocations, make them to serve the purposes of magical performances. To this particular subject it will be necessary to revert.—What the Prophet said of Iblees, in the following tradition, applies also to the evil Jinn

over whom he presides:—His chief abode [among men] is the bath; his chief places of resort are the markets, and the junctures of roads; his food is whatever is killed without the name of God being pronounced over it; his drink, whatever is intoxicating; his muëddin, the mizmár (a musical pipe; *i. e.* any musical instrument); his kur-án, poetry; his written character, the marks made in geomancy; his speech, falsehood; his snares are women.

That particular Jinnees presided over particular places, was an opinion of the early Arabs. It is said in the Kur-án, "And there were certain men who sought refuge with certain of the Jinn." In the Commentary of the Jeláleyn, I find the following remark on these words:—"When they halted, on their journey, in a place of fear, each man said, 'I seek refuge with the lord of this place, from the mischief of his foolish ones!'" In illustration of this, I may insert the following tradition, translated from El-Kazweene:—"It is related by a certain narrator of traditions, that he descended into a valley, with his sheep, and a wolf carried off a ewe from among them; and he arose, and raised his voice, and cried, 'O inhabitant of the valley!' whereupon he heard a voice saying, 'O wolf, restore to him his sheep!' and the wolf came with the ewe, and left her, and departed."—The same opinion is held by the modern Arabs, though probably they do not use such an invocation.—A similar superstition, a relic of ancient Egyptian credulity, still prevails among the people of Cairo. It is believed that each quarter of this city has its peculiar guardian-genius, or Agathodæmon, which has the form of a serpent.

It has already been mentioned that some of the Jinn are Muslims; and others, infidels. The good Jinn acquit themselves of the imperative duties of religion; namely, prayers, alms-giving, fasting during the month of Ramadán, and pilgrimage to Mekkeh and Mount 'Arafát; but in the performance of these duties they are generally invisible to human beings. Some examples of the mode in which good Jinn pay the alms required of them by the law, I have given in a former work.

Of the services and injuries done by Jinn to men, some account must be given.

It has been stated, that, by means of talismans, or certain invocations, men are said to obtain the services of Jinn; and the manner in which the latter are enabled to assist magicians, by imparting to them the

knowledge of future events, has been explained. No man ever obtained such absolute power over the Jinn as Suleymán Ibn-Dáood (Solomon, the Son of David). This he did by virtue of a most wonderful talisman, which is said to have come down to him from heaven. It was a seal-ring, upon which was engraved "the most great name" of God; and was partly composed of brass, and partly of iron. With the brass he stamped his written commands to the good Jinn; with the iron (for a reason before mentioned), those to the evil Jinn, or Devils. Over both orders he had unlimited power; as well as over the birds and the winds, and, as is generally said, the wild beasts. His Wezeer, Asaf the son of Barkhiyá, is also said to have been acquainted with "the most great name," by uttering which, the greatest miracles may be performed; even that of raising the dead. By virtue of this name, engraved on his ring, Suleymán compelled the Jinn to assist in building the Temple of Jerusalem, and in various other works. Many of the evil Jinn he converted to the true faith; and many others of this class, who remained obstinate in infidelity, he confined in prisons. He is said to have been monarch of the whole earth. Hence, perhaps, the name of Suleymán is given to the universal monarchs of the preadamite Jinn; unless the story of his own universal dominion originated from confounding him with those kings of the Jinn.

The injuries related to have been inflicted upon human beings by evil Jinn are of various kinds. Jinnees are said to have often carried off beautiful women, whom they have forcibly kept as their wives or concubines. I have mentioned in a former work, that malicious or disturbed Jinnees are asserted often to station themselves on the roofs, or at the windows, of houses, and to throw down bricks and stones on persons passing by. When they take possession of an uninhabited house, they seldom fail to persecute terribly any person who goes to reside in it. They are also very apt to pilfer provisions, &c. Many learned and devout persons, to secure their property from such depredations, repeat the words "In the name of God, the Compassionate, the Merciful!" on locking the doors of their houses, rooms, or closets, and on covering the bread-basket, or anything containing food. During the month of Ramadán, the evil Jinn are believed to be confined in prison; and therefore, on the last night of that month, with the same view, women sometimes repeat the words above mentioned, and sprinkle salt

upon the floors of the apartments of their houses.

To complete this sketch of Arabian mythology, an account must be added of several creatures generally believed to be of inferior orders of the Jinn.

One of these is the Ghool, which is commonly regarded as a kind of Sheytán, or evil Jinnee, that eats men; and is also described by some as a Jinnee or an enchanter who assumes various forms. The Ghools are said to appear in the forms of various animals, and of human beings, and in many monstrous shapes; to haunt burial-grounds and other sequestered spots; to feed upon dead human bodies; and to kill and devour any human creature who has the misfortune to fall in their way: whence the term "Ghool" is applied to any cannibal. An opinion quoted by a celebrated author, respecting the Ghool, is, that it is a demoniacal animal, which passes a solitary existence in the deserts, resembling both man and brute; that it appears to a person travelling alone in the night and in solitary places, and, being supposed by him to be itself a traveller, lures him out of his way. Another opinion stated by him is this: that, when the Sheytáns attempt to hear words by stealth [from the confines of the lowest heaven], they are struck by shooting stars; and some are burnt; some, falling into a sea, or rather a large river (*bahr*), become converted into crocodiles; and some, falling upon the land, become Ghools. The same author adds the following tradition:—"The Ghool is any Jinnee that is opposed to travel, assuming various forms and appearances;" and affirms that several of the Companions of the Prophet saw Ghools in their travels; and that 'Omar, among them, saw a Ghool while on a journey to Syria, before El-Islám, and struck it with his sword.—It appears that "Ghool" is, properly speaking, a name only given to a *female* demon of the kind above described: the male is called "Kutrub." It is said that these beings, and the Ghaddár, or Gharrár, and other similar creatures which will presently be mentioned, are the offspring of Iblees and of a wife whom God created for him of the fire of the Samoom (which here signifies, as in an instance before mentioned, "a smokeless fire"); and that they sprang from an egg. The female Ghool, it is added, appears to men in the deserts, in various forms, converses with them, and sometimes prostitutes herself to them.

The Sealáh, or Saaláh, is another demoniacal creature, described by some [or

rather, by most authors] as of the Jinn. It is said that it is mostly found in forests, and that when it captures a man, it makes him dance, and plays with him as the cat plays with the mouse. A man of Isfahán asserted that many beings of this kind abounded in his country; that sometimes the wolf would hunt one of them by night, and devour it, and that, when it had seized it, the Sealáh would cry out, "Come to my help, for the wolf devoureth me!" or it would cry, "Who will liberate me? I have a hundred deenárs, and he shall receive them!" but the people knowing that it was the cry of the Sealáh, no one would liberate it; and so the wolf would eat it.—An island in the sea of Es-Seen (or China) is called "the Island of the Sealáh," by Arab geographers, from its being said to be inhabited by the demons so named: they are described as creatures of hideous forms, supposed to be Sheytáns, the offspring of human beings and Jinn, who eat men.

The Ghaddár, or Gharrár (for its name is written differently in two different MSS. in my possession), is another creature of a similar nature, described as being found in the borders of El-Yemen, and sometimes in Tihámeh, and in the upper parts of Egypt. It is said that it entices a man to it, and either tortures him in a manner not to be described, or merely terrifies him, and leaves him.

The Delhán is also a demoniacal being, inhabiting the islands of the seas, having the form of a man, and riding on an ostrich. It eats the flesh of men whom the sea casts on the shore from wrecks. Some say that a Delhán once attacked a ship in the sea, and desired to take the crew; but they contended with it; whereupon it uttered a cry which caused them to fall upon their faces, and it took them.—In my MS. of Ibn-El-Wardee, I find the name written "Dahlán." He mentions an island called by this name, in the Sea of 'Omán; and describes its inhabitants as cannibal Sheytáns, like men in form, and riding on birds resembling ostriches.

The Shikk is another demoniacal creature, having the form of half a human being (like a man divided longitudinally); and it is believed that the Nesnás is the offspring of a Shikk and of a human being. The Shikk appears to travellers; and it was a demon of this kind who killed, and was killed by, 'Alkamah, the son of Safwán, the son of Umeiyeh; of whom it is well known that he was killed by a Jinnee. So says El-Kazweenee.

The Nesnás (above mentioned) is de-

scribed as resembling half a human being; having half a head, half a body, one arm, and one leg, with which it hops with much agility; as being found in the woods of El-Yemen, and being endowed with speech: "but God," it is added, "is all-knowing." It is said that it is found in Hadramót as well as El-Yemen; and that one was brought alive to El-Mutawekkil: it resembled a man in form, excepting that it had but half a face, which was in its breast, and a tail like that of a sheep. The people of Hadramót, it is added, eat it; and its flesh is sweet. It is only generated in their country. A man who went there asserted that he saw a captured Nesnás, which cried out for mercy, conjuring him by God and by himself. A race of people whose head is in the breast is described as inhabiting an island called Jábeh (supposed to be Java), in the Sea of El-Hind, or India. A kind of Nesnás is also described as inhabiting the Island of Ráij, in the Sea of Es-Seen, or China, and having wings like those of the bat.

The Hátif is a being that is heard, but not seen; and is often mentioned by Arab writers. It is generally the communicator of some intelligence in the way of advice, or direction, or warning.

Here terminating this long note, I must beg the reader to remark, that the superstitious fancies which it describes are prevalent among all classes of the Arabs, and the Muslims in general, learned as well as vulgar. I have comprised in it much matter not necessary to illustrate the introductory portion of this work, in order to avoid frequent recurrence to the same subject. Another apology for its length may also be offered:—its importance as confuting Schlegel's opinion, that the frequent mention of Genii is more consistent with Indian than with Arab notions.

NOTE 22. This chest is described in some copies as formed of glass.

NOTE 23. The term "Efreet" has been explained above, in Note 21.

NOTE 24. Most of the copies of the original, it appears, make the number of rings ninety-eight; therefore, I have substituted this, as less extraordinary, for five hundred and seventy, which is the number mentioned in the Cairo edition.

NOTE 25. Almost every Muslim who can afford it has a seal-ring, for a reason shown in a former note (No. 11).

In a great collection of Indian tales, the "Kathá Sarit Ságara," is a story which may have been the original of that to which this note refers. "Two young Brahmins travelling are benighted in a forest, and take up their lodging in a tree near a lake. Early in the night a number of people come from the water, and having made preparation for an entertainment, retire; a Yaksha, a genie, then comes out of the lake with his two wives, and spends the night there: when he and one of his wives are asleep, the other, seeing the youths, invites them to approach her, and to encourage them, shows them a hundred rings received from former gallants, notwithstanding her husband's precautions, who keeps her locked up in a chest at the bottom of the lake. The Hindu storyteller is more moral than the Arab. The youths reject her advances; she wakes the genie, who is going to put them to death, but the rings are produced in evidence against the unfaithful wife, and she is turned away with the loss of her nose. The story is repeated in the next section with some variation; the lady has ninety and nine rings, and is about to complete the hundredth, when her husband, who is here a Naga, a snake-god, wakes, and consumes the guilty pair with fire from his mouth." — British and Foreign Review, No. xxi. page 266.

NOTE 26. For the story of Yoosuf and Zeleekha (or Joseph and the wife of Potiphar), see the Kur-án, ch. xii.

NOTE 27.—*On the wickedness of Women.* The wickedness of women is a subject upon which the stronger sex among the Arabs, with an affected feeling of superior virtue, often dwell in common conversation. That women are deficient in judgment or good sense is held as a fact not to be disputed even by themselves, as it rests on an assertion of the Prophet; but that they possess a superior degree of cunning is pronounced equally certain and notorious. Their general depravity is pronounced to be much greater than that of men. "I stood," said the Prophet, "at the gate of Paradise; and lo, most of its inmates were the poor: and I stood at the gate of Hell; and lo, most of its inmates were women." In allusion to women, the Khaleefeh 'Omar said, "Consult them, and do the contrary of what they advise." But this is not to be done merely for the sake of opposing them; nor when other advice can be had. "It is desirable for a man," says a learned Imám, "before he enters upon any important undertaking, to consult ten intelli-

gent persons among his particular friends; or, if he have not more than five such friends, let him consult each of them twice; or, if he have not more than one friend, he should consult him ten times, at ten different visits: if he have not one to consult, let him return to his wife, and consult her; and whatever she advises him to do, let him do the contrary; so shall he proceed rightly in his affair, and attain his object." A truly virtuous wife is, of course, excepted in this rule: such a person is as much respected by Muslims as she is (at least, according to their own account) rarely met with by them. When woman was created, the Devil, we are told, was delighted, and said, "Thou art half of my host, and thou art the depository of my secret, and thou art my arrow, with which I shoot, and miss not." What are termed by us affairs of gallantry were very common among the Pagan Arabs, and are scarcely less so among their Muslim posterity. They are, however, unfrequent among most tribes of Bedawees, and among the descendants of those tribes not long settled as cultivators. I remember being roused from the quiet that I generally enjoyed in an ancient tomb in which I resided at Thebes, by the cries of a young woman in the neighbourhood, whom an Arab was severely beating for an impudent proposal that she had made to him.

NOTE 28.—*On the cruelty ascribed to Shahriyár.* I wish that I could accuse the author of inventing, in this case, an incident of an incredible nature, and entirely unparalleled; but, alas, acts of equal cruelty are recorded of Arab princes: traits of benevolence, and crimes of the blackest hue, are related in their histories, sometimes in the same page. I have not read of any case exactly resembling that to which this note relates; but the following anecdote will show, that if conduct still more atrocious had been described in the latter, it might have been founded on fact. "In the year of the Flight 423, the Khaleefeh of Egypt, Ez-Záhir, the son of El-Hákim, collected together all the female slaves that were in the palace, and said to them, 'Assemble together, and I will make a day of pleasure for you, such as hath not before been seen in Egypt.' He ordered, also, that every person who had a female slave should bring her, and that none of them should come but with her ornaments of jewels and gold. They did so; and there was not a single one that did not come. He then placed them in a chamber, and, calling some masons, made them build up the

door of the chamber upon them, and so they all died. This happened on Friday (the Mohammadan Sabbath), the 6th of Showwâl. The number of them was two thousand six hundred and sixty female slaves. After they had remained six months, he heaped lighted combustibles upon them, and burned them, together with their clothes and ornaments. May God [says the narrator] show no mercy to him!"

NOTE 29. I here deviate a little from my original, in which Shahrazád is made to say, "Either I shall live, or I shall be a ransom for the daughters of the Muslims, and the cause of their deliverance from him." Upon this, the sheykh Mohammad 'Eiyád has remarked in a marginal note, "It would seem that she had contrived some stratagem to prevent his marrying again if he determined to kill her: otherwise, the mere killing her would not be a means of rescuing the other maidens."

NOTE 30.—*On the Language of Birds, &c.* It is commonly believed by the Muslims (learned and unlearned), that all kinds of birds, and many (if not all) beasts, have a language by which they communicate their thoughts to each other; and we are told in the Kur-án, that Suleymán (or Solomon) was taught the language of birds. I thought that I could boast of an accomplishment very rare in Christian countries, in having learned, in Egypt, somewhat of this language; for instance, that the common cry of the pigeon is "Alláh! Alláh!" ("God! God!"); that of the ringdove, "Keerem! Towwáb!" ("Bountiful! Propitious!")—an ejaculation addressed to God; that of the common dove, "Wahhidoo rabbakumu-lleze khalakakum, yeghfir-lakum zembakum!" ("Assert the unity of your Lord who created you, so will He forgive you your sin!") but I afterwards found that several specimens of this language were given by Ez-Zamakhshere, and had been published in Europe: see "Alcoranus Marraccii," p. 511. The cock cries, "Uzkuru-lláha, yá gháfiloon!" ("Commemorate God, O ye negligent!"): the katá (a kind of grouse), "Men seket selim!" ("He who is silent is safe!"). The latter, however, would do better if it did itself attend to the maxim it utters; for its cry, which, to the uninstructed in the language of birds, sounds merely, "katà! katà!" as its own name, tells where it is to be found by the sportsman, and thus causes its own destruction. Hence the proverb—"More veracious than the katà."

NOTE 31. In the houses of persons of the middle classes in Arabian countries, there is generally an apartment on the ground-floor fitted up as a stable for a horse, mule, or ass, or for two or more such animals; and the cattle of the farmer, if not very numerous, are usually lodged during the night in similar quarters, or in an open court enclosed within, or immediately adjacent to, his house.

NOTE 32. It is a common custom in the East to sprinkle the ground, during the summer, in order to cool the air.

NOTE 33. Cut straw is the usual fodder of asses and other beasts of burden in Egypt and other countries of the East.

NOTE 34. The phrase with which the bull commences his address to the ass, is one dictated by an indispensable rule of Muslim politeness, which requires that these or some similar words should be uttered by a person whenever he sees another with food before him, and does not partake of it. If this were not done, it would be feared that the food had been poisoned, or rendered of no avail, by an envious eye.

NOTE 35. The peasants in the East use a hand-mill for grinding their corn. The larger mills used for this and other purposes are turned by cattle.

NOTE 36. In the Calcutta edition of the first two hundred nights, the ass is made to quote verses to the bull. Hast thou not, he asks him, heard the poet say:—

I occupy myself every day and night in anxious service of him in whose prosperity I have no enjoyment:

Like the bleacher who blackens his face in the sun, while he watches the whitening of the clothes of others.

NOTE 37. I read "nat'an," as in the Calcutta edition of the first two hundred nights, instead of "kita'an" in the Cairo edition. The nata is a large round piece of leather, which, spread upon the ground, serves as a table for dinner, &c. It is particularly convenient, and therefore much used, in travelling. Around the edge is a running string, which, being drawn, converts it into a bag to hold what is left of the food.

NOTE 38.—*On the office of Kádee.* The Kádee is a judge, or minister of justice, who passes sentence in all cases of law, religious, moral, civil, and criminal. This

he generally does, in the present day, in accordance with the decision of a Muftée, or doctor of the law. In small towns and villages, he is often employed to draw up written contracts of various kinds.

NOTE 39. The famous Saadee attained the age here mentioned; but instances of equal longevity, among the Orientals, are rare.

NOTE 40. To perform the ablution preparatory to prayer in the expectation of almost immediate death, is a supererogatory act which, I believe, is seldom observed.

NOTE 41. Both religion and climate make the Muslim an early riser. It is his duty to perform the first of the five daily prayers at, or soon after, daybreak; and he generally awakes before this period. While Shahriyâr, therefore, was waiting for the dawn of day to acquit himself of this duty, in accordance with the common custom of Mohammadan kings, Shahrazâd amused him by the recitation of her tales. That he should be described as thus strict with regard to religious exercises, when about to give orders for the murder of his innocent wife, need not excite our surprise: such conduct is consistent with the character of many Muslims. In the year 1834, when I was residing in Cairo, a General in the service of Mohammad

'Alée hired a large party of men to perform a recital of the Kur-ân, in his house in that city, and then went up into his harem, and strangled his wife, in consequence of a report which accused her of incontinence. The religious ceremony was designed as preparatory to this act, though the punishment of the woman was contrary to the law, since her husband neither produced four witnesses of the imputed crime, nor allowed her to clear herself of the charge by her own oath. Another case of diligence in the performance of a religious duty accompanied by the contemplation of murder, but murder on a larger scale, occurred in the same city shortly after. Suleymân Aghâ, the Silâhdâr, being occupied in directing the building of a public fountain, as a work of charity to place to the account of a deceased brother, desired to extend the original plan of the structure; and to do this, it was necessary that he should purchase two houses adjoining the plot in which the foundations had been laid: but the owners of these houses refused to sell them, and he therefore employed a number of workmen to undermine them by night, and cause them to fall upon their inhabitants. His scheme, however, but partially succeeded, and no lives were sacrificed. This man was notorious for cruelty, but he was a person of pleasing and venerable countenance, and engaging manners: whenever I chanced to meet him, I received from him a most gracious salutation. He died before I quitted Egypt.

NOTES TO CHAPTER FIRST

NOTE 1. The words "in a garden" are omitted in my original; but they are required by the sequel. I may here remark, that, in future, when I find trifling insertions of this kind to be requisite in my translation, I shall not deem it necessary to mention them in a note.

NOTE 2. An Eastern traveller often makes a long journey with no other encumbrance than a well-filled pair of saddlebags: in one bag he puts his provisions; and in the other, such articles of clothing as he may require in addition to those in which he sets out, including a spare shirt, and perhaps no other clean linen: for he is as indifferent with regard to this comfort as he is careful respecting his *personal* cleanliness.

NOTE 3. Perhaps no reader of this work will require to be told that the date has not a *shell*. I only make this remark on account of an error in the old translation. —As dates are very nutritious, and are preserved by being merely dried in the sun, they are an excellent article of provision for travellers.

NOTE 4. The merchant was culpably careless: before throwing aside the date-stone with sufficient force to kill a Jinnee who happened to be near him (though at the time invisible), he should have asked permission by the exclamation "*Destoor!*" as explained in a note appended to the Introduction.

NOTE 5.—*On Fate and Destiny*. The belief in fate and destiny ("*el-kadâ wa-l-*

kadar”) exercises a most powerful influence upon the actions and character of the Muslims; and it is therefore highly important that the reader of the present work should be acquainted with the notions which these people entertain respecting such matters of faith. I use two words (perhaps the best that our language affords) to express corresponding Arabic terms, which some persons regard as synonymous, but others distinguish by different shades of meaning. On what I consider the best authority, the word which I render “fate” respects the decrees of God in a general sense; while that which I translate “destiny” relates to the particular applications of those decrees. In such senses these terms are here to be understood when separately employed.

Many Muslims hold that fate is, in some respects, absolute and unchangeable; in others, admitting of alteration; and almost all of them *act*, in many of the affairs of life, as if this were their belief. In the former case, it is called “el-kadà el-Mohkam:” in the latter, “el-kadà el-Mubram” (which term, without the explanation here given, might be regarded as exactly synonymous with the former). Hence, the Prophet, it is said, prayed to be preserved from the latter, as knowing that it might be changed; and in allusion to this changeable fate, God, we are told, says, “God will cancel what He pleaseth, and confirm;” while, on the contrary, the fate which is termed “Mohkam” is appointed “destiny” decreed by God.

Many doctors have argued, that destiny respects only the *final state* of a certain portion of men (believers and unbelievers); and that, in general, man is endowed with free will, which he should exercise according to the laws of God and his own conscience and judgment, praying to God for a blessing on his endeavours, or imploring the intercession of the Prophet, or of any of the saints, in his favour, and propitiating them by offering alms or sacrifices in their names; relying upon God for the result, which he may then, and then only, attribute to fate or destiny. They hold, therefore, that it is criminal to attempt resistance to the will when its dictates are conformable with the laws of God and our natural consciences and prudence, and so passively to await the fulfilment of God’s decrees.—The doctrine of the Kur-án and the Traditions respecting the decrees of God, or fate and destiny, appears, however, to be, that they are altogether absolute and unchangeable,—written, in the beginning of the creation, on the “Pre-

served Tablet,” in heaven; that God hath predestined every event and action, evil as well as good; at the same time commanding and approving good, and forbidding and hating evil; and that the “cancelling” mentioned in the preceding paragraph relates (as the context seems to show) to the abrogation of former scriptures, or revelations; not of fate. But still it must be held that He hath not predestined the *will*; though He sometimes inclines it to good, and the Devil sometimes inclines it to evil. It is asked, then, If we have the power to will, but not the power to perform otherwise than as God hath predetermined, how can we be regarded as responsible beings? The answer to this is, that our actions are judged good or evil according to our intentions, if we have faith: good actions or intentions, it should be added, only increase, and do not cause, our happiness, if we are believers; and evil actions or intentions only increase our misery if we are unbelievers or irreligious: for the Muslim holds that he is to be admitted into heaven only by the mercy of God, on account of his faith; and to be rewarded in proportion to his good works.

The Prophet’s assertions on the subject of God’s decrees are considered of the highest importance as explanatory of the Kur-án.—“Whatever is in the universe,” said he, “is by the order of God.”—“God hath pre-ordained five things on his servants; the duration of life, their actions, their dwelling-places, their travels, and their portions.”—“There is not one among you whose sitting-place is not written by God, whether in the fire or in paradise.”—Some of the Companions of the Prophet, on hearing the last-quoted saying, asked him, “O Prophet, since God hath appointed our places, may we confide in this, and abandon our religious and moral duties?” He answered, “No: because the happy will do good works, and those who are of the miserable will do bad works.”—The following of his sayings further illustrate this subject.—“When God hath ordered a creature to die in any particular place, He causeth his wants to direct him to that place.”—A Companion asked, “O Prophet of God, inform me respecting charms, and the medicines which I swallow, and shields which I make use of for protection, whether they prevent any of the orders of God.” Mohammad answered, “These also are by the order of God.” “There is a medicine for every pain: Then, when the medicine reaches the pain, it is cured by the order of God.”—When a Muslim, therefore, feels

an inclination to make use of medicine for the cure of a disease, he should do so, in the hope of its being predestined that he shall be so cured.

On the predestination of diseases, I find the following curious quotation and remark in a manuscript work, by Es-Suyootee, in my possession.—"El-Haleemee says, 'Communicable or contagious diseases are six: smallpox, measles, itch or scab, foul breath or putridity, melancholy, and pestilential maladies; and diseases engendered are also six: leprosy, hectic, epilepsy, gout, elephantiasis, and phthisis.' But this does not contradict the saying of the Prophet, 'There is no transition of diseases by contagion or infection, nor any omen that brings evil:' for the transition here meant is one occasioned by the disease itself; whereas the effect is of God, who causes pestilence to spread when there is intercourse with the diseased."—A Bedawee asked the Prophet, "What is the condition of camels which stay in the deserts? Verily, you might say, they are deer, in health and in cleanness of skin; then they mix with mangy camels, and they become mangy also." Mohammad said, "What made the first camel mangy?"

Notwithstanding, however, the arguments which have been here adduced, and many others that might be added declaring or implying the unchangeable nature of all God's decrees, I have found it to be the opinion of my own Muslim friends, that God may be induced, by supplication, to change certain of his decrees; at least, those regarding degrees of happiness or misery in this world and the next; and that such is the general opinion, appears from a form of prayer which is repeated in the mosques on the eve of the middle (or fifteenth day) of the month of Shaabân; when it is believed that such portions of God's decrees as constitute the destinies of all living creatures for the ensuing year, are confirmed and fixed. In this prayer it is said, "O God, if Thou *hast recorded* me in thine abode, upon 'the Original of the Book' [the Preserved Tablet], miserable, or unfortunate, or scanted in my sustenance, *cancel*, O God, of thy goodness, my misery, and misfortune, and scanty allowance of sustenance, and confirm me, in thine abode, upon the Original of the Book, as happy, and provided for, and directed to good," &c.

The Arabs in general constantly have recourse both to charms and medicines, not only for the cure, but also for the prevention of diseases. They have, indeed, a strange passion for medicine, which shows

that they do not consider fate as altogether unconditional. Nothing can exceed the earnestness with which they often press a European traveller for a dose; and the more violent the remedy, the better are they pleased. The following case will serve as an example:—Three donkey-drivers, conveying the luggage of two British travellers from Boolák to Cairo, opened a bottle which they observed in a basket, and finding it to contain, as they had suspected, brandy, emptied it down their throats: but he who had the last, on turning up the bottle, got the tail of a scorpion into his mouth; and, looking through the bottle, to his great horror, saw that it contained a number of these reptiles, with tarantulas, vipers, and beetles. Thinking that they had poisoned themselves, but not liking to rely upon fate, they persuaded a man to come to me for medicine. He introduced the subject by saying, "O Efendee, do an act of kindness: there are three men poisoned; in your mercy give them medicine, and save their lives:" and then he related the whole affair, without concealing the theft. I replied, that they did not deserve medicine; but he urged that, by giving it, I should obtain an immense reward. "Yes," said I; "he who saveth a soul alive shall be as if he had saved the lives of all mankind." I said this to try the feeling of the applicant, who, expressing admiration of my knowledge, urged me to be quick, lest the men should die; thus showing himself to be no unconditional fatalist. I gave him three strong doses of tartar emetic; and he soon came back to thank me, saying that the medicine was most admirable, for the men had hardly swallowed it, when they almost vomited their hearts and livers, and everything else in their bodies.

From a distrust in faith, some Muslims even shut themselves up during the prevalence of plague; but this practice is generally condemned. A Syrian friend of mine, who did so, nearly had his door broken by his neighbours. Another of my friends, one of the most distinguished of the 'Ulamâ, confessed to me his conviction of the lawfulness of quarantine, and argued well in favour of it; but said that he dared not openly avow such an opinion. "The Apostle of God," said he, "God bless and save him! hath commanded that we should not enter a city where there is pestilence, nor go out from it. Why did he say, 'Enter it not?'—because by so doing, we should expose ourselves to the disease. Why did he say, 'Go not out from it?'—because, by so doing, we should carry the

disease to others. The Prophet was tenderly considerate of our welfare: but the present Muslims in general are like bulls [brute beasts]; and they hold the meaning of this command to be, Go not into a city where there is pestilence, because this would be rashness; and go not out from it, because this would be distrusting God's power to save you from it."

Many of the vulgar and ignorant among modern Muslims, believe that the unchangeable destinies of every man are written upon his head, in what are termed the sutures of the skull.

NOTE 6. The paragraph thus commencing, and the verses comprised in it, are translated from the Calcutta edition of the first two hundred nights.

NOTE 7. It is a common custom for a Muslim, on a military expedition, or during a long journey, especially in the desert, to carry his grave-linen with him; for he is extremely careful that he may be buried according to the law. It seems to be implied in our tale, that the merchant hoped that the Jinnee, or some passing traveller, would wash, shroud, and bury him.

NOTE 8. It is thus that the Arab women generally do on the occasion of a funeral.

NOTE 9.—*On the title of Sheykh.* "Sheykh" is an appellation which literally signifies "an elder," or "an aged person," and in this sense it is here used; but it is also commonly employed as synonymous with our appellation of "Mister;" and particularly applied to a learned man, or a reputed saint. In every case, it is a title of respect, and never given to any but a Muslim.

NOTE 10. "Jánn" is here used as synonymous with "Jinn."

NOTE 11. A cousin (the daughter of a paternal uncle) is often chosen as a wife, on account of the tie of blood, which is likely to attach her more strongly to her husband; or on account of an affection conceived in early years. The various customs relating to marriage, I shall describe on a future occasion.

NOTE 12. A bride is called young, by the Arabs, when she is about twelve years of age. In the Calcutta edition of the first two hundred nights, the wife in this tale is said to have been of this age when she was first married.

NOTE 13.—*On Slaves.* A slave, among Muslims, is either a person taken captive in war, or carried off by force, and being at the time of capture an infidel; or the offspring of a female slave by another slave, or by any man who is not her owner, or by her owner, if he does not acknowledge himself to be the father: but the offspring of a male slave by a free woman is free. A person who embraces the Mohammedan faith after having been made a slave, does not by this act become free, unless he flees from a foreign infidel master to a Muslim country, and there becomes a Mohammedan. A person cannot have as a slave one whom he acknowledges to be within the prohibited degrees of marriage. —The slaves of the Arabs are mostly from Abyssinia and the Negro countries: a few, mostly in the houses of wealthy individuals, are from Georgia and Circassia.

Slaves have no civil liberty; but are entirely under the authority of their owners, whatever may be the religion, sex, or age, of the latter; and can possess no property, unless by the owner's permission. The owner is entire master, while he pleases, of the person and goods of his slave; and of the offspring of his female slave, which, if begotten by him or presumed to be so, he may recognize as his own legitimate child, or not: the child, if recognized by him, enjoys the same privileges as the offspring of a free wife; and if not recognized by him, is his slave. The master may even kill his own slave with impunity for any offence; and he incurs but a slight punishment (as imprisonment for a period at the discretion of the judge) if he kills him wantonly. He may give away or sell his slaves, excepting in some cases which will be mentioned; and may marry them to whom he will, but not separate them when married. A slave, however, according to most of the doctors, cannot have more than two wives at the same time. Unemancipated slaves, at the death of their master, become the property of his heirs; and when an emancipated slave dies, leaving no male descendants or collateral relations, the former master is the heir; or, if he be dead, his heirs inherit the slave's property. As a slave enjoys less advantages than a free person, the law, in some cases, ordains that his punishment for an offence shall be half of that to which the free is liable for the same offence, or even less than half: if it be a fine, or pecuniary compensation, it must be paid by the owner, to the amount, if necessary, of the value of the slave, or the slave must be given in compensation.

The owner, but not the part-owner, may cohabit with any of his female slaves who is a Mohammadan, a Christian, or a Jewess, if he has not married her to another man; but not with two or more who are sisters, or who are related to each other in any of the degrees which would prevent their both being his wives at the same time if they were free: after having so lived with one, he must entirely relinquish such intercourse with her before he can do the same with another who is so related to her. He cannot have this intercourse with a pagan slave. A Christian or Jew may have slaves, but not enjoy the privilege above mentioned with one who is a Mohammadan. The master must wait a certain period (generally from a month to three months) after the acquisition of a female slave, before he can have such intercourse with her. If he find any fault in her within three days, he is usually allowed to return her.

When a man, from being the husband, becomes the master, of a slave, the marriage is dissolved, and he cannot continue to live with her but as her master, enjoying, however, all a master's privileges; unless he emancipates her; in which case he may again take her as his wife with her consent. In like manner, when a woman, from being the wife, becomes the possessor, of a slave, the marriage is dissolved, and cannot be renewed unless she emancipates him, and he consents to the re-union.

Complete and immediate emancipation is sometimes granted to a slave gratuitously, or for a future pecuniary compensation. It is conferred by means of a written document, or by a verbal declaration (expressed in the words, "Thou art free," or some similar phrase) in the presence of two witnesses, or by returning the certificate of sale obtained from the former owner. Future emancipation is sometimes covenanted to be granted on the fulfilment of certain conditions; and more frequently, to be conferred on the occasion of the owner's death. In the latter case, the owner cannot sell the slave to whom he has made this promise: and, as he cannot alienate by will more than one-third of the whole property that he leaves, the law ordains that, if the value of the said slave exceeds that portion, the slave must obtain and pay the additional sum. When a female slave has borne a child to her master, and he acknowledges the child to be his own, he cannot sell this slave, and she becomes free on his death.

Abyssinian and white female slaves are kept by many men of the middle and higher classes, and often instead of wives,

as requiring less expense, and being more subservient; but they are generally indulged with the same luxuries as free ladies; their vanity is gratified by costly dresses and ornaments, and they rank high above free servants; as do also the male slaves. Those called Abyssinians appear to be a mixed race between negroes and whites; and are from the territories of the Gallas. They are mostly kidnappd and sold by their own countrymen. The negro female slaves, as few of them have considerable personal attractions (which is not the case with the Abyssinians, many of whom are very beautiful), are usually employed only in cooking, and other menial offices. The female slaves of the higher classes are often instructed in plain needlework and embroidery, and sometimes in music and dancing. Formerly, many of them possessed sufficient literary accomplishments to quote largely from esteemed poems, or even to compose extemporaneous verses, which they would often accompany with the lute. The condition of many concubine slaves is happy; and that of many, quite the contrary. These, and all other slaves of either sex, are generally treated with kindness; but at first they are usually importuned, and not unfrequently used with much harshness, to induce them to embrace the Mohammadan faith; which almost all of them do. Their services are commonly light: the usual office of the male white slave, who is called "memlook," is that of a page, or a military guard. Eunuchs are employed as guardians of the women; but only in the houses of men of high rank, or of great wealth: on account of the important and confidential office which they fill, they are generally treated in public with especial consideration. I used to remark, in Cairo, that few persons saluted me with a more dignified and consequential air than these pitiable but self-conceited beings. Most of them are Abyssinians or Negroes. Indeed, the slaves in general take too much advantage of the countenance of their masters, especially when they belong to men in power. The master is bound to afford his slaves proper food and clothing, or to let them work for their own support, or to sell, give away, or liberate them. It is, however, considered disgraceful for him to sell a slave who has been long in his possession; and it seldom happens that a master emancipates a female slave, without marrying her to some man able to support her, or otherwise providing for her.

The Prophet strongly enjoined the duty of kindness to slaves. "Feed your mem-

looks," said he, "with food of that which ye eat, and clothe them with such clothing as ye wear; and command them not to do that which they are unable."—These precepts are generally attended to, either entirely or in a great degree. Some other sayings of the Prophet on this subject well deserve to be mentioned; as the following:—"He who beats his slave without fault, or slaps him on the face, his atonement for this is freeing him."—"A man who behaves ill to his slave will not enter into paradise."—"Whoever is the cause of separation between mother and child, by selling or giving, God will separate him from his friends on the day of resurrection."—"When a slave wishes well to his master, and worships God well, for him are double rewards."—It is related of 'Othmán, "that he twisted the ear of a memlook belonging to him, on account of disobedience, and afterwards, repenting of it, ordered him to twist *his* ear in like manner; but he would not. 'Othmán urged him, and the memlook advanced, and began to wring it by little and little. He said to him, 'Wring it hard; for I cannot endure the punishment of the day of judgment [on account of this act].' The memlook answered, 'O my master, the day that thou fearest, I also fear.'"—"It is related also of Zeyn-el-'Ábideen, that he had a memlook who seized a sheep, and broke its leg; and he said to him, 'Why didst thou this?' He answered, 'To provoke thee to anger.' 'And I,' said he, 'will provoke to anger him who taught thee; and he is Iblees: go, and be free, for the sake of God.'"—Many similar anecdotes might be added; but the general assertions of travellers in the East are more satisfactory evidence in favour of the humane conduct of most Muslims to their slaves.

It sometimes happens, though rarely, that free girls are sold as slaves. A remarkable instance is related in the "Mir-át ez-Zemán."—Fátimé, surnamed Ghareeb, a slave of the Khaleefeh El-Moatasim, the son of Hároon, was a poetess, accomplished in singing and calligraphy, and extremely beautiful. Her mother was an orphan; and Jaafar, the famous Wezeer of Hároon Er-Rasheed, took her as his wife; but his father, Yahyà, reproached him for marrying a woman whose father and mother were unknown, and he therefore removed her from his own residence to a neighbouring house, where he frequently visited her; and she bore him a daughter, the above-mentioned Ghareeb, and died. Jaafar committed her infant to the care of a Christian woman, to nurse; and, on the overthrow

of his family, this woman sold her young charge as a slave. El-Emeen, the successor of Er-Rasheed, bought her of a man named Sumbul, but never paid her price; and when he was killed, she returned to her former master; but on the arrival of El-Ma-moon at Baghdád, she was described to him, and he compelled Sumbul to sell her to him. This Sumbul loved her so passionately, that he died of grief at her loss. On the death of El-Ma-moon, his successor, El-Moatasim, bought her for a hundred thousand dirhems, and emancipated her. The historian adds, that she composed several well-known airs and verses.

NOTE 14. An Arab who is married to his cousin generally calls her by this appellation rather than that of wife, as the tie of blood is, to him, in every respect, stronger than that of matrimony.

NOTE 15.—*On Magic.* The Arabs and other Mohammadans enjoy a remarkable advantage over *us* in the composition of works of fiction: in the invention of incidents which *we* should regard as absurd in the extreme, *they* cannot be accused by their countrymen of exceeding the bounds of probability. A case similar to that here described was related to me as a fact, in Cairo. A person in that city, I was told, was suddenly surprised by the disappearance of his brother, and by finding, in his place, an ass: but this animal increased his astonishment, and that of every person who beheld him, by manifesting a sagacity singularly opposed to the proverbial dulness of the generality of his species. Yet, strange as it may seem, it was not imagined that this brute was the lost man in a transformed state, till, one day, an old woman, seeing him, quickly covered her face, and declared the fact. She discovered this by her knowledge of magic; and, by her skill in this art, she agreed to restore the enchanted person to his proper shape. Having collected a number of herbs, she boiled them in a large vessel; and when the decoction had cooled, she took the vessel, and, muttering a certain spell, threw its contents over the animal, endeavouring to do so in such a manner that every part of it should be wetted. Every part of it *was* wetted, excepting one hind-foot; and, accordingly, it was restored to the original human form, with the exception of one foot, which remained like that of an ass.

An implicit belief in magic is entertained by almost all Muslims; and he, among them, who denies its truth, they regard as

a freethinker, or an infidel. Some are of opinion that it ceased on the mission of Mohammad; but these are comparatively few. Many of the most learned Muslims, to the present age, have deeply studied it; and a much greater number of persons of inferior education (particularly school-masters) have, more or less, devoted their time and talents to the pursuit of this knowledge. Recourse is had to it for the discovery of hidden treasures, for alchymical purposes, for the acquisition of the knowledge of futurity, to procure offspring, to obtain the affection of a beloved object, to effect cures, to guard against the influence of the evil eye, to afflict or kill an enemy or a rival, and to attain various other objects of desire.

There are two descriptions of magic; one is spiritual, and regarded by all but freethinkers as true; the other, natural, and denounced by the more religious and enlightened as deceptive.

I. Spiritual magic, which is termed "*er-Roohánee*" (vulgo "*Rowhānee*"), chiefly depends upon the virtues of certain names of God, and passages from the Kur-án, and the agency of Angels and Jinn, or Genii. It is of two kinds: High and Low ("*Ilwee*" and "*Sufée*"), or Divine and Satanic ("*Rahmānee*," *i. e.* relating to "the Compassionate" [who is God], and "*Sheytānee*").

1. Divine magic is regarded as a sublime science, and is studied only by good men, and practised only for good purposes. Perfection in this branch of magic consists in the knowledge of "the most great name" of God ("*el-Ism el Aazam*"); but this knowledge is imparted to none but the peculiar favourites of Heaven. By virtue of this name, which was engraved on his sealing, Suleymán (or Solomon) subjected to his dominion the Jinn and the birds and the winds, as mentioned in a former note. By pronouncing it, his minister Ásaf, also, transported, in an instant, to the presence of his sovereign, in Jerusalem, the throne of the Queen of Sheba. But this was a small miracle to effect by such means; for, by uttering this name, a man may even raise the dead. Other names of the Deity, commonly known, are believed to have particular efficacies when uttered or written; as also are the names of the Prophet; and Angels and good Jinn are said to be rendered subservient to the purposes of divine magic by means of certain invocations. Of such names and invocations, together with words unintelligible to the uninitiated in this science, passages from the Kur-án, mysterious combinations of numbers, and

peculiar diagrams and figures, are chiefly composed written charms employed for good purposes. Enchantment, when used for benevolent purposes, is regarded by the vulgar as a branch of lawful or divine magic; but not so by the learned; and the same remark applies to the science of divination.

2. Satanic magic, as its name implies, is a science depending on the agency of the Devil and the inferior evil Jinn, whose services are obtained by means similar to those which propitiate, or render subservient, the good Jinn. It is condemned by the Prophet and all good Muslims, and only practised for bad purposes.—Enchantment, which is termed "*es-Sehr*," is almost universally acknowledged to be a branch of satanic magic; but some few persons assert (agreeably with several tales in this work), that it *may* be, and by some *has* been, studied with good intentions, and practised by the aid of good Jinn; consequently, that there is such a science as *good* enchantment, which is to be regarded as a branch of *divine* or *lawful* magic. The metamorphoses are said to be generally effected by means of spells, or invocations to Jinn, accompanied by the sprinkling of water or dust, &c., on the object to be transformed.

Persons are said to be enchanted in various ways: some, paralyzed, or even deprived of life; others, affected with irresistible passion for certain objects; others, again, rendered demoniacs; and some, transformed into brutes, birds, &c. The evil eye is believed to enchant in a very powerful and distressing manner. This was acknowledged even by the Prophet. Diseases and death are often attributed to its influence. Amulets, which are mostly written charms, of the kind above described, are worn by many Muslims with the view of counteracting, or preserving from, enchantment; and for the same purpose, many ridiculous ceremonies are practised.—Divination, which is termed "*el-Kihāneh*," is pronounced, on the highest authority, to be a branch of satanic magic; though not believed to be so by all Muslims. According to an assertion of the Prophet, what a fortune-teller says may sometimes be true; because one of the Jinn steals away the truth, and carries it to the magician's ear: for the Angels come down to the region next the earth (the lowest heaven), and mention the works that have been pre-ordained in heaven; and the Devils (or evil Jinn) listen to what the Angels say, and hear the orders predestined in heaven, and carry them to the

fortune-tellers. It is on such occasions that shooting-stars are hurled at the Devils. It is said that "the diviner obtains the services of the Sheytán by magic arts, and by names [invoked], and by the burning of perfumes, and he informs him of secret things: for the Devils, before the mission of the Apostle of God," it is added, "used to ascend to heaven, and hear words by stealth." That the evil Jinn are believed still to ascend sufficiently near to the lowest heaven to hear the conversation of the Angels, and so to assist magicians, appears from the former quotation, and is asserted by all Muslims. The discovery of hidden treasures, before alluded to, is one of the objects for which divination is most studied.—The mode of divination called "Darb el-Mendel" is by some supposed to be effected by the aid of evil Jinn; but the more enlightened of the Muslims regard it as a branch of natural magic. Some curious performances of this kind, by means of a fluid mirror of ink, have been described in my "Account of the Manners and Customs of the Modern Egyptians," and in No. 117 of the "Quarterly Review."

There are certain modes of divination which cannot properly be classed under the head of spiritual magic, but require a place between the account of this science and that of natural magic.—The most important of these branches of Kiháneh is Astrol-ogy, which is called "Ilm en-Nujoom." This is studied by many Muslims in the present day; and its professors are often employed by the Arabs to determine a fortunate period for laying the foundation of a building, commencing a journey, &c.; but more frequently by the Persians and Turks. The Prophet pronounced astrology to be a branch of magic.—Another branch of Kiháneh is Geomancy, called "Darb er-Raml;" a mode of divination from certain marks made on sand (whence its appellation), or on paper; and said to be chiefly founded on astrology.—The science called "ez-Zijr," or "el-'Eyáfah," is a third branch of Kiháneh; being divination or auguration chiefly from the motions and positions, or postures, of birds, or of gazelles and other beasts of the chase. Thus, what was termed a "Sáneh," that is, such an animal standing or passing with its right side towards the spectator, was esteemed among the Arabs as of good omen; and a "Báreh," or an animal of this kind with its left side towards the spectator, was held as inauspicious.—"El-Kiyáfah," under which term are included Chiromancy and its kindred sciences, is a fourth branch of Kiháneh.—"Et-Tefául,"

or the taking an omen, particularly a good one, from a name or words accidentally heard or seen, or chosen from a book, belongs to the same science. The taking a "fál," or omen, from the Kur-án is generally held to be lawful.—Various trifling events are considered as ominous. For instance, a Sultán quitting his palace with his troops, a standard happened to strike a "thureiyà" (a cluster of lamps, so called from resembling the Pleiades), and broke them: he drew from this an evil omen, and would have relinquished the expedition; but one of his chief officers said to him, "O our lord, thy standards have reached the Pleiades;"—and, being relieved by this remark, he proceeded, and returned victorious.—The interpretation of dreams "Taabeer el-Menámát," must also be classed among the branches of this science. According to the Prophet, it is the only branch of divination worthy of dependence. "Good dreams," said he, "are one of the parts of prophecy," and "nothing else of prophecy remains." "Good dreams are from God; and false dreams, from the Devil." "When any one of you has a bad dream, spit three times over your left shoulder, and seek protection with God from the Devil thrice; and turn from the side on which the dream was, to the other." This rule is observed by many Muslims. Dreams are generally so fully relied upon by them as to be sometimes the means of deciding contested points in history and science. The sight, in a dream, of anything green or white, or of water, is considered auspicious; anything black or red, or fire, inauspicious.—The distinction of fortunate and unfortunate days should also here be mentioned. Thursday and Friday, especially the latter, are considered fortunate; Monday and Wednesday, doubtful; Sunday, Tuesday, and Saturday, especially the last, unfortunate. It is said that there are seven evil days in every [lunar] month; namely, the third, on which Kábeel (or Cain) killed Hábeel (Abel); the fifth, on which God cast down Adam from paradise, and afflicted the people of Yoonus (Jonas), and on which Yoosuf (or Joseph) was cast into the well; the thirteenth, on which God took away the wealth of Eiyooob (or Job), and afflicted him, and took away the kingdom from Suleymán (or Solomon), and on which the Jews killed the prophets; the sixteenth, on which God exterminated and buried the people of Loot (or Lot), and transformed three hundred Christians into swine, and Jews into apes, and on which the Jews sawed asunder Zekereeyà (or

Zachariah); the twenty-first, on which Pharaoh was born, and on which he was drowned, and on which his nation was afflicted with the plagues; the twenty-fourth, on which Numrood (or Nimrod) killed seventy women, and cast El-Khaleel (or Abraham) into the fire, and on which was slaughtered the camel of Sâleh; and the twenty-fifth on which the suffocating wind was sent upon the people of Hood.

II. Natural magic, which is called "es-Seemiyâ," is regarded by most persons of the more enlightened classes of Muslims as altogether a deceptive art, no more worthy of respect than legerdemain; but it seems to be nearly allied to enchantment; for it is said to effect, in appearance, the most wonderful transformations, and to cause the most extraordinary visions; affecting the senses and imagination in a manner similar to opium. This and other drugs are supposed, by some persons, to be the chief means by which such illusions are caused; and perfumes, which are generally burnt in these performances, may operate in a similar manner. As such things are employed in performances of the kind called "Darb el-Mendel," before mentioned, these feats are regarded by many as effected by natural magic, notwithstanding what has been said above respecting the services of evil Jinn being procured by means of perfumes.—Alchymy ("el-Keemiyâ") is a branch of natural magic. It is studied by many Muslims of the present day, and by some of considerable talents and attainments.

The most celebrated of the magicians who have gained notoriety in Egypt during the course of the last hundred years, was the sheykh Ahmad Sâdoomeh, who flourished somewhat more than sixty years ago—I write in 1837. Several persons of Cairo, men of intelligence and of good education, have related to me various most marvellous stories of his performances, on the authority of eye-witnesses whom they considered veracious; but a more credible account of this magician I have found in the work of an excellent historian of Modern Egypt. This author mentions the sheykh Sâdoomeh as an aged man, of venerable appearance, who derived his origin from the town of Semennood, in the Delta, and who acquired a very great and extensive celebrity for his attainments in spiritual and natural magic, and for holding converse, face to face, with Jinn, and causing them to appear to other persons, even to the blind, as men acquainted with him informed the historian. His contemporaries, says this writer, entertained various opinions respect-

ing him; but, among them, a famous grammarian and general scholar, the sheykh Hasan El-Kafráwee, regarded him as a first-rate saint, who performed evident miracles; this learned man pronouncing as such the effects of "his legerdemain and natural magic." His fame he describes as having increased until he was induced to try an unlucky experiment. A Memlook chief, Yoosuf Bey, saw some magic characters written on the body of one of his female slaves, and, exasperated by jealousy, commanded her, with a threat of instant death, to tell him who had done this. She confessed that a woman had taken her to the sheykh Sâdoomeh, and that he had written this charm to attract to her the Bey's love. Upon hearing this, he instantly sent some attendants to seize the magician, and to put him to death, and throw him into the Nile; which was done. But the manner in which the seizure was made, as related to me by one of my friends, deserves to be mentioned. Several persons, one after another, endeavoured to lay hold upon him; but every arm that was stretched forth for this purpose was instantly paralyzed, through a spell muttered by the magician; until a man behind him thrust a gag into his mouth, and so stopped his enchantments.

Of the stories related to me of Sâdoomeh's miracles, the following will serve as a specimen:—In order to give one of his friends a treat, he took him to the distance of about half an hour's walk into the desert on the north of Cairo; here they both sat down, upon the pebbly and sandy plain, and, the magician, having uttered a spell, they suddenly found themselves in the midst of a garden, like one of the gardens of paradise, abounding with flowers and fruit-trees of every kind, springing up from a soil clothed with verdure brilliant as the emerald, and irrigated by numerous streamlets of the clearest water. A repast of the most delicious viands and fruits and wines was spread before them by invisible hands; and they both ate to satiety, taking copious draughts of the various wines. At length, the magician's guest sank into a deep sleep; and when he awoke, he found himself again in the pebbly and sandy plain, with Sâdoomeh still by his side.—The reader will probably attribute this vision to a dose of opium or some similar drug; and such I suppose to have been the means employed; for I cannot doubt the integrity of the narrator, though he would not admit such an explanation; regarding the whole as an affair of magic, effected by the operation

of Jinn, like similar relations in the present work.

It may be remarked that most of the enchantments described in this work are said to be performed by *women*; and reputed *witches* appear to have been much more numerous in all countries than *wizards*. This fact the Muslims readily explain by a saying of their Prophet:—That women are deficient in sense and religion:—whence they argue that they are more inclined than men to practise what is unlawful.

NOTE 16.—*On the Two Grand Festivals.* The Muslims observe two grand 'Eeds, or Festivals, in every year. The first of these immediately follows Ramadán, the month of abstinence, and lasts three days: it is called the Minor Festival. The other, which is called the Great Festival, commences on the tenth of Zu-l-Hejjeh, the day, when the pilgrims, halting on their return from Mount 'Arafát to Mekkeh, in the Valley of Miné (vulgarly called Muná), perform their sacrifice: the observance of this festival also continues three days, or four.

Early in the first morning, on each of these festivals, the Muslim is required to perform a lustration of his whole person, as on the mornings of Friday; and on the first morning of the Minor Festival, he should break his fast with a few dates or some other light food; but on the Great Festival, he abstains from food until he has acquitted himself of the religious duties now to be mentioned. Soon after sunrise, on the first day of each festival, the men, dressed in new or in their best clothes, repair to the mosque, or to a particular place appointed for the performance of the prayers of the 'Eed. On going thither, they should repeat, frequently, "God is most great!"—this, on the Minor Festival, they should do inaudibly: on the other, aloud. The congregation, having assembled, repeat the prayers of two rek'ahs; after which the Khateeb recites a khutbeh; *i. e.* an exhortation and a prayer. On each of these festivals, in the mosque, or place of prayer, and in the street, and at each other's houses, friends congratulate and embrace one another; generally paying visits for this purpose; and the great receive visits from their dependants. The young, on these occasions, kiss the right hand of the aged; and servants or dependants do the same to their masters or superiors, unless the latter be of high rank, in which case they kiss the end of the hanging sleeve, or the skirt of

the outer garment. Most of the shops are closed excepting those at which eatables and sweet drink are sold; but the streets are filled with people in their holiday clothes.

On the Minor Festival, which, as it terminates an arduous fast, is celebrated with more rejoicing than the other, servants and other dependants receive presents of new articles of clothing from their masters or patrons; and the servant receives presents of small sums of money from his master's friends, whom, if they do not visit his master, he goes to congratulate; as well as from any former master, to whom he often takes a plateful of kahks. These are sweet cakes, or biscuits, of an annular form, composed of flour and butter, with a little 'ajameeyeh (which is a thick paste consisting of butter, honey, a little flour, and some spices) inside. They are also often sent as presents on this occasion by other people. Another custom required of the faithful on this festival is the giving of alms.

On the Great Festival, after the prayers of the congregation, every one who can afford it performs, with his own hand, or by that of a deputy, a sacrifice of a ram, he-goat, cow or buffalo, or she-camel; part of the meat of which he eats, and part he gives to the poor, or to his friends or dependants. The ram or goat should be at least one year old; the cow or buffalo, two years; and the camel, five years; and the victim should not have any considerable mutilation or infirmity. A cow or buffalo, or a camel, is a sufficient sacrifice for seven persons. The clothes which were put on new at the former festival are generally worn on this occasion; and the presents which are given to servants and others are usually somewhat less.

On each of the two festivals it is also customary, especially with the women, to visit the tombs of relations. The party generally take with them a palm-branch, and place it, broken in several pieces, or merely its leaves, upon the tomb or monument; or some, instead of this, place sweet basil or other flowers. They also usually provide themselves with sweet cakes, bread, dates, or some other kind of food, to distribute to the poor. But their first duty, on arriving at the tomb, is to recite the Fátehah (the opening Chapter of the Kur-án) or to employ a person to recite previously a longer chapter; generally the thirty-sixth (or Soorat Yá-Seen); or even the whole of the book: or sometimes the visitors recite the Fátehah, and, after having hired a person to perform a longer

recitation, go away before he commences. The women often stay all the days of the festival in the cemeteries, either in tents, or in houses of their own, erected there for their reception on these and other occasions. The tent of each party surrounds the tomb which is the object of their visit. In the outskirts of the cemeteries, swings and whirligigs are erected; and story-tellers, dancers, and jugglers, amuse the populace.

NOTE 17.—*On the Mode of Slaughtering of Animals for Food.* In the old translation, the sheykh is described as preparing to slaughter the cow with a *mallet*. This is a mistake of a serious nature; as the flesh of the victim, if so killed, would be legally unclean. The Muslims are required to slaughter animals for food in a particular manner. Sheep, goats, cows or bulls, and buffaloes, must be killed by cutting the throat, at the part next the head, or any other part; dividing the windpipe, gullet, and carotid arteries. The camel is to be slaughtered by *stabbing* the throat at the part next the breast. Poultry, also, must be killed by cutting the throat; and so must every tame animal of which the flesh is lawful food. The slaughterer, in every case, must be a Muslim, a Christian, or a Jew; of either sex. On commencing the operation, he must say, "In the name of God! God is most great!"—or at least, "In the name of God!"—but not add, "the Compassionate, the Merciful"—for an obvious reason. Birds or beasts of the chase may be killed by an arrow, a dog, a hawk, &c.; but the name of God must be uttered at the time of discharging the arrow, or slipping the dog, &c. When the beast or bird is not killed at once by the arrow, &c., it must be slaughtered as soon as possible, in the same manner as sheep and poultry: the law, as well as humanity, requires this.

NOTE 18.—*On the Influence of Eloquence and Tales upon the Arabs.* The main incident upon which this work is founded, the triumph of the fascination of the tongue over a cruel and unjust determination which nothing else could annul, might be regarded, by persons unacquainted with the character and literature of the Arabs, as a contrivance too improbable in its nature; but such is not the case. Perhaps there are no other people in the world who are such enthusiastic admirers of literature, and so excited by romantic tales, as those above named. Eloquence, with them, is lawful magic: it ex-

ercises over their minds an irresistible influence. "I swear by God," said their Prophet, "verily abuse of infidels in verse is worse to them than arrows." This, of course, alludes to *Arab* unbelievers.

In the purest, or Heroic Age of Arabic literature, which was anterior to the triumph of the Mohammadan religion, the conquest which the love of eloquence could achieve over the sanguinary and vindictive feelings of the Arabs was most remarkably exemplified in the annual twenty days' fair of 'Okáz, or 'Okádh. Respecting this fair, I shall here insert a few particulars borrowed from an author who is at the present devoting talents of the very highest order to the study and illustration of the history and literature of the early Arabs, and to whose conversation and writings I must acknowledge myself indebted for most valuable information, which will often be of great utility to me in this undertaking, as well as in every branch of my Arabic studies.

The fair of 'Okáz "was not only a great mart opened annually to all the tribes of Arabia; but it was also a literary congress, or rather a general concourse of virtues, of glory and of poetry, whither the hero-poets resorted to celebrate their exploits in rhyming verse, and peacefully to contend for every kind of honour. This fair was held in the district of Mekkeh, between Et-Táif and Nakhleh, and was opened at the new moon of Zu-l-Kaadeh; that is to say, at the commencement of a period of three sacred months, during which all war was suspended, and homicide interdicted. . . . How is it possible to conceive that men whose wounds were always bleeding, who had always acts of vengeance to execute, vengeance to dread, could at a certain epoch impose silence upon their animosities, so as tranquilly to sit by a mortal enemy? How could the brave who required the blood of a father, a brother, or a son, according to the phraseology of the desert and of the Bible, who long, perhaps, had pursued in vain the murderer,—meet him, accost him peacefully at 'Okáz, and only assault with cadences and rhymes him whose presence alone seemed to accuse him of impotence or cowardice,—him whom he was bound to slay, under pain of infamy, after the expiration of the truce? In fine, how could he hear a panegyric celebrating a glory acquired at his own expense, and sustain the fire of a thousand looks, and yet appear unmoved? Had the Arabs no longer any blood in their veins during the continuance of the fair?—These questions, so embarrassing,

... were determined [to a great degree], during the age of Arab paganism, in a manner the most simple and most refined.—At the fair of 'Okáz, the heroes were masked [or veiled].—In the recitations and improvisations, the voice of the orator was aided by that of a rhapsodist or crier, who was stationed near him, and repeated his words. There is a similar office in the public prayers: it is that of the muballigh (transmitter), who is employed to repeat in a loud voice what is said in a lower tone by the Imám. These two facts have been revealed to me by the same manuscript which I am translating, and upon which I am commenting. The use of the mask [or veil] might, however, be either adopted or dispensed with, *ad libitum*; as is proved by the narratives of a great number of quarrels begun and ended at 'Okáz. . . . It was in this congress of the Arab poets (and almost every warrior was a poet at the age which I am considering) that the dialects of Arabia became fused into a magic language, the language of the Hejáz, which Mohammad made use of to subvert the world; for the triumph of Mohammad is nothing else than the triumph of speech."—The Kur-án is regarded by the Arabs as an everlasting miracle, surpassing all others, appealing to the understanding of every generation by its inimitable eloquence. A stronger proof of the power of language over their minds could hardly be adduced; unless it be their being capable of receiving as a credible fact the tradition that both genii and men were attracted by the eloquent reading of David, when he recited the Psalms; that the wild beasts and the birds were alike fascinated; and that sometimes they were borne out from his assembly as many as four hundred corpses of men who died from the excessive delight with which he thus inspired them! It may be added that the recitation, or chanting, of the Kur-án is a favourite means of amusing the guests at modern private festivities.

In what may be termed the Middle Age of Arabic literature, commencing from the triumph of the Mohammedan religion, and extending to the foundation of the Empire of Baghdád, the power of eloquence over the educated classes of the Arabs probably increased in proportion as it became less familiar to them: for, early in this age, they began to simplify their spoken language in consequence of their intercourse with strangers, who could not generally acquire the difficult, old dialect of their conquerors: this, therefore, then began to be confined to literary compositions. That

such a change took place at this period appears from several anecdotes interspersed in Arabic works. The Khaleefeh El-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-El-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fidà. The same author adds, that the father and predecessor of this prince was a man of eloquence, and that he was grieved by the corrupt speech of his son, which he considered as a defect that incapacitated him to be a future ruler of the Arabs, as they were still great admirers of purity of speech, though so large a proportion of them spoke a corrupt dialect; wherefore, he sent him to a house to be instructed by a grammarian; but after the youth had remained there a long time, he returned to his father more ignorant than before. Vulgarisms, however, would sometimes escape from the mouth of 'Abd-El-Melik himself; yet, so sensible was he to eloquence, that, when a learned man, with whom he was conversing, elegantly informed him of an error of this kind, he ordered his mouth to be filled with jewels. "These," said his courteous admonisher, "are things to be treasured up; not to be expended:"—and for this delicate hint, he was further rewarded with thirty thousand pieces of silver, and several costly articles of apparel.—It may be aptly added, that this Khaleefeh was, in the beginning of his reign, an unjust monarch; and as he thus bore some slight resemblance to our Shahriyâr, so was he reclaimed to a sense of his duty by means somewhat similar. Being, one night, unable to sleep, he called for a person to tell him a story for his amusement. "O Prince of the Faithful," said the man thus bidden, "there was an owl in El-Mósil, and an owl in El-Basrah; and the owl of El-Mósil demanded in marriage, for her son, the daughter of the owl of El-Basrah: but the owl of El-Basrah said, 'I will not, unless thou give me, as her dowry, a hundred desolate farms.' 'That I cannot do,' said the owl of El-Mósil, 'at present; but if our sovereign (may God, whose name be exalted, preserve him!) live one year, I will give thee what thou desirest.'"—This simple fable sufficed to rouse the prince from his apathy, and he thenceforward applied himself to fulfil the duties of his station.

In the most flourishing age of Arabic poetry and general literature and science,

commencing from the foundation of the Empire of Baghdád, and extending to the conquest of Egypt by the 'Osmánlee Turks, the influence of eloquent and entertaining language upon the character of the Arab sovereigns was particularly exemplified. A few illustrative anecdotes may here be inserted.

It is related by El-Asma'ee, that Hároon Er-Rasheed, at a grand fête which he was giving, ordered the poet Abu-l-'Atáhiyeh to depict, in verse, the voluptuous enjoyments of his sovereign. The poet began thus:

"Live long in safe enjoyment of thy desires,
under the shadow of lofty palaces!"

"Well said!" exclaimed Er-Rasheed:
"and what next?"

"May thy wishes be abundantly fulfilled,
whether at eventide or in the morning!"

"Well!" again said the Khaleefeh:
"then what next?"

"But when the rattling breath struggles in the
dark cavity of the chest,
Then shalt thou know surely, that thou hast
been only in the midst of illusions."

— Er-Rasheed wept; and Fadl, the son of Yabyá, said, "The Prince of the Faithful sent for thee to divert him, and thou hast plunged him into grief." "Suffer him," said the prince; "for he hath beheld us in blindness, and it displeased him to increase it."

The family of the Barmekes (one of the most brilliant ornaments of which was the Wezeer Jaafar, who has been rendered agreeably familiar to us by the many scenes in which he is introduced in the present work) earned a noble and enduring reputation by their attachment to literature, and the magnificent rewards they conferred on learned men. It was peculiarly hard, therefore, that literature contributed to their melancholy overthrow. Poets were employed by their enemies to compose songs artfully pointed against them, to be sung before the prince to whom they owed their power. Of one of these songs, the following lines formed a part:—

"Would that Hind had fulfilled the promises
she made us, and healed the disease under
which we suffer!
That she had once, at least, acted for herself!
for, imbecile, indeed, is he who doth not
so."

"Yea! By Allah! Imbecile!" exclaimed the Khaleefeh, on hearing these verses: his jealousy was roused; and his vengeance

soon after fell heavily upon his former favourites.

One of the Khaleefehs having invited the poets of his day to his palace, a Bedawee, carrying a water-jar to fill at the river, followed them, and entered with them. The Khaleefeh, seeing this poor man with the jar on his shoulder, asked him what brought him thither. He returned for answer these words:—

"Seeing that this company had girded on the
saddles
To repair to thy overflowing river, I came with
my jar."

The Khaleefeh, delighted with his answer, gave orders to fill his jar with gold.

In the present declining age of Arabian learning (which may be said to have commenced about the period of the conquest of Egypt by the 'Osmánlees), literary recreations still exert a magic influence upon the Arabs. Compositions of a similar nature to the tales of a Thousand and One Nights (though regarded by the learned as idle stories unworthy of being classed with their literature) enable numbers of professional story-tellers to attract crowds of delighted listeners to the coffee-shops of the East; and now that the original of the present work is printed, and to be purchased at a moderate price, it will probably soon, in a great measure, supersede the romances of Abou-Zeyd, Ez-Záhir, and 'Antar. As a proof of the powerful fascinations with which the tales of a Thousand and One Nights affect the mind of a highly-enlightened Muslim, it may be mentioned that the latest native historian of Modern Egypt, the sheykh 'Abd-Er-Rahmán El-Jabartee, so delighted in their perusal that he took the trouble of refining the language of a copy of them which he possessed, expunging or altering whatever was grossly offensive to morality without the somewhat redeeming quality of wit, and adding many facetiæ of his own, and of other literati. What has become of this copy, I have been unable, though acquainted with several of his friends, to discover.

NOTE 19. It is a common custom among the Muslims to give a present to a person who brings good tidings. The word (*bis-hárah*) which I render "a reward for bringing good news," literally signifies merely "good news;" but it is often used, as in this case, in the former sense.

NOTE 20. A Mohammadan woman is not allowed to show her face to any men

excepting certain near relations and others whom the law prohibits her from marrying. Who these are will be mentioned in a future note, descriptive of the general laws and ceremonies of marriage. Respectable females consider it a great disgrace to be seen unveiled by any men but those above alluded to.

NOTE 21.—*On the Deenár and Dirhem.* The standards of gold and silver coin, among the Arabs, were the deenár and the dirhem: therefore, in this work, I call the former “a piece of gold,” and the latter “a piece of silver.” Their values have varied considerably at different periods; but in the present work, we shall sufficiently approximate to the truth, if we understand the average value of the former to be about ten shillings or half a guinea; and that of the latter, about sixpence.

NOTE 22.—*Description of Shops.* In Eastern cities, most of the great thoroughfare-streets, and many others, have a row of shops along each side, not communicating with the superstructures; which latter are divided into separate lodgings, inhabited by different families, and seldom by the persons who rent the shops beneath. These streets are called, in Arabic, “Sooks;” and are generally termed by us, “Bázárs.” A whole street of this description, or a portion of such a street, commonly contains only or chiefly shops appropriated to a particular trade; and is called the Sook of that trade. In general, the shop is a small recess or cell, about six or seven feet high, and between three and four feet wide, the floor of which is even with the top of a raised seat of stone or brick, called “mastabah,” between two and three feet high, and about the same in breadth; upon which the shopkeeper usually sits. The front of the shop is furnished with shutters; which, when closed at night, are secured by a wooden lock.

NOTE 23. Distrust in his governors and relations and acquaintances often induces an Arab to hide his money under the paved floor of a room, or in some other place, in his house.

NOTE 24. These words, “I give myself to thee,” uttered by a woman to a man, even without the presence of witnesses, if they cannot be easily procured, render her his lawful wife, if he replies that he accepts her, and gives her a dowry.

NOTE 25. I have substituted “Jinneeyeh” (agreeably with the Calcutta edition of the first two hundred nights, and because the context requires it) for “’Efreeteh,” which signifies a powerful and evil female genie.—The tale to which this note refers may be illustrated by the following anecdote, which was related to me by a Persian with whom I was acquainted in Cairo, named Abu-l-Kásim, a native of Geelán, then superintendent of the Báshà’s Printing-office at Boolák.

One of this person’s countrymen, whom he asserted to be a man of indubitable veracity, was sitting on the roof of a house which he had hired, overlooking the Ganges, and was passing the closing hour of the day, according to his usual custom, smoking his Persian pipe, and feasting his eyes by gazing at the beautiful forms of Indian maidens bathing in the river, when he beheld among them one so lovely that his heart was overpowered with desire to have her for his wife. At nightfall she came to him, and told him that she had observed his emotion, and would consent to become his wife; but on the condition that he should never admit another female to take or share her place, and that she should only be with him in the night-time. They took the marriage-vow to each other, with none for their witness but God; and great was his happiness, till, one evening, he saw again among a group of girls in the river, another who excited in him still more powerful emotions. To his surprise, this very form stood before him at the approach of night. He withstood the temptation, mindful of his marriage-vow: she used every allurements; but he was resolute. His fair visitor then told him that she was his wife; that she was a Jinneeyeh; and that she would always thenceforward visit him in the form of any female whom he might chance to prefer.

NOTE 26. This form of benediction is almost always added when the Prophet is mentioned in a book by any of his followers, and often also in conversation.

NOTE 27. Perhaps it is needless to explain this proverb by the words of the Bible—“Vengeance is mine; I will repay, saith the Lord.” (Romans, xii. 19.) For the honour of the Muslims I must say that this maxim is often observed by them, excepting in cases to which the law of retaliation applies.

NOTE 28. The houses in Arabian countries generally have flat roofs, upon which,

in the summer, some of the inhabitants often sleep; the interior, therefore, is as accessible from the roof as from the common entrance.

NOTE 29. I here steer a middle course between my usual standard copy—which

gives the story of the third sheykh more fully than I have done—and the Calcutta edition of the first two hundred nights, which omits it altogether, as does also the copy from which the old translation was made, perhaps on account of its uninteresting nature.

NOTES TO CHAPTER SECOND

NOTE 1. The sentiment expressed in this verse is one which is often heard from the mouth of a Muslim; but generally when his toil is ended, and its result seen; though not unfrequently as an excuse for indolence.

NOTE 2. The bottle is here described (by the term "kumkum") as of a kind commonly used for sprinkling rose-water, &c., having a spherical or wide body, with a long and narrow neck. I remember seeing a gilt brass bottle of this kind, of very beautiful workmanship, for which nearly as much as ten pieces of gold was demanded.

NOTE 3. The seal of Suleymán, or Solomon, has twice been mentioned in former notes; in No. 21 of the notes appended to the Introduction, and in No. 15 of those to the first chapter.

NOTE 4. It is necessary to remark, that this and many other descriptions in the present work are not designed to be understood in their literal sense. The reader will often be required to make some allowance for Oriental hyperbole, and to distinguish between expressions characterised by this figure, and such as are purely accordant with Eastern grandeur and magnificence, or with Muslim superstition.

NOTE 5. The end of the winnowing-fork bears a rude resemblance to a gigantic hand; having several long prongs of wood.

NOTE 6. Instead of "ibreek" (a ewer), in the Cairo edition, I read "abwák" (trumpets), as in other editions.

NOTE 7. This appellation has been mentioned in a former note, as signifying an evil Jinnee of the most powerful class.

NOTE 8. It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine such epithets to be addressed insidiously to himself. For this reason, when any malediction or offensive language is repeated in a story, it is usual with them to designate the object of such language by this term, which signifies both remote or absent from the person or persons in whose presence the words are repeated, and remote from virtue or good. In the present instance, "remote" is an epithet substituted by Shahrazád for some other of a gross nature, from respect to the king to whom she is relating the story.

NOTE 9. I read "Sakhr el-Jinnee" for "Sakhr el-Jinn."—Sakhr was an evil Jinnee, and a terrible enemy of Solomon. His last act of treachery to that monarch, and his fate, are thus related by commentators on the Kur-án.—Solomon having, through negligence, suffered one of his women to practice idolatry under his roof, God saw fit to punish him. It was the custom of this King, on certain occasions, "to intrust his signet, on which his kingdom depended, with a concubine of his, named El-Emeeneh. One day, therefore, when she had the ring in her custody, a devil [or evil Jinnee], named Sakhr, came to her in the shape of Solomon, and received the ring from her; by virtue of which he became possessed of the kingdom, and sat on the throne in the shape which he had borrowed, making what alterations in the law he pleased. Solomon, in the meantime, being changed in his outward appearance, and known to none of his subjects, was obliged to wander about, and beg alms for his subsistence; till at length, after the space of forty days, which was the time the image had been worshipped in his house, the devil flew

away, and threw the signet into the sea. The signet was immediately swallowed by a fish, which being taken and given to Solomon, he found the ring in its belly; and having by this means recovered the kingdom, he took Sakhr, and, tying a great stone to his neck, threw him into the Lake of Tiberias."

NOTE 10. "Umm-'Ámir" is an appellation of the hyena. It is scarcely necessary to mention, that the proverb here quoted is said to have originated from the fact of a man's having been devoured by a hyena whom he had aided against an enemy.

NOTE 11. In some copies, the personage here mentioned is called "Melik el-Yoonán," that is, "King of Ancient Greece," or—"of the Ancient Greeks." I have followed the Cairo edition, and that of the first two hundred nights, printed at Calcutta, in which "Yoonán" is used as the King's proper name. See also Note 13.

NOTE 12. This is the name of the sage in most copies; but in the Cairo edition he is called "Rooyán."

NOTE 13. In the Calcutta edition, the king is merely said to have reigned "in the country of the Persians," as in my translation; but in the Cairo edition, he is said to have been "in the city of the Persians, and the country of Roomán;" which may perhaps mean (though this is hardly allowable) the [eastern] Roman, or later Greek, empire; an unnecessary contradiction. (See Note 22 to Chapter x.) It is obviously more agreeable with the story to regard him as a Persian King.

NOTE 14. "The Ornament of the Good," or—"of the Comely," is an appellation of the Arabian prophet, who is related to have said, "The sun never riseth until it hath saluted me." "The sun's saluting the Ornament of the Good," or "Comely," is therefore, a phrase not unfrequently used by Muslims merely to signify its rising.

NOTE 15.—*On the Rewards of Men of Literature and Science.* It has long been a common custom of Eastern princes to bestow dresses of honour upon men of literature and science, as well as upon their great officers and other servants. These dresses were of different kinds for persons

of different classes or professions. The most usual kind was an ample coat. With dresses of this description were often given gold-embroidered turbans; and sometimes, to Emeers (or great military officers), neck-rings or collars (called *tóks*), some of which were set with jewels; as also, bracelets, and swords ornamented with precious stones, &c.; and to Wezeers, instead of the *tók*, a necklace of jewels.—The following striking record will convey an idea of the magnificence of some of these dresses of honour; or, in other words, of the liberality of a Muslim prince, and, at the same time, of the very precarious nature of his favour. A person, chancing to look at a register kept by one of the officers of Hároon Er-Rasheed, saw in it the following entry:—"Four hundred thousand pieces of gold, the price of a dress of honour for Jaafar, the son of Yahyà, the Wezeer."—A few days after, he saw beneath this written,—"*Ten keeráts*, the price of naphtha and reeds, for burning the body of Jaafar, the son of Yahyà."—The *keerát* of Baghdád was the twentieth part of a *deenár*, or piece of gold.

Arab princes and other great men have generally been famous for highly respecting, and liberally rewarding, men of literature and science, and especially poets. El-Mamoon and many others are well known to us for their patronage of the learned. Er-Rasheed carried his condescension to them so far as to pour the water on the hands of a blind man, Abou-Mo'áwiyeh, one of the most learned persons of his time, previously to his eating with him, to shew his respect for science. An anecdote of a Khaleefeh ordering the mouth of a learned man to be filled with jewels, I have related in a former note. To cram the mouth with sugar or sweetmeats for a polite or eloquent speech, or piece of poetry, has been more commonly done; but the usual presents to learned men were, and are, dresses of honour and sums of money. Ibn-'Obeyd El-Bakhteree, an illustrious poet and traditionist, who flourished in the reign of El-Musta'een, is said to have received so many presents, that, after his death, there were found, among the property which he left, a hundred complete suits of dress, two hundred shirts, and five hundred turbans. A thousand pieces of gold were often given, and sometimes ten, twenty, or thirty, thousand, and even more, for a few verses; nay, for a single couplet.

The prodigality of Arab princes to men of learning may be exemplified by the following anecdote:—Hammád, surnamed

Er-Ráwiyeh, or the famous reciter, having attached himself to the Khaleefeh El-Weleed, the son of 'Abd-el-Melik, and shewn a contrary feeling towards his brother Hishám, on the accession of the latter fled to El-Koofeh. While there, a letter arrived from Hishám, commanding his presence at Damascus: it was addressed to the governor, who, being ordered to treat him with honour, gave him a purse containing a thousand pieces of gold, and despatched him with the Khaleefeh's messenger. On his arrival at Damascus, he was conducted before Hishám, whom he found in a splendid saloon, seated under a pavilion of red silk, surmounted by a dome of yellow brocade, attended by two female slaves of beauty unsurpassed, each holding a crystal ewer of wine. His admission during the presence of members of the King's harem, the reader will remark as a very unusual and high honour: the mention of the wine may also surprise him; but this is a subject upon which much may be said, and which will be considered on a future occasion. After Hammád had given the salutation, and the Khaleefeh had returned it, the latter told him that he had sent for him to ask respecting a couplet of which he (the Khaleefeh) could only remember that it ended with the word "ibreek," which signifies "a ewer." The reciter reflected a while, and the lines occurred to his mind, and he repeated them. Hishám cried out, in delight, that the lines were those he meant; drank a cup of wine, and desired one of the female slaves to hand a cup to Hammád. She did so; and the draught, he says, deprived him of one-third of his reason. The Khaleefeh desired him to repeat the lines again, and drank a second cup; and Hammád was deprived of another third of his reason in the same manner; and said, "O Prince of the Faithful, two-thirds of my reason have departed from me." Hishám laughed, and desired him to ask what he would before the remaining third should have gone; and the reciter said, "One of these two female slaves." The Khaleefeh laughed again, and said, "Nay, but both of them are thine, and all that is upon them, and all that they possess, and, beside them, fifty thousand pieces of gold."—"I kissed the ground before him," says Hammád, "and drank a third cup, and was unconscious of what happened after: I did not awake till the close of the night, when I found myself in a handsome house, surrounded by lighted candles, and the two female slaves were putting in order my clothes and other things: so I took possession of the

property, and departed, the happiest of the creatures of God."

A whimsical story is told of a King, who denied to poets those rewards to which usage had almost given them a claim. This King, whose name is not recorded, had the faculty of retaining in his memory an ode after having only once heard it; and he had a memlook who could repeat an ode that he had twice heard, and a female slave who could repeat one that she had heard thrice. Whenever a poet came to compliment him with a panegyric ode, the King used to promise him that, if he found his verses to be his original composition, he would give him a sum of money equal in weight to what they were written upon. The poet, consenting, would recite his ode; and the King would say, "It is not new; for I have known it some years;" and would repeat it as he had heard it; after which he would add, "And this memlook also retains it in his memory;" and would order the memlook to repeat it; which, having heard it twice, from the poet and the King, he would do. The King would then say to the poet, "I have also a female slave who can repeat it;" and on his ordering her to do so, stationed behind the curtains, she would repeat what she had thus thrice heard: so the poet would go away empty-handed. The famous poet El-Asma'ee, having heard of this proceeding, and guessing the trick, determined upon outwitting the King; and accordingly composed an ode made up of very difficult words; but this was not his only preparative measure; another will be presently explained; and a third was, to assume the dress of a Bedawee, that he might not be known, covering his face, the eyes only excepted, with a lithám (a piece of drapery) in accordance with a custom of Arabs of the desert. Thus disguised, he went to the palace, and, having asked permission, entered, and saluted the King, who said to him, "Whence art thou, O brother of the Arabs, and what dost thou desire?" The poet answered, "May god increase the power of the King! I am a poet of such a tribe, and have composed an ode in praise of our lord the Sultán."—"O brother of the Arabs," said the King, "hast thou heard of our condition?"—"No," answered the poet; "and what is it, O King of the age?"—"It is," replied the King, "that if the ode be not thine, we give thee no reward; and if it be thine, we give thee the weight in money of what it is written upon."—"How," said El-Asma'ee, "should I assume to myself that which belongs to another, and

knowing, too, that lying before kings is one of the basest of actions? But I agree to this condition, O our lord the Sultán." So he repeated his ode. The King, perplexed, and unable to remember any of it, made a sign to the memlook — but he had retained nothing; and called to the female slave, but she also was unable to repeat a word. "O brother of the Arabs," said he, "thou hast spoken truth, and the ode is thine without doubt: I have never heard it before: produce, therefore, what it is written upon, and we will give thee its weight in money, as we have promised." — "Wilt thou," said the poet, "send one of the attendants to carry it?" — "To carry what?" asked the King; "is it not upon a paper here in thy possession?" — "No, O our lord the Sultán," replied the poet; at the time I composed it I could not procure a piece of paper upon which to write it, and could find nothing but a fragment of a marble column left me by my father; so I engraved it upon this; and it lies in the court of the palace." He had brought it, wrapped up, on the back of a camel. The King, to fulfil his promise, was obliged to exhaust his treasury; and to prevent a repetition of this trick (of which he afterwards discovered El-Asma'ee to have been the author), in future rewarded the poets according to the usual custom of kings.

The following case is also related as an exception to the common custom of great men, with regard to the bestowal of rewards on poets: — "A poet praised a governor in some verses, and the latter ordered an ass's barda'ah (or stuffed saddle) and girth to be given to him. The poet went away with them on his shoulder; and, being asked what he had got, answered, 'I have praised our honoured lord in the best of my verses, and he hath bestowed on me some of the most magnificent articles of his apparel.'"

NOTE 16. — *On the Bath.* The hammám, or bath, is a favourite resort of both men and women of all classes among the Muslims who can afford the trifling expense which it requires; and (it is said) not only of human beings, but also of evil genii; on which account, as well as on that of decency, several precepts respecting it have been dictated by Mohammad. It is frequented for the purpose of performing certain ablutions required by the religion, or by a regard for cleanliness, and for its salutary effects, and for mere luxury.

The following description of a public bath will convey a sufficient notion of those

in private houses, which are on a smaller scale, and generally consist of only two or three chambers. The public bath comprises several apartments, with mosaic or tessellated pavements, composed of white and black marble, and pieces of fine red tile, and sometimes other materials. The inner apartments are covered with domes, having a number of small, round, glazed apertures, for the admission of light. The first apartment is the meslakh, or disrobing room, which has, in the centre, a fountain of cold water, and, next the walls, wide benches or platforms, encased with marble. These are furnished with mattresses and cushions for the higher and middle classes, and with mats for the poorer sort. The inner division of the building, in the more regularly planned baths, occupies nearly a square: the central and chief portion of it is the principal apartment, or harárah, which generally has the form of a cross. In its centre is a fountain of hot water, rising from a base encased with marble, which serves as a seat. One of the angles of the square is occupied by the beyt-owwal, or antechamber of the harárah: in another, is the fire over which is the boiler; and each of the other two angles is generally occupied by two small chambers: in one of these is a tank filled with warm water, which pours down from a spout in the dome: in the other are two taps, side by side; one of hot, and the other of cold water, with a small trough beneath, before which is a seat. The inner apartments are heated by the steam which rises from the fountain and tanks, and by the contiguity of the fire; but the beyt-owwal is not so hot as the harárah, being separated from it by a door. In cold weather, the bather undresses in the former, which has two or three raised seats, like those of the meslakh.

With a pair of wooden clogs to his feet, and having a large napkin round his loins, and generally a second wound round his head like a turban, a third over his chest, and a fourth covering his back, he enters the harárah, the heat of which causes him immediately to perspire profusely. An attendant of the bath removes from him all the napkins excepting the first, and proceeds to crack the joints of his fingers and toes, &c., and several of the vertebræ of the back and neck; kneads his flesh; and rubs the soles of his feet with a coarse earthen rasp, and his limbs and body with a woollen bag which covers his hand as a glove; after which, the bather, if he please, plunges into one of the tanks. He is then thoroughly washed with soap and

water, and fibres of the palm-tree, and shaved, if he wish it, in one of the small chambers which contain the taps of hot and cold water; and returns to the bey-owwal. Here he generally reclines upon a mattress, and takes some light refreshment, while one of the attendants rubs the soles of his feet, and kneads the flesh of his body and limbs, previously to his resuming his dress. It is a common custom, now, to take a pipe and a cup of coffee during this period of rest.

The women are especially fond of the bath, and often have entertainments there; taking with them fruits, sweetmeats, &c., and sometimes hiring female singers to accompany them. An hour or more is occupied by the process of plaiting the hair, and applying the depilatory, &c.; and, generally, an equal time is passed in the enjoyment of rest, or recreation, or refreshment. All necessary decorum is observed on these occasions by most females; but women of the lower orders are often seen in the bath without any covering. Some baths are appropriated solely to men; others, only to women; and others, again, to men during the forenoon, and in the afternoon to women. When the bath is appropriated to women, a napkin, or some other piece of drapery, is suspended over the door, to warn men from entering.

Before the time of Mohammad, there were no public baths in Arabia; and he was so prejudiced against them, for the reasons already alluded to, that he at first forbade both men and women from entering them: afterwards, however, he permitted men to do so, if for the sake of cleanliness, on the condition of their having a cloth round the waist; and women also on account of sickness, child-birth, &c., provided they had not convenient places for bathing in their houses. But, notwithstanding this license, it is held to be a characteristic of a virtuous woman, not to go to a bath even with her husband's permission: for the Prophet said, "Whatever woman enters a bath, the devil is with her." As the bath is a resort of the Jinn, prayer should not be performed in it, nor the Kur-án recited. The Prophet said, "All the earth is given to me as a place of prayer, and as pure, except the burial-ground and the bath." Hence also, when a person is about to enter a bath, he should offer up an ejaculatory prayer for protection against evil spirits; and should place his left foot first over the threshold.—Infidels have often been obliged to distinguish themselves in the bath, by hanging a signet to the neck,

or wearing anklets, &c., lest they should receive those marks of respect which should be paid only to believers.

NOTE 17.—*On Meals, and the Manner of Eating.* The King (with the sage as his guest) is here described as eating in the presence of his court, agreeably with a common custom of Eastern princes and other great men in the present day; the simple manner in which the meal is served and eaten occasioning but a slight interruption.

The Muslim takes a light breakfast after the morning-prayers, and dinner after the noon-prayers; or a single meal instead of these two, before noon. His principal meal is supper, which is taken after the prayers of sunset. A man of rank or wealth, when he has no guest, generally eats alone; his children eat after him, or with his wife or wives. In all his repasts he is moderate with regard to the quantity which he eats, however numerous the dishes.

In the times to which most of the tales in the present work relate, it appears that the dishes were sometimes, I believe generally, placed upon a round embroidered cloth spread on the floor, and sometimes on a tray, which was either laid on the floor or upon a small stand or stool. The last is the mode now always followed in the houses of the higher and middle classes of the Arabs. The table is usually placed upon a round cloth, spread in the middle of the floor, or in a corner, next two of the deewáns, or low seats which generally extend along three sides of the room. It is composed of a large round tray of silver, or of tinned copper, or of brass, supported by a stool, commonly about fifteen or sixteen inches high, made of wood, and generally inlaid with mother-of-pearl and ebony or other wood, or tortoise-shell, &c. When there are numerous guests, two or more such tables are prepared. The dishes are of silver, or of tinned copper, or of china. Several of these are placed upon the tray; and around them are disposed some round, flat cakes of bread, with spoons of box-wood, ebony, or other material, and, usually, two or three limes, cut in halves, to be squeezed over certain of the dishes. When these preparations have been made, each person who is to partake of the repast receives a napkin; and a servant pours water over his hands. A basin and ewer of either of the metals first mentioned are employed for this purpose; the former has a cover with a receptacle for a piece of soap in its centre, and with numerous perforations through which the water

runs during the act of washing, so that it is not seen when the basin is brought from one person to another. It is indispensably requisite to wash at least the right hand before eating with the fingers anything but dry food; and the mouth, also, is often rinsed, the water being taken up into it from the right hand. The company sit upon the floor, or upon cushions, or some of them on the *deewán*, either cross-legged, or with the right knee raised; they retain the napkins before mentioned; or a long napkin, sufficient to surround the tray, is placed upon their knees; and each person, before he begins to eat, says, "In the name of God," or "In the name of God, the Compassionate, the Merciful." The master of the house begins first: if he did not so, some persons would suspect that the food was poisoned. The thumb and two fingers of the right hand serve instead of knives and forks; and it is the usual custom for a person to help himself to a portion of the contents of a dish by drawing it towards the edge, or taking it from the edge, with a morsel of bread, which he eats with it: when he takes too large a portion for a single mouthful, he generally places it on his cake of bread. He takes from any dish that pleases him; and sometimes a host hands a delicate morsel with his fingers to one of his guests. It is not allowable to touch food with the left hand (as it is used for unclean purposes), excepting in a few cases, when both hands are required to divide a joint.

Among the more common dishes are the following: — lamb or mutton cut into small pieces, and stewed with various vegetables, and sometimes with peaches, apricots, or jujubes and sugar; cucumbers or small gourds, or the fruit of the black or white eggplant, stuffed with rice and minced meat, &c.; vine-leaves or pieces of lettuce-leaf or cabbage-leaf, enclosing a similar composition; small morsels of lamb or mutton, roasted on skewers, and called "*kebáb*;" fowls simply roasted or boiled, or boned, and stuffed with raisins, pistachio-nuts, crumbled bread, and parsley; and various kinds of pastry, and other sweets. The repast is frequently commenced with soup; and is generally ended with boiled rice, mixed with a little butter, and seasoned with salt and pepper; or after this, is served a water-melon or other fruit, or a bowl of a sweet drink composed of water with raisins, and sometimes other kinds of fruit, boiled in it, and then sugar, and with a little rose-water added to it when cool. The meat, having generally little fat, is cooked with clarified butter,

and is so thoroughly done that it is easily divided with the fingers.

A whole lamb, stuffed in the same manner as the fowls above mentioned, is not a very uncommon dish; but one more extraordinary, of which 'Abd-El-Lateef gives an account as one of the most remarkable that he had seen in Egypt, I am tempted to describe. It was an enormous pie, composed in the following manner: — Thirty pounds of fine flour being kneaded with five pounds and a half of oil of sesame, and divided into two equal portions, one of these was spread upon a round tray of copper, about four spans in diameter. Upon this were placed three lambs, stuffed with pounded meat fried with oil of sesame and ground pistachio-nuts, and various hot aromatics, such as pepper, ginger, cinnamon, mastic, coriander-seed, cumin-seed, cardamom, nut [or nutmeg?], &c. These were then sprinkled with rose-water infused with musk; and upon the lambs, and in the remaining spaces, were placed twenty fowls, twenty chickens, and fifty smaller birds; some of which were baked, and stuffed with eggs; some, stuffed with meat; and some, fried with the juice of sour grapes, or that of limes, or some similar acid. To the above were added a number of small pies; some filled with meat, and others with sugar and sweetmeats; and sometimes, the meat of another lamb, cut into small pieces, and some fried cheese. The whole being piled up in the form of a dome, some rose-water infused with musk and aloes-wood was sprinkled upon it; and the other half of the paste first mentioned was spread over, so as to close the whole: it was then baked, wiped with a sponge, and again sprinkled with rose-water infused with musk. — A dish still more extraordinary will be described in a note on public Royal feasts.

With respect to clean and unclean meats, the Muslim is subject to nearly the same laws as the Jew. Swine's flesh, and blood, are especially forbidden to him; but camel's flesh is allowed. The latter, however, being of a coarse nature, is never eaten when any other meat can be obtained, excepting by persons of the lower classes, and by Arabs of the desert. Of fish, almost every kind is eaten (excepting shell-fish), usually fried in oil: of game, little; partly in consequence of frequent doubt whether it have been lawfully killed. The diet consists, in a great measure, of vegetables, and includes a large variety of pastry. A very common kind of pastry is a pancake, which is made very thin, and folded over several times like a napkin; it is saturated

with butter, and generally sweetened with honey or sugar; as is also another common kind, which somewhat resembles vermicelli.

The usual beverage at meals is water, which is drunk from cooling, porous, earthen bottles, or from cups of brass or other metal: but in the houses of the wealthy, sherbet is sometimes served instead of this, in covered glass cups, each of which contains about three quarters of a pint. The sherbet is composed of water made very sweet with sugar, or with a hard conserve of violets or roses or mulberries, &c. After every time that a person drinks, he says, "Praise be to God;" and each person of the company says to him, "May it be productive of enjoyment:" to which he replies, "May God cause thee to have enjoyment." The Arabs drink little or no water during a meal, but generally take a large draught immediately after. The repast is quickly finished; and each person, as soon as he has done, says, "Praise be to God," or "Praise be to God, the Lord of all creatures." He then washes, in the same manner as before, but more thoroughly; well lathering his beard, and rinsing his mouth.

NOTE 18. This mode of shewing honour to a meritorious individual, or distinguished guest, which is at least as ancient as the time of Ahasuerus, is still observed in Muslim countries.

NOTE 19. The influence of the stars upon the dispositions and fortunes of mankind is firmly believed by the generality of Muslims, and is often a matter of consideration previous to the uniting of two persons in marriage; though the absurdity of such an opinion is declared in their law.

NOTE 20.—*On the Distribution of Virtues and Vices among Mankind.* I have heard Arabs confess that their nation possesses nine-tenths of the envy that exists among all mankind collectively; but I have not seen any written authority for this. Ibn-'Abbás assigns nine-tenths of the intrigue or artifice that exists in the world to the Copts; nine-tenths of the perfidy, to the Jews; nine-tenths of the stupidity, to the Maghrabees; nine-tenths of the hardness, to the Turks; and nine-tenths of the bravery, to the Arabs. According to Kaab-El-Ahbár, reason and sedition are most peculiar to Syria; plenty and degradation, to Egypt; and misery and health, to the Desert. In another account, faith and modesty are said to be most peculiar to

El-Yemen; fortitude and sedition, to Syria; magnificence, or pride, and hypocrisy, to El-Erák; wealth and degradation, to Egypt; and poverty and misery, to the Desert.—Of women, it is said, by Kaab-El-Ahbár, that the best in the world (excepting those of the tribe of Kureysh mentioned by the Prophet) are those of El-Basrah; and the worst in the world, those of Egypt.

NOTE 21. In the Cairo edition, King Yoonán is made to say, "I should repent after it, as King Sindibád repented of killing the falcon;"—and thus is introduced an indifferent story in the place of that of the Husband and the Parrot; the former story describing a king as having, under an erroneous idea, killed a falcon that had prevented his drinking poison. The latter story I insert in preference, according to the Calcutta edition of the first two hundred nights, and the edition of Breslau.

NOTE 22.—*On Miraculously-gifted Birds.* An Arab historian would make it to appear, that the intelligence and talent ascribed to this parrot are not nearly so wonderful as those which some birds have been known to display. He mentions a parrot which recited the Soorat Yá-Seen (or 36th chapter of the Kur-án); and a raven which recited the Soorat es-Sijdeh (or 32nd chapter), and which, on arriving at the place of prostration (or verse which should be recited with prostration), would perform that action, and say, "My body prostrateth itself to Thee, and my heart confideth in Thee." But these are not the most remarkable cases of the kind. He affirms that there was a parrot in Cairo which recited the Kur-án from beginning to end. The Báshà, he says, desiring to try its talent, caused a man to recite a chapter of the Kur-án in its presence, and to pass irregularly from one chapter to another, with the view of leading the bird into error: but, instead of this being the result, the parrot corrected him!

NOTE 23. But a few years ago, it was a common custom for an Arab merchant or shopkeeper of the higher class to wear a sword; and this not only during a journey, but also during his ordinary walks or rides. I have seen many persons of this description so armed, and with a pair of pistols stuck in the girdle; though seldom excepting in the former case. A dagger or case-knife is a weapon now more commonly worn by such persons, both at home and abroad.

NOTE 24. — *On Hunting and Hawking.* Hunting and hawking, which were common and favourite diversions of the Arabs, and especially of their kings and other great men, have now fallen into comparative disuse among this people. They are, however, still frequently practised by the Persians, and in a manner the same as they are generally described in the present work. Sir John Malcolm was informed that these sports were nowhere found in greater perfection than in the neighbourhood of Aboo-Shahr, where he witnessed and took part in them: I shall, therefore, here avail myself of his observations on this subject.

"The huntsmen," he says, "proceed to a large plain, or rather desert, near the sea-side; they have hawks and greyhounds; the former carried in the usual manner, on the hand of the huntsman; the latter led in a leash by a horseman, generally the same who carries the hawk. When the antelope is seen, they endeavour to get as near as possible; but the animal, the moment it observes them, goes off at a rate that seems swifter than the wind: the horsemen are instantly at full speed, having slipped the dogs. If it is a single deer, they at the same time fly the hawks; but if a herd, they wait till the dogs have fixed on a particular antelope. The hawks, skimming along near the ground, soon reach the deer, at whose head they pounce in succession, and sometimes with a violence that knocks it over. [They are commonly described as pecking at the poor creature's eyes until they blind it.] At all events, they confuse the animal so much as to stop its speed in such a degree that the dogs can come up with it; and, in an instant, men, horses, dogs, and hawks, surround the unfortunate deer, against which their united efforts have been combined. The part of the chase that surprised me most, was the extraordinary combination of the hawks and the dogs, which throughout seemed to look to each other for aid. This, I was told, was the result of long and skilful training. — The antelope is supposed to be the fleetest quadruped on earth; and the rapidity of the first burst of the chase I have described is astonishing. The run seldom exceeds three or four miles, and often is not half so much. A fawn is an easy victory; the doe often runs a good chase; and the buck is seldom taken. The Arabs are, indeed, afraid to fly their hawks at the latter, as these fine birds, in pouncing, frequently impale themselves on its sharp horns. — The hawks used in this sport are of a species that I have never seen in any other country. This breed, which is called

Cherkh, is not large, but of great beauty and symmetry.

"Another mode of running down the antelope is practised here, and still more in the interior of Persia. Persons of the highest rank lead their own greyhounds in a long silken leash, which passes through the collar, and is ready to slip the moment the huntsman chooses. The well-trained dog goes alongside the horse, and keeps clear of him when at full speed, and in all kinds of country. When a herd of antelopes is seen, a consultation is held, and the most experienced determine the point towards which they are to be driven. The field (as an English sportsman would term it) then disperse, and, while some drive the herd in the desired direction, those with the dogs take their post on the same line, at the distance of about a mile from each other; one of the worst dogs is then slipped at the herd, and from the moment he singles out an antelope the whole body are in motion. The object of the horsemen who have greyhounds is to intercept its course, and to slip fresh dogs, in succession, at the fatigued animal. In rare instances, the second dog kills. It is generally the third or fourth; and even these, when the deer is strong, and the ground favourable, often fail. This sport, which is very exhilarating, was the delight of the late King of Persia, Aghà, Mohammad Khàn, whose taste is inherited by the present sovereign.

"The novelty of these amusements interested me, and I was pleased, on accompanying a party to a village, about twenty miles from Aboo-Shahr, to see a species of hawking peculiar, I believe, to the sandy plains of Persia, on which the Hobàrà, a noble species of bustard, is found on almost bare plains, where it has no shelter but a small shrub called 'geetuck.' When we went in quest of them, we had a party of about twenty, all well mounted. Two kinds of hawks are necessary for this sport; the first, the Cherkh (the same which is flown at the antelope), attacks them on the ground, but will not follow them on the wing; for this reason, the 'Bhyree,' a hawk well known in India, is flown the moment the Hobàrà rises. — As we rode along in an extended line, the men who carried the Cherkhs every now and then unhooded and held them up, that they might look over the plain. The first Hobàrà we found afforded us a proof of the astonishing quickness of sight of one of the hawks; he fluttered to be loose, and the man who held him gave him a whoop as he threw him off his hand, and set off at full speed. We all did the same. At first

we only saw our hawk skimming over the plain, but soon perceived, at a distance of more than a mile, the beautiful speckled Hobàrà, with his head erect and wings outspread, running forward to meet his adversary. The Cherkh made several unsuccessful pounces, which were either evaded or repelled by the beak or wings of the Hobàrà, which at last found an opportunity of rising, when a Bhyree was instantly flown, and the whole party were again at full gallop. We had a flight of more than a mile, when the Hobàrà alighted, and was killed by another Cherkh, who attacked him on the ground. This bird weighed ten pounds. We killed several others, but were not always successful, having seen our hawks twice completely beaten, during the two days we followed this fine sport."

The hunting of the wild ass is another sport of the Persians and Arabs, but one of a more difficult nature. This animal is found in Syria, and in the Nubian deserts, as well as in Arabia and Persia. The more common kinds of game are gazelles, or antelopes, hares, partridges, the species of grouse called "katà," quails, wild geese, ducks, &c. Against all of these, the hawk is generally employed, but assisted in the capture of gazelles and hares by dogs. The usual arms of the sportsmen, in the times to which the present work relates, were the bow and arrow, the cross-bow, the spear, the sword, and the mace. When the game is struck down, but not killed, by any weapon, its throat is immediately cut. If merely stunned, and then left to die, its flesh is unlawful food. Some other laws respecting the killing of game have been mentioned in a former note; but one has been there omitted which is worthy of remark, though it is often disregarded; it is, that hunting is allowable only for the purpose of procuring food, or to obtain the skin of an animal, or for the sake of destroying ferocious and dangerous beasts. Amusement is certainly, in general, the main object of the Muslim huntsman, but he does not, with this view, endeavour to prolong the chase; on the contrary, he strives to take the game as quickly as possible; for this purpose, nets are often employed, and the hunting party, forming what is called the circle of the chase (*halkat esseyd*), surround the spot in which the game is found.

"On the eastern frontiers of Syria," says Burckhardt, "are several places allotted for the hunting of gazelles: these places are called 'masiade' [more properly, 'masyehs']. An open space in the plain, of

about one mile and a half square, is enclosed on three sides by a wall of loose stones, too high for the gazelles to leap over. In different parts of this wall, gaps are purposely left, and near each gap a deep ditch is made on the outside. The enclosed space is situated near some rivulet or spring to which, in summer, the gazelles resort. When the hunting is to begin, many peasants assemble, and watch till they see a herd of gazelles advancing from a distance towards the enclosure, into which they drive them: the gazelles, frightened by the shouts of these people, and the discharge of fire-arms, endeavour to leap over the wall, but can only effect this at the gaps, where they fall into the ditch outside, and are easily taken, sometimes by hundreds. The chief of the herd always leaps first: the others follow him one by one. The gazelles thus taken are immediately killed, and their flesh is sold to the Arabs and neighbouring Fellàhs."

NOTE 25. In the Cairo edition, the word "jezeereh" (an island) is erroneously put for "kharàbeh" (a ruin).

NOTE 26. "Ghooleh" is the feminine of "Ghool." The Ghool is a fabulous being, of which some account has been given in No. 21 of the notes to the Introduction.

NOTE 27. This epithet of the Deity appears to be used in preference to others in this instance, in order to imply that God always decrees what is best for a virtuous man, even when the reverse would seem to us to be the case. He is here described as appointing that the sage should die a violent death; but this death, being unmerited, raised him, according to Mohammedan notions, to the rank of a martyr.

In the edition from which my translation is chiefly made, four poetical quotations are here inserted on the subject of fate, and the inutility of anxious forebodings. The first of these is as follows:—

"O thou who fearest thy fate, be at ease; commit thine affairs unto Him who spread out the earth.

For what is predestined cannot be cancelled; and thou art secure from every thing that is not predestined."

NOTE 28.—*The Fable of the Crocodile.* Perhaps the reader may desire to know what is the story which the sage Doobán declined to relate; I will therefore supply the omission as well as my memory will allow me. I have heard this fable differ-

ently told by different persons; and it is sometimes spun out to a considerable length; but the principal points of it are these:—A crocodile, having crawled far from the Nile, over a desert tract, found his strength so exhausted by fatigue and thirst, that he despaired of being able to return to the river. While he was in this unhappy state, an Arab with his camel approached him, proceeding in the desired direction; and he appealed to his compassion, entreating that he would bind him on the back of the camel, and so convey him to the Nile, and promising that he would afterwards, in return for this favour, carry him across to the opposite bank. The Arab answered, that he feared the crocodile would, as soon as he was unbound, turn upon him, and devour him; but the monster swore so solemnly that he would gratefully requite the service he requested, that the man was induced to consent; and, making his camel lie down, bound the crocodile firmly upon his back, and brought him to the bank of the river. No sooner, however, was the horrid creature liberated, than, in spite of his vows, he opened his hideous jaws to destroy his benefactor, who, though he eluded this danger, was unable to rescue his camel. At this moment a fox drew near them. The man, accosting this cunning animal, related his tale; and the crocodile urged in his own excuse, that the man had spitefully bound him on the back of the camel in such a manner that he had almost killed him. The fox replied that he could quickly pursue and capture the man, but that he must act fairly, and first see the whole transaction repeated before him. The crocodile, assenting, and submitting to have a noose thrown over his jaws, was again bound on the back of the camel, and taken to the place whence he was brought; and as soon as this was done, the man, by the direction of the fox, holding with one hand the halter of his camel, with the other cut the ropes which secured his burden, and hasted away with his beast, leaving the ungrateful and treacherous monster in the same hopeless state in which he had found him.

NOTE 29. This comparison is perfectly just. My first visit to Egypt was not too late for me to witness such a scene as that which is here alluded to; but now, throughout the Turkish dominions, the officers of government are obliged more or less, to assimilate their style of dress to that which commonly prevails in Europe; gaudy colours are out of fashion among them, and silk embroidery is generally preferred to

gold: in Egypt, however, the dress worn by this class of persons has not been so much altered as in Turkey, still retaining an Oriental character, though wanting the shawl which was wound round the red cap, and formed the turban; while the dress worn by other classes has undergone no change.

NOTE 30. This story of the head speaking after it was cut off is not without a parallel in the writings of Arab historians. The head of Sa'eed, the son of Jubeyr, is said to have uttered the words, "There is no deity but God," after it had been severed from his body by order of El-Hajjáj, who is related to have killed a hundred and twenty thousand persons of note, besides those whom he slew in war.

NOTE 31. I do not remember to have read or heard the story of Umámeh and 'Átiكه, who, as their names import, were two females.

NOTE 32. The words here quoted are part of the 36th verse of the 17th chapter of the Kur-án.

NOTE 33. The title of "Sultán" is higher than that of "Melik" (or King): a Sultán, properly speaking, being a monarch who has kings or viceroys under his authority.

NOTE 34.—*On Kohl, and the mode of applying it.* Kohl is a black powder, with which most of the Arab, and many other, women blacken the edges of the eyelids. The most common kind is the smoke-black which is produced by burning a kind of frankincense. An inferior kind is the smoke-black produced by burning the shells of almonds. These are believed to be beneficial to the eyes; but are generally used merely for the sake of ornament. Among other kinds which are particularly employed for their beneficial effect upon the eye are several ores of lead, reduced to a fine powder. Antimony is said to have been, in former times, the most esteemed kind of kohl. The powder is applied by means of a small probe of wood, ivory, or silver, the end of which is moistened, and then dipped in the powder, and drawn along the edges of the eyelids.

NOTE 35. The Koofeeyeh is described in a great Arabic Lexicon (Táj el-'Aroos) as "a thing worn on the head; so called because of its roundness:" and this is the

only description of it that I have been able to find. I was told in Cairo, that "koofeeyeh" is the correct appellation of the headkerchief commonly called "keffeeyeh:" but this is a mistake. The latter is a square kerchief, which is worn on the head, measuring about a yard in each direction, and of various colours, generally a dull, brownish red, bright green, and yellow, composing broad and narrow stripes, and having a deep fringe of strings and tassels along two opposite edges. The most common kind is entirely of cotton; another, of cotton interwoven with silk; and a third, of silk interwoven with gold. It is now chiefly worn by the Wabhábees and several tribes of Bedaweis; but the former wear only the first kind, as they hold articles of dress composed wholly or partly of silk or gold to be unlawful. In former times it was in common use among the inhabitants of the towns. It is mostly worn by men, and is doubled diagonally, and placed over the cap in such a manner that the two corners which are folded together hang down the back; and the other two corners, in front. A piece of woollen rope, or a strip of rag, or a turban, is generally wound round it; and the corners, or those only which usually hang down in front, are sometimes turned up, and tucked within the upper edge of the turban. The inhabitants of the towns usually wear the turban over the keffeeyeh. Burckhardt, who calls this headkerchief "keffie," mentions, that the Bedaweis of Mekkeh and El-Yemen tie over it, instead of the woollen rope which is used by the Northern Bedaweis, "a circle made of wax, tar, and butter, strongly kneaded together: this," he adds, "is pressed down to the middle of the head, and looks like the airy crown of a saint. It is about the thickness of a finger; and they take it off very frequently to press it between their hands, so that its shape may be preserved." The better kinds of keffeeyeh above mentioned are worn by some of the Turks, but not in the Arab manner; being wound tight round the cap.

NOTE. 36. — *Anecdote of a Miraculous Fish.* This story of the miraculous fish reminds me of one of a similar kind which is related as authentic. A certain just judge of the Israelites, in the time of Solomon, had a wife who, every time that she brought him his food, used to ejaculate a prayer that disgrace might befall every unfaithful wife. One day, this woman having placed before her husband a fried fish, and repeated her usual ejaculation, the fish

leaped from the dish, and fell upon the floor. This happened three times; and, in consequence of a suspicion expressed by a devotee, who was consulted respecting the meaning of this strange event, the judge discovered that a supposed maid, whom he had purchased as a slave, was a disguised man.

NOTE 37. This comparison is not intended to be understood in its literal sense, for the smallest of the tribe of 'Ad is said to have been sixty cubits high: the largest, a hundred! The tribe of 'Ad were a race of ancient Arabs, who, according to the Kur-án and Arab historians, were destroyed by a suffocating wind, for their infidelity, after their rejection of the admonitions of the prophet Hood.

NOTE 38. The Arabs generally calculate distances by time. The average distance of a day's journey is from twenty to twenty-five miles; the former being the usual rate of caravan-travelling.

NOTE 39.—*On the Privacy of Arab Dwellings.* In a palace, or large house, there is generally a wide bench of stone, or a wooden couch, within the outer door, for the accommodation of the door-keeper and other servants. The entrance-passage leads to an open court, and, for the sake of preventing persons at the entrance, or a little within it, from seeing into the court, it usually has two turnings. We may, therefore, understand the motive of the King in seating himself in the place here described to have been a desire that he might not, if discovered, be supposed to be prying impertinently into the interior of the palace. Respect for the privacy of another's house is a point that is deemed of so much importance that it is insisted upon in the Kur-án, in these words: — "O ye who have become believers, enter not any houses, besides your own houses, until ye shall have asked leave, and saluted their inhabitants; this will be better for you: peradventure ye will be admonished. And if ye find not in them any person, enter them not, until leave be granted you; and if it be said unto you, Return, then do ye return; this will be more decent for you; and God knoweth what ye do. But it shall be no crime in you that ye enter uninhabited houses wherein ye may find a convenience. When a visitor finds the door open, and no servant below, he usually claps his hands as a signal for some person to come to him; striking the palm of his left hand with the fingers of the right: and even when leave has been granted him to enter, it is cus-

tomary for him, when he has to ascend to an upper apartment, to repeat several times some ejaculation, such as "Permission!" or, "O Protector!" (that is, "O protecting God!"), as he goes up, in order that any female of the family, who may chance to be in the way, may have notice of his approach, and either retire or veil herself. Sometimes the servant who precedes him does this in his stead.

NOTE 40. These verses are translated from the Calcutta edition of the first two hundred nights, as more apposite than those which are inserted in their place in the edition of Cairo.

NOTE 41. That the reader may not form wrong conceptions of the characters of many persons portrayed in this work, it is necessary to observe, that weeping is not regarded by the Arabs as an evidence of an effeminate disposition, or inconsistent with even a heroic mind; though the Muslims in general are remarkable for the calmness with which they endure the heaviest afflictions.

NOTE 42. It is, perhaps, unnecessary to mention, that it is a common custom of the Orientals, as of other natives of warm climates, to take a nap in the afternoon. A tradesman is not unfrequently seen enjoying this luxury in his shop, and seldom, excepting in this case, is it considered allowable to wake a person.

NOTE 43.—*Description of Arab Fans.* The kind of fan most commonly used by the Arabs has the form of a small flag. The flap, which is about six or seven inches in width, and somewhat more in length, is composed of split palm-leaves of various colours, or some plain and others coloured, neatly plaited or woven together. The handle is a piece of palm-stick, about twice the length of the flap. This fan is used by men as well as women, and for the double purpose of moderating the heat and repelling the flies, which, in warm weather, are excessively annoying. It is more effective than the ordinary European fan, and requires less exertion. Arabian fans of the kind here described, brought from Mekkeh to Cairo as articles of merchandise, may be purchased in the latter city for a sum less than a penny each; they are mostly made in the Hejáz. Another kind of fan, generally composed of black ostrich-feathers, of large dimensions, and ornamented with a small piece of looking-glass on the lower part of the

front, is often used by the Arabs. A kind of fly-whisk made of palm-leaves is also in very general use. A servant or slave is often employed to wave it over the master or mistress during a meal or an afternoon nap.

NOTE 44. Mes'oodeh is the feminine of Mes'ood, a name before explained, as signifying "happy," or "made happy."

NOTE 45. The word which I have here rendered "wine" (namely, "sharáb") is applied to any drink, and particularly to a sweet beverage; but, in the present case, the context shews that its signification is that which I have given it. The description of a carousal in the next chapter will present a more fit occasion for my considering at large the custom of drinking wine as existing among the Arabs.

NOTE 46.—*On the Use of Hemp to induce Intoxication.* The name of "benj," or "beng," is now, and, I believe, generally, given to henbane; but El-Kazweenee states that the leaves of the garden hemp (kinneb' bustánee, or shahdánaj) are the benj which, when eaten, disorders the reason. This is an important confirmation of De Sacy's opinion respecting the derivation of the appellation of "Assassins" from Hashshásheen (hemp-eaters, or persons who intoxicate themselves with hemp); as the sect which we called "Assassins" are expressly said by the Arabs to have made frequent use of benj. To this subject I shall have occasion to revert. I need only add here, that the custom of using benj, and other narcotics, for purposes similar to that described in this tale, is said to be not very unfrequently practised in the present day; but as many Arab husbands are extremely suspicious of the character of women in general, perhaps there is but little ground for this assertion.

NOTE 47. Most Eastern cities and towns are partly or wholly surrounded by mounds of rubbish, close to the walls; and upon these mounds are thrown the carcasses of camels, horses, and other beasts, to be devoured by dogs and vultures. Immense mounds of this unsightly description entirely surrounded the city of Cairo; but those which extended along its western side, and, in a great measure, screened it from the views of persons approaching from the Nile, have lately been removed by order of the present Báshà of Egypt.

NOTE 48. "Kubbeh" generally signifies either a dome or a cupola, or a building or apartment surmounted by a dome. In the present instance it is to be understood in the latter sense. It is also applied to a closet, and to a tent.

NOTE 49. "Káf" is generally to be understood, as it is in the present case, to signify the chain of mountains believed, by the Muslims, to encircle our earth, as mentioned in a former note. It is also the name of the chain of Caucasus, and hence it has been supposed that the fable respecting the mountains before mentioned, originated from an early idea that the chain of Caucasus was the limit of the habitable earth; but it is possible that the latter mountains may have derived their name from an imaginary resemblance to the former.

NOTE 50. Rats, though unlawful food to the Muslim, are occasionally eaten by many of the peasants of the province of Lower Egypt called El-Boheyreh on the west of the western branch of the Nile. The extraordinary abundance of these animals, and mice, throughout Egypt, gave rise to an absurd fable, which is related by Diodorus Siculus as a matter worthy of serious consideration:—that these creatures are generated from the alluvial soil deposited by the Nile. The inundation drives many of them from the fields to the houses and deserts, and destroys the rest; but soon after the waters have subsided, vast numbers of them are seen again, taking refuge in the deep clefts of the parched soil.

NOTE 51.—*On the Beverage called Boozah.* Boozah, or boozeh, is a favourite beverage of the boatmen, and other persons of the lower class, in Egypt; and more especially of the Nubians and negroes; as it was, according to Herodotus and other writers, of the ancient Egyptians. It is an intoxicating liquor, a kind of beer, most commonly prepared from barley-bread, crumbled, mixed with water, strained, and left to ferment. It is also prepared from wheat and from millet in the same manner. The account of Herodotus has been confirmed by the discovery of large jars, containing the dregs of the barley-beer in ancient tombs at Thebes.

NOTE 52.—*On the Apparel, &c., of Mourning.* The wearing of mourning appears to have been a custom of both sexes among the Arabs in earlier times for the

black clothing which distinguished the 'Abbásee Khaleefehs and their officers was originally assumed in testimony of grief for the death of the Imám Ibráheem Ibn-Mohammad. It has, however, ceased to be worn by men, as indicating a want of resignation to the decrees of Providence, and is only assumed by women on the occasion of the death of a husband or near relation, and not for an elderly person. In the former cases they dye their shirts, head-veils, face-veils, and handkerchiefs, of a blue or almost black colour, with indigo; and sometimes, with the same dye, stain their hands and arms as high as the elbows, and smear the walls of their apartments. They generally abstain from wearing any article of dress of a bright colour, leave their hair unbraided, and deck themselves with few or no ornaments. They also cease to make use of perfumes, kohl, and hennà; and often turn upside down the carpets, mats, cushions, and coverings of the deewáns.

NOTE 53. "Houses of Lamentations," erected in burial-grounds for the accommodation of ladies on the occasions of their visiting the tombs of their relations, have been mentioned in a former note respecting the two grand annual festivals.

NOTE 54. The kind of tomb here alluded to is generally a square building crowned by a dome.

NOTE 55. This passage deserves particular notice, as being one of those which assist us to form some opinion respecting the period when the present work, in the states in which it is known to us, was composed or compiled or remodelled. It is the same in all the copies of the original work that I have seen, and bears strong evidence of having been written subsequently to the commencement of the eighth century of the Flight, or fourteenth of our era, at which period, it appears, the Christians and Jews were first compelled to distinguish themselves by wearing, respectively, blue and yellow turbans, in accordance with an order issued by the Sultán of Egypt, Mohammad Ibn-Kalaoun. Thus the white turban became peculiar to the Muslims.—An eminent German critic has been unfortunate in selecting the incident of the four fish as affording an argument in favour of his opinion that the Tales of a Thousand and One Nights are of Indian origin, on the mere ground that the same word (*varna*) is used in Sanscrit to signify both "colour" and "caste."

NOTE 56. The Muslims often implore the intercession of their prophet, and of various members of his family and other holy persons, though their ordinary prayers are addressed solely to God. The regard which they pay to their reputed saints, both living and deceased, as mediators, is one of the heresies which the Wahhábées most vehemently condemn.

NOTE 57. This verse, translated from my usual prototype, the Cairo edition, is there followed by another, which I omit as being inapposite.

NOTE 58. In the first of the notes to the Introduction, I have mentioned that it is a general custom of the Muslims to

repeat this phrase, "In the name of God!" on commencing every lawful action that is of any importance; it is, therefore, here employed, as it is in many similar cases, to express a readiness to do what is commanded or requested; and is equivalent to saying, "I this instant begin to execute thy orders."

NOTE 59. The condition and offices of memlook, who are male white slaves, have been mentioned in the thirteenth note to the first chapter.

NOTE 60. Eastern histories present numerous instances of marriages as unequal as those here related; the reader, therefore, must not regard this part of the story as inconsistent.

NOTES TO CHAPTER THIRD

NOTE 1.—*On the Uses of Palm-sticks in various Manufactures.* The kind of crate here mentioned is made of jereeds, or palm-sticks, which (being very soft, and easily cut and punched, in their fresh state, and very tough, difficult to break, and light, when dry) are used in a great variety of manufactures. In making crates or baskets, and stools, bed-frames, coops, &c., a number of jereeds, being placed an inch or more apart, are fixed by two, three, or more, thicker ones, placed transversely. Round holes are punched in the latter, through which the former are inserted; and the whole becomes light and strong as soon as it is dry. Chests are made with thick jereeds placed close together, and others, pared thin, passing transversely through them.

NOTE 2.—*Description of the Veils of Arab Women.* The modern izár or eezár (for the word is written in two different ways), of Arab women, is a piece of drapery commonly worn by them when they appear in public. It is about two yards or more in width (according to the height of the wearer), and three yards in length: one edge of it being drawn from behind, over the upper part of the head and the forehead, and secured by a band sewed inside, the rest hangs down behind and on each side to the ground, or nearly so, and almost entirely envelops the person; the two ends being held so as nearly to meet

in front. Thus it conceals every other part of the dress excepting a small portion of a very loose gown (which is another of the articles of walking or riding apparel), and the face-veil. It is now generally made of white calico, but a similar covering of black silk for the married, and of white silk for the unmarried, is now worn by females of the higher and middle classes, and is called a "habarah."

It appears that the kind of face-veil mentioned in the same passage (in Arabic, "kináa") is a piece of muslin, about a yard or more in length, and somewhat less in width, a portion of which is placed over the head, beneath the izár, the rest hanging down in front, to the waist, or thereabout, and entirely concealing the face. I have often seen Arab women, particularly those of the Wahhábées, wearing veils of this kind composed of printed muslin, completely concealing their features, yet of sufficiently loose fabric to admit of their seeing their way. But the more common kind of Arab face-veil is a long strip of white muslin, or of a kind of black crêpe, covering the whole of the face excepting the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. This veil is called "burko." The black kind is often ornamented with gold coins, false pearls, &c., attached to the

upper part. It is not so genteel as the white veil, unless for a lady in mourning.

NOTE 3. "El-Mósil" is the name of the city which Europeans commonly call "Mosul," "Mosoul," &c.; a city long famous for its fine stuffs. Hence our word "muslin," often termed, in Arabic, "Mósi-lee," signifying, "of the manufacture of El-Mósil."

NOTE 4. The wine is mentioned in the Calcutta edition of the first two hundred nights, but not in the edition of Cairo. The lady went to a Christian to purchase her wine because Muslims are not allowed to sell it.

NOTE 5. The "Othmánée quinces" I suppose to be a kind so called after some person named Othmán who introduced it, or was famous for its culture. The term "Sultánée," applied to the citrons afterwards mentioned, signifies "imperial."

NOTE 6. A list of these sweets is given in my original, but I have thought it better to omit the names.

NOTE 7. The "willow-flower-water" is prepared from the sweet-scented flowers of the Oriental willow, called "bán" and "khiláf" or "khaláf;" a twig of which is, among the Arabs, a favourite emblem of a graceful female.

NOTE 8. — *On the Vessels used for Sprinkling and Perfuming.* The sprinkling-bottle, here called "mirashsh," is more commonly called "kumkum," and has been alluded to in a former note, as having a spherical or wide body and a long and narrow neck. It is generally about eight inches high, and of plain or gilt silver, or of fine brass, or china, or glass; and has a cover pierced with a small hole. This vessel is used in the houses of the rich to sprinkle a guest or visitor, before he rises to take his leave, with rose-water; after which ceremony, a page or servant presents to him a kind of censer, called "mibkharah," which is generally of one or other of the metals above mentioned, and about the same height as the kumkum; and he wafts the smoke which rises from it towards his face, beard, &c., with the right hand. The body of the mibkharah, the form of which is nearly globular, surmounts a stem rising from the centre of a small circular tray; the upper half is a cover pierced with apertures for the escape of the smoke; and the lower half, in which some burning charcoal is placed, is

lined, or half filled, with gypsum-plaster. Aloes-wood, previously moistened, or some other odoriferous substance, is placed upon the burning coals; and sometimes, in the houses of very wealthy persons, ambergris is used.

NOTE 9. This description of the outer door of a house in Baghdád is an obvious absurdity; but none of the copies of the original to which I have access authorizes my substituting "gilt" for "plated with gold;" all here agreeing in the use of words which have the latter sense.

NOTE 10. In their eagerness to obtain the earliest possible sight of the new moon which marks the period of the commencement of the Ramadán, lest they should not begin their fast as soon as the law requires, the Muslims often see the crescent one night earlier in this than in any other month. The comparison of an eyebrow to the new moon of Ramadán expresses, therefore, its extreme thinness, as well as its arched form. To reduce its natural thickness, and to give it this form, scissors are often used.

NOTE 11. "The seal of Suleymán" is a name given by the Arabs to a six-pointed star formed by two equilateral triangles intersecting each other, and to the flower which we, also, call "Solomon's seal." I fear that the reader will not consider the comparison very apposite, unless the allusion be to a beautiful red berry which, I am informed, is borne by the flower here mentioned.

NOTE 12. — *Description of Apartments in Arab Houses.* Most of the descriptions of interior domestic architecture which occur in the present work, I may aptly illustrate by availing myself of observations made in Cairo. In the houses of persons of the higher and middle classes in this city, the different apartments generally resemble each other in several respects, and are similarly furnished. The greater portion of the floor is elevated about half a foot, or somewhat more, above the rest. The higher portion is called "leewán" (a corruption of "el-eewán"), and the lower, "durká'ah," from the Persian "dar-gáh." When there is but one leewán, the durká'ah occupies the lower end, extending from the door to the opposite wall. In a handsome house, it is usually paved with white and black marble, and little pieces of red tile, inlaid in tasteful and complicated patterns; and if the room is on the ground-floor, and sometimes in other cases, it has, in the centre, a fountain

which plays into a small, shallow pool, lined with coloured marbles, &c., like the surrounding pavement. The shoes, or slippers, are left upon the durká'ah previously to stepping upon the leewán. The latter is generally paved with common stone, and covered with a mat in summer, and a carpet over this in winter; and a mattress and cushions are placed against each of its three walls, composing what is called a "deewán," or divan. The mattress, which is commonly about three feet wide, and three or four inches thick, is placed either on the floor or on a raised frame or a slightly-elevated pavement; and the cushions, which are usually of a length equal to the width of the mattress, and of a height equal to half that measure, lean against the wall. Both mattresses and cushions are stuffed with cotton, and are covered with printed calico, cloth, or some more expensive stuff. The deewán which extends along the upper end of the leewán is called the "sadr," and is the most honourable: and the chief place on this seat is the corner which is to the right of a person facing this end of the room; the other corner is the next in point of honour; and the intermediate places on the same deewán are more honourable than those on the two side-deewáns. To a superior, and often to an equal, the master or mistress yields the chief place. The corners are often furnished with an additional mattress, of a square form, just large enough for one person, placed upon the other mattress, and with two additional (but smaller) cushions to recline against. The walls are, for the most part, plastered and whitewashed, and generally have two or more shallow cupboards, the doors of which, as well as those of the apartments, are fancifully constructed with small panels. The windows, which are chiefly composed of curious wooden latticework, serving to screen the inhabitants from the view of persons without, as also to admit both light and air, commonly project outwards, and are furnished with mattresses and cushions. In many houses there are, above these, small windows of coloured glass, representing bunches of flowers, &c. The ceiling is of wood, and certain portions of it, which are carved, or otherwise ornamented by fanciful carpentry, are usually painted with bright colours such as red, green, and blue, and sometimes varied with gilding; but the greater part of the woodwork is generally left unpainted.

The word in the original text which I translate "saloon," is "ká'ah." This term is applied to a large and lofty apartment, commonly having two leewáns, on opposite

sides of the durká'ah. One of these is, in most instances, larger than the other, and is held to be the more honourable part. Some ká'ahs, containing three leewáns, one of these being opposite the entrance, or four leewáns composing the form of a cross with the durká'ah in the centre, communicate with small chambers or closets, or have elevated recesses which are furnished in the same manner as the leewáns. That part of the roof which is over the durká'ah rises above the rest, sometimes to nearly twice the height of the latter, and is generally surmounted by a lantern of wooden latticework to admit the air.

NOTE 13. In the Cairo edition, the couch is described as being in the *midst* of the saloon; but this is inconsistent with what follows.

NOTE 14.—Of Bâbil, and the Angels Hâroot and Mároot. Bâbil, or Babel, is regarded by the Muslims as the fountain-head of the science of magic, which was, and, as most think, still is, taught there to mankind by two fallen angels, named Hâroot and Mároot, who are there suspended by the feet in a great pit closed by a mass of rock. According to the account of them generally received as correct, these two angels, in consequence of their want of compassion for the frailties of mankind, were rendered, by God, susceptible of human passions, and sent down upon the earth to be tempted: they both sinned; and, being permitted to choose whether they would be punished in this life or in the other, chose the former; but they were sent down not merely to *experience* temptation, being also appointed to tempt others by means of their knowledge of magic; though it appears that they were commanded not to teach this art to any man "until they had said, 'Verily we are a temptation; therefore, be not an unbeliever.'"—The celebrated traditionist Mujáhid is related to have visited them, under the guidance of a Jew. Having removed the mass of rock from the mouth of the pit, or well, they entered. Mujáhid had been previously charged by the Jew not to mention the name of God in their presence; but when he beheld them, resembling in size two huge mountains, and suspended upside-down, with irons attached to their necks and knees, he could not refrain from uttering the forbidden name; whereupon the two angels became so violently agitated that they almost broke the irons which confined them, and Mujáhid and his guide fled back in consternation.

NOTE 15. The meaning conveyed by this comparison is "tall and slender."

NOTE 16. In the MS. from which the old translation was made, it appears that this lady is called Zubeydeh (which was the name of the daughter of Jaafar the son of El-Mansoor, and wife of Er-Rasheed); the portress, Sâfiyeh; and the cateress, Amineh; but no names are given to them in any of the copies of the original to which I have access.

NOTE 17. Literally, "two nusfs." "Nusf," vulgarly pronounced by the Egyptians "nuss," and signifying "half," is the name of a small Egyptian coin made of a mixture of silver and copper, and now equivalent to something less than a quarter of a farthing; but this name was originally given to the half-dirhems which were struck in the reign of the Sultân El-Mueiyad, in the early part of the ninth century of the Flight, or of the fifteenth of our era. In the Calcutta edition of the first two hundred nights, and in the edition of Breslau, we read here "two dirhems," instead of "two nusfs."

NOTE 18. The "menâreh" is the tower of a mosque, commonly called by English writers "minaret," which generally rises from a square base.

NOTE 19. It is a common custom in the East to seal the doors of store-houses with a lump of clay, lest the lock should be picked.

NOTE 20. I here deviate a little from the Cairo edition, in which the cateress is described as having drunk three cups of wine successively before she handed any to her sisters. My reason for this will presently be seen.

NOTE 21. Thus in two editions. In the Cairo edition, "tukellimuhu" is put for "telkumuhu."

NOTE 22. — *On Wine, Fruits, Flowers, and Music, in Illustration of Arab Carousals.* I here pass over an extremely objectionable scene, which, it is to be hoped, would convey a very erroneous idea of the manners of Arab ladies; though I have witnessed, at private festivities in Cairo, abominable scenes, of which ladies, screened behind lattices, were spectators. Can the same be said with respect to the previous carousal? This is a question which cannot be answered in a few words.

The prohibition of wine, or, rather, of fermented and intoxicating liquors, being one of the most remarkable and important points of the Mohammadan religion, it might be imagined that the frequent stories in this work, describing parties of Muslims as habitually indulging in the use of forbidden beverages, are scandalous misrepresentations of Arab manners and customs. There are, however, many similar anecdotes interspersed in the works of Arab historians, which (though many of them are probably untrue in their application to particular individuals) could not have been offered to the public by such writers if they were not of a nature consistent with the customs of a considerable class of the Arab nation.

In investigating this subject, it is necessary, in the first place, to state, that there is a kind of wine which Muslims are permitted to drink. It is properly called "nebeedh" (a name which is now given to *prohibited* kinds of wine), and is generally prepared by putting dry grapes, or dry dates, in water, to extract their sweetness, and suffering the liquor to ferment slightly, until it acquires a little sharpness or pungency. The Prophet himself was in the habit of drinking wine of this kind, which was prepared for him in the first part of the night; he drank it on the first and second days following; but if any remained on the morning of the third day, he either gave it to his servants or ordered it to be poured out upon the ground. Such beverages have, therefore, been drunk by the strictest of his followers; and Ibn-Khaldoun strongly argues that nebeedh thus prepared from dates was the kind of wine used by the Khaleefehs Hâroon Er-Rasheed and El-Ma-moon, and several other eminent men, who have been commonly accused of habitually and publicly indulging in debauches of wine properly so called; that is, of inebriating liquors.

Nebeedh, prepared from raisins, is commonly sold in Arab towns, under the name of "zebeeb," which signifies "raisins." This I have often drunk in Cairo; but never could perceive that it was in the slightest degree fermented. Other beverages, to which the name of "nebeedh" has been applied (though, like zebeeb, no longer called by that name), are also sold in Arab towns. The most common of these is an infusion of licorice, and called by the name of the root, "erk-soos." The nebeedh of dates is sold in Cairo with the dates themselves in the liquor; and in like manner is that of figs. Under the same appellation of "nebeedh" have been classed the different kinds of beer now com-

monly called "booze," which have been mentioned in former pages. Opium, hemp, &c., are now more frequently used by the Muslims to induce intoxication or exhilaration. The young leaves of the hemp are generally used alone, or mixed with tobacco, for smoking; and the capsules, without the seeds, enter into the composition of several intoxicating conserves. Some remarks upon this subject have been inserted in a former note.

By my own experience I am but little qualified to pronounce an opinion respecting the prevalence of drinking wine among the Arabs; for, never drinking it myself, I had little opportunity of observing others do so during my residence among Muslims. I judge, therefore, from the conversations and writings of Arabs, which justify me in asserting that the practice of drinking wine in private, and by select parties, is far from being uncommon among modern Muslims, though certainly more so than it was before the introduction of tobacco into the East, in the beginning of the seventeenth century of our era; for this herb, being in a slight degree exhilarating, and at the same time soothing, and unattended by the injurious effects that result from wine, is a sufficient luxury to many who, without it, would have recourse to intoxicating beverages merely to pass away hours of idleness. The use of coffee, too, which became common in Egypt, Syria, and other countries, besides Arabia, a century earlier than tobacco, doubtless tended to render the habit of drinking wine less general. That it was adopted as a substitute for wine appears even from its name, "kahweh," an old Arabic term for wine; whence the Turkish "kahveh," the Italian "caffè," and our "coffee."

There is an Arabic work of some celebrity, and not of small extent, entitled "Halbet el-Kumeyt," apparently written shortly before the Arabs were in possession of the first of the above-mentioned substitutes for wine, nearly the whole of which consists of anecdotes and verses relating to the pleasures resulting from, or attendant upon, the use of wine; a few pages at the end being devoted to the condemnation of this practice, or, in other words, to prove the worthlessness of all that precedes. Of this work I possess a copy, a quarto volume of 464 pages. I have endeavoured to skim its cream; but found it impossible to do so without collecting, at the same time, a considerable quantity of most filthy scum, for it is characterised by wit and humour plentifully interlarded with the grossest and most revolting obscenity; yet

it serves to confirm what has been above asserted. The mere existence of such a work (and it is not the only one of the kind), written by a man of learning, and I believe a Kádee, a judge, or one holding the honourable office of a guardian of religion and morality,—written, too, evidently with pleasure, notwithstanding his assertion to the contrary,—is a strong argument in favour of the prevalence of the practice which it paints in the most fascinating colours, and then condemns. Its author terminates a chapter (the ninth), in which many well-known persons are mentioned as having been addicted to wine, by saying, that the Khalefeh, Emeers, and Wezeers, so addicted, are too numerous to name in such a work; and by relating a story of a man who placed his own wife in pledge in the hands of a wine-merchant, after having expended in the purchase of the forbidden liquor all the property that he possessed. He excuses himself (in his preface) for writing this book, by saying that he had been ordered to do so by one whom he could not disobey; thus giving us a pretty strong proof that a great man in his time was not ashamed of avowing his fondness for the prohibited enjoyment. If, then, we admit the respectable authority of Ibn-Khaldoon, and acquit of the vice of drunkenness those illustrious individuals whose characters he vindicates, we must still regard most of the anecdotes relating to the carousals of other persons as being not without foundation.

One of my friends, who enjoys a high reputation, ranking among the most distinguished of the 'Ulamâ of Cairo, is well known to his intimate acquaintances as frequently indulging in the use of forbidden beverages with a few select associates. I disturbed him and his companions by an evening visit on one of these occasions, and was kept waiting within the street-door while the guests quickly removed everything that would give me any indication of the manner in which they had been employed; for the announcement of my (assumed) name, and their knowledge of my abstemious character, completely disconcerted them. I found them, however, in the best humour. They had contrived, it appeared, to fill with wine a *china* bottle, of the kind used at that season (winter) for water; and when any one of them asked the servant for water, this bottle was brought to him; but when I made the same demand, my host told me that there was a bottle of water on the sill of the window behind that part of the *deewân* upon which I was seated. The evening passed away

very pleasantly, and I should not have known how unwelcome was my intrusion had not one of the guests with whom I was intimately acquainted, in walking part of the way home with me, explained to me the whole occurrence. There was with us a third person, who, thinking that my antipathy to wine was feigned, asked me to stop at his house on my way, and take a cup of "white coffee," by which he meant brandy.

Another of my Muslim acquaintances in Cairo I frequently met at the house of a mutual friend, where, though he was in most respects very bigoted, he was in the habit of indulging in wine. For some time he refrained from this gratification when I was present; but at length my presence became so irksome to him, that he ventured to enter into an argument with me on the subject of the prohibition. The only answer I could give to his question, "Why is wine forbidden?"—was in the words of the Kur-án, "Because it is the source of more evil than profit." This suited his purpose, as I intended it should; and he asked, "What evil results from it?" I answered, "Intoxication and quarrels, &c."—"Then," said he, "if a man take not enough to intoxicate him there is no harm;"—and finding that I acquiesced by silence, he added, "I am in the habit of taking a little; but never enough to intoxicate. Boy, bring me a glass."—He was the only Muslim, however, whom I have heard to argue against the absolute interdiction of inebriating liquors.

Histories tell us that some of the early followers of the Prophet indulged in wine, holding the text above referred to as indecisive; and that Mohammad was at first doubtful upon this subject appears from another text, in which his followers were told not to come to prayer when they were drunk, until they should know what they would say; an injunction somewhat similar to one in the Bible: but when frequent and severe contentions resulted from their use of wine, the following more decided condemnation of the practice was pronounced:—"O ye who have become believers, verily wine and lots and images and divining-arrows are an abomination of the work of the Devil; therefore, avoid them, that ye may prosper." This law is absolute: its violation in the smallest degree is criminal. The punishment ordained by the law for drinking (or, according to most doctors, for even tasting) wine or spirits, or inducing intoxication by any other means, on ordinary occasions, is the infliction of eighty stripes in the case of a free

man, and forty in that of a slave: but if the crime be openly committed in the course of any day of the month of Ramadan, when others are fasting, the punishment prescribed is death!

The prohibition of wine hindered many of the Prophet's contemporaries from embracing his religion. It is said that the famous poet El-Aashà, who was one of them, delayed to join his cause on this account, until death prevented him. A person passing by his tomb (at Menfoohâh, in El-Yemámeh), and observing that it was moist, asked the reason, and was answered, that the young men of the place, considering him still as their cup-companion, drank wine over his grave, and poured his cup upon it. Yet many of the most respectable of the pagan Arabs, like certain of the Jews and early Christians, abstained totally from wine, from a feeling of its injurious effects upon morals, and, in their climate, upon health; or, more especially, from the fear of being led by it into the commission of foolish and degrading actions. Thus, Keys the son of 'Asim, being one night overcome with wine, attempted to grasp the moon, and swore that he would not quit the spot where he stood until he had laid hold of it: after leaping several times with the view of doing so, he fell flat upon his face; and when he recovered his senses, and was acquainted with the cause of his face being bruised, he made a solemn vow to abstain from wine ever after. A similar feeling operated upon many Muslims more than religious principle. The Khaleefeh 'Abd-El-Melik Ibn-Marwân took pleasure in the company of a slave named Naseeb, and one day desired him to drink with him. The slave replied, "O Prince of the Faithful, I am not related to thee, nor have I any authority over thee, and I am of no rank or lineage: I am a black slave, and my wit and politeness have drawn me into thy favour: how then shall I take that which will plunder me of these two qualities; and by what shall I then propitiate thee?" The Khaleefeh admired and excused him.

It was the custom of many Muslim princes, as might be inferred from the above anecdote, to admit the meanest of their dependants to participate in their unlawful carousals when they could have no better companions; but poets and musicians were their more common associates on these occasions; and these two classes, and especially the latter, are in the present day the most addicted to intoxicating liquors. Few modern Arab musicians are so well contented with extraordinary pay-

ment and mere sweet sherbet as with a moderate fee and plenty of wine and brandy; and many of them deem even wine but a sorry beverage.

It was usual with the host and guests at wine-parties to wear dresses of bright colours, red, yellow, and green; and to perfume their beards and mustaches with civet, or to have rose-water sprinkled upon them; and ambergris or aloes-wood, or some other odoriferous substance, placed upon burning coals in a censer, diffused a delicious fragrance throughout the saloon of the revels.

The wine, it appears, was rather thick; for it was necessary to strain it: it was probably sweet, and not strong; for it was drunk in large quantities. Frequently, perhaps, it was nebeedh of dry raisins kept longer than the law allows. It was usually kept in a large earthen vessel, called "denn," high, and small at the bottom, which was partly imbedded in the earth to keep it upright. The name of this vessel is now given to a cask of wood, but the kind above mentioned was of earth; for it was easily broken.—A famous saint, Abu-l-Hoseyn En-Nooree, seeing a vessel on the Tigris containing thirty dennis belonging to the Khalefeh El-Moatadid, and being told that they contained wine, took a boat-pole, and broke them all, excepting one. When brought before the Khalefeh to answer for this action, and asked by him, "Who made thee Moh-tesib?" he boldly answered, "He who made thee Khalefeh!"—and was pardoned.—Pitch was used by the Arabs, as it was by the Greeks and Romans, for the purpose of curing their wine; the interior of the denn being coated with it. A smaller kind of earthen jar, or amphora, and a bottle of leather, or of glass, were also used. The wine was transferred for the table to glass jugs, or long-spouted ewers. These and the cups were placed upon a round embroidered cloth spread on the floor, or upon a round tray. The latter now is in general use, and is supported on a low stool, described in a former note, as being used at ordinary meals. The guests sat around, reclining against pillars; or they sat upon the deewán, and a page or slave handed the cup, having on his right arm a richly-embroidered napkin: the person after drinking took the end of this to wipe his lips. The cups are often described as holding a fluid pound, or little less than an English pint; and this is to be understood literally, or nearly so: they were commonly of cut glass; but some were of crystal, or silver, or gold. With these and the ewers

or jugs were placed several saucers, or small dishes, of fresh and dried fruits; and fans and fly-whisks, of the kinds described on a former occasion, were used by the guests.

The most common and esteemed fruits in the countries inhabited by the Arabs may here be mentioned.

The date deserves the first place. The Prophet's favourite fruits were fresh dates and water-melons; and he ate them both together. "Honour," said he, "your paternal aunt, the date-palm, for she was created of the earth of which Adam was formed." It is said that God hath given this tree as a peculiar favour to the Muslims; that he hath decreed all the date-palms in the world to them, and they have accordingly conquered every country in which these trees are found; and all are said to have derived their origin from the Hejáz. The palm-tree has several well-known properties that render it an emblem of a human being; among which are these: that if the head be cut off, the tree dies; and if a branch be cut off, another does not grow in its place. Dates are preserved in a moist state by being merely pressed together in a basket or skin, and thus prepared are called "ajweh." There are many varieties of this fruit. The pith or heart of the palm is esteemed for its delicate flavour.

The water-melon, from what has been said of it above, ought to be ranked next; and it really merits this distinction. "Whoso eateth," said the Prophet, "a mouthful of water-melon, God writeth for him a thousand good works, and cancelleth a thousand evil works, and raiseth him a thousand degrees; for it came from Paradise;"—and again, "The water-melon is food and drink, acid and alkali, and a support of life," &c. The varieties of this fruit are very numerous.

The banana is a delicious fruit. The Prophet pronounced the banana-tree to be the only thing on earth that resembles a thing in Paradise; because it bears fruit both in winter and summer.

The pomegranate is another celebrated fruit. Every pomegranate, according to the Prophet, contains a fecundating seed from Paradise.

The other most common and esteemed fruits are the following:—the apple, pear, quince, apricot, peach, fig, sycamore-fig, grape, lote, jujube, plum, walnut, almond, hazel-nut, pistachio-nut, orange, Seville-orange, lime and lemon, citron, mulberry, olive, and sugar-cane.

Of a selection of these fruits consists the

dessert which accompanies the wine; but the table is not complete without a bunch or two of flowers placed in the midst.

Though the Arabs are far from being remarkable for exhibiting taste in the planning of their gardens, they are passionately fond of flowers, and especially of the rose. — The Khaleefeh El-Mutawekkil monopolized roses for his own enjoyment; saying, "I am the King of Sultáns, and the rose is the king of sweet-scented flowers; therefore each of us is most worthy of the other for a companion." The rose, in his time, was seen nowhere but in his palace: during the season of this flower he wore rose-coloured clothes; and his carpets, &c., were sprinkled with rose-water. A similar passion for the rose is said to have distinguished a weaver, in the reign of El-Ma-moon. He was constantly employed at his loom every day of the year, even during the congregational prayers of Friday, excepting in the rose-season, when he abandoned his work, and gave himself up to the enjoyment of wine, early in the morning and late in the evening, loudly proclaiming his revels by singing, —

"The season has become pleasant! The time of the rose has come! Take your morning potatoes, as long as the rose has blossoms and flowers!"

When he resumed his work, he made it known by singing aloud, —

"If my Lord prolong my life until the rose-season, I will take again my morning potatoes: but if I die before it, alas! for the loss of the rose and wine!"

"I implore the God of the supreme throne, whose glory he extolled, that my heart may continually enjoy the evening potatoes to the day of resurrection."

— The Khaleefeh was so amused with the humour of this man, that he granted him an annual pension of ten thousand dirhems to enable him to enjoy himself amply on these occasions. — Another anecdote may be added to shew the estimation of the rose in the mind of an Arab. It is said that Rowh Ibn-Hátim, the governor of the province of Northern Africa, was sitting one day, with a female slave, in an apartment of his palace, when a eunuch brought him a jar full of red and white roses, which a man had offered as a present. He ordered the eunuch to fill the jar with silver in return; but his concubine said, "O my lord thou hast not acted equitably towards the man; for his present to thee is of two colours, red and white." The Emeer replied, "Thou hast said truly;" and gave orders to fill the jar for him with silver

and gold (dirhems and deenárs) intermixed. — Some persons preserve roses during the whole of the year, in the following manner. They take a number of rose-buds, and fill with them a new earthen jar, and, after closing its mouth with mud, so as to render it impervious to the air, bury it in the earth. Whenever they want a few roses, they take out some of these buds, which they find unaltered, sprinkle a little water upon them, and leave them for a short time in the air, when they open, and appear as if just gathered. — The rose is even a subject of miracles. It is related by Ibn-Kuteybeh, that there grows in India a kind of rose upon the leaves of which is inscribed, "There is no deity but God." But I find a more particular account of this miraculous rose. A person, who professed to have seen it, said, "I went into India, and I saw, at one of its towns, a large rose, sweet-scented, upon which was inscribed, in white characters, 'There is no deity but God; Mohammad is God's apostle; Abou-Bekr is very veracious: 'Omar is the discriminator;' and I doubted of this, whether it had been done by art; so I took one of the blossoms not yet opened, and in it was the same inscription; and there were many of the same kind there. The people of that place worshipped stones, and knew not God, to whom he ascribed might and glory." — Roses are announced for sale in the streets of Cairo by the cry of "The rose was a thorn: from the sweat of the Prophet it blossomed!" in allusion to a miracle recorded of Mohammad. "When I was taken up into heaven," said the Prophet, "some of my sweat fell upon the earth, and from it sprang the rose; and whoever would smell my scent, let him smell the rose." In another tradition it is said, "The white rose was created from my sweat on the night of the Mearáj (the night of the Ascension); and the red rose, from the sweat of Jebræel (Gabriel, who accompanied the Prophet); and the yellow rose, from the sweat of El-Burák (the beast on which he rode from Mekkeh to Jerusalem previous to his ascension. — These traditions are from Es-Suyootee, *ubi supra*)." — The Persians take especial delight in roses; sometimes spreading them as carpets or beds on which to sit or recline in their revellings.

But there is a flower pronounced more excellent than the rose; that of the Egyptian privet, or *Lawsonia inermis*. Mohammad said, "The chief of the sweet-scented flowers of this world and of the next is the fâghiyeh;" and this was his favourite

flower. I approve of his taste; for this flower, which grows in clusters somewhat like those of the lilac, has a most delicious fragrance. But, on account of discrepancies in different traditions, a Muslim may, with a clear conscience, prefer either of the two flowers next mentioned.

The Prophet said of the violet, "The excellence of the extract of violets, above all other extracts, is as the excellence of me above all the rest of the creation: it is cold in summer and hot in winter;" and, in another tradition, "The excellence of the violet is as the excellence of El-Islám above all other religions." A delicious sherbet is made of a conserve of sugar and violet-flowers.

The myrtle is the rival of the violet. "Adam," said the Prophet, "fell down from Paradise with three things; the myrtle, which is the chief of sweet-scented flowers in this world; an ear of wheat, which is the chief of all kinds of food in this world; and pressed dates, which are the chief of the fruits of this world."

The anemone was monopolized for his own enjoyment by Noamán Ibn-El-Mundhir (King of El-Heereh, and contemporary of Mohammad), as the rose was afterwards by El-Mutawekkíl.

Another flower much admired and celebrated in the East is the gilliflower. There are three principal kinds; the most esteemed is the yellow, or golden-coloured, which has a delicious scent both by night and day; the next, the purple, and other dark kinds, which have a scent only in the night; the least esteemed, the white, which has no scent. The yellow gilliflower is an emblem of a neglected lover.

The narcissus is very highly esteemed. Galen says, "He who has two cakes of bread, let him dispose of one of them for some flowers of the narcissus; for bread is the food of the body, and the narcissus is the food of the soul." Hippocrates, too, gave a similar opinion.

The following flowers complete the list of those celebrated as most appropriate to add to the delights of wine:—the jasmine, eglantine, Seville-orange-flower, lily, sweet-basil, wild thyme, bupththalmum, chamomile, nenuphar, lotus, pomegranate-flower, poppy, ketmia, crocus or saffron, safflower, flax, the blossoms of different kinds of bean, and those of the almond.

A sprig of Oriental willow adds much to the charms of a bunch of flowers, being the favourite symbol of a graceful female.

But I have not yet mentioned all that contributes to the pleasures of an Eastern carousal. For the juice of the grape is not

fully relished without melodious sounds. "Wine is as the body; music, as the soul; and joy is their offspring." All the five senses should be gratified. For this reason, an Arab toper, who had nothing, it appears, but wine to enjoy, exclaimed, —

"Ho! give me wine to drink; and tell me, 'This is wine.'"

For, on drinking, his sight and smell and taste and touch would all be affected; but it was desirable that his hearing should also be pleased.

Music was condemned by the Prophet almost as severely as wine. "Singing and hearing songs," said he, "cause hypocrisy to grow in the heart, like as water promoteth the growth of corn;"—and musical instruments he declared to be among the most powerful means by which the Devil seduces man. An instrument of music is the Devil's muëddin, serving to call men to his worship, as stated in a former note. Of the hypocrisy of those attached to music, the following anecdote presents an instance:—A drunken young man with a lute in his hand was brought one night before the Khalefeh 'Abd-El-Melik the son of Marwán, who, pointing to the instrument, asked what it was, and what was its use. The youth made no answer; so he asked those around him; but they also remained silent, till one, more bold than the rest, said, "O Prince of the Faithful, this is a lute: it is made by taking some wood of the pistachio-tree, and cutting it into thin pieces, and glueing these together, and then attaching over them these chords, which, when a beautiful girl touches them, send forth sounds more pleasant than those of rain falling upon a desert land; and my wife is separated from me by a triple divorce if every one in this council is not acquainted with it, and doth not know it as well as I do, and thou the first of them, O Prince of the Faithful." The Khalefeh laughed, and ordered that the young man should be discharged.

The latter saying of the Prophet, respecting the Devil, suggests to me the insertion of another anecdote, related of himself by Ibráheem El-Mósílee, the father of Is-hák; both of whom were very celebrated musicians. I give a translation of it somewhat abridged.—"I asked Er-Rasheed," says Ibráheem, "to grant me permission to spend a day at home with my female slaves and brothers; and he gave me two thousand deenárs, and appointed the next Saturday for this purpose. I caused the meats and wine and other necessities to

be prepared, and ordered the chamberlain to close the door, and admit no one: but while I was sitting, with my attendants standing in the form of a curved line before me, there entered, and approached me, a sheykh, reverend and dignified and comely in appearance, wearing short khuffs, and two soft gowns with a kalensuweh upon his head, and in his hand a silver-headed staff; and sweet odours were diffused from his clothes. I was enraged with the chamberlain for admitting him; but on his saluting me in a very courteous manner, I returned his salutation, and desired him to sit down. He then began to repeat to me stories, tales of war, and poetry; so that my anger was appeased, and it appeared to me that my servants had not presumed to admit him until acquainted with his politeness and courteousness; I therefore said to him, "Hast thou any inclination for meat?" He answered, "I have no want of it."—And the wine?" said I. He replied, "Yes." So I drank a large cupful and he did the same, and then said to me, "O Ibráheem, wilt thou let us hear some specimen of thy art in which thou hast excelled the people of thy profession?" I was angry at his words; but I made light of the matter, and, having taken the lute and tuned it, I played and sang; whereupon he said, "Thou hast performed well, O Ibráheem." I became more enraged, and said within myself, "He is not content with coming hither without permission, and asking me to sing, but he calls me by my name, and proves himself unworthy of my conversation." He then said, "Wilt thou let us hear more? If so, we will requite thee." And I took the lute, and sang, using my utmost care, on account of his saying, "we will requite thee." He was moved with delight, and said, "Thou hast performed well, O my master Ibráheem:"—adding, "Wilt thou permit thy slave to sing?" I answered, "As thou pleasest:"—but thinking lightly of his sense to sing after me. He took the lute, and tuned it; and, by Allah! I imagined that the lute spoke in his hands with an eloquent Arab tongue. He proceeded to sing some verses commencing,—

'My heart is wounded! Who will give me, for it, a heart without a wound?'"

The narrator continues by saying, that he was struck dumb and motionless with ecstasy; and that the strange sheykh, after having played and sung again, and taught him an enchanting air (with which he afterwards enraptured his patron, the

Khaleefeh), vanished. Ibráheem, in alarm, seized his sword; and was the more amazed when he found that the porter had not seen the stranger enter or leave the house; but he heard his voice again, outside, telling him that he was Aboo-Murrah (the Devil).—Two other anecdotes of a similar kind are related in the work from which the above is taken.

Ibráheem El-Mósilee, his son Is-hák, and Mukhárík (a pupil of the former), were especially celebrated among the Arab musicians, and among the distinguished men of the reign of Hároon Er-Rasheed. Is-hák El-Mósilee relates, of his father Ibráheem, that when Er-Rasheed took him into his service, he gave him a hundred and fifty thousand dirhems, and allotted him a monthly pension of ten thousand dirhems, besides occasional presents [one of which is mentioned as amounting to a hundred thousand dirhems for a single song], and the produce of his (Ibráheem's) farms: he had food constantly prepared for him; three sheep every day for his kitchen, besides birds; three thousand dirhems were allowed him for fruits, perfumes, &c., every month, and a thousand dirhems for his clothing; "and with all this," says his son, "he died without leaving more than three thousand deenárs, a sum not equal to his debts, which I paid after his death."—Ibráheem was of Persian origin, and of a high family. He was commonly called the Nedeem (or cup-companion), being Er-Rasheed's favourite companion at the wine-table; and his son, who enjoyed the like distinction with El-Ma-moon, received the same appellation, as well as that of "Son of the Nedeem." Ibráheem was the most famous musician of his time, at least till his son attained celebrity.

Is-hák El-Mósilee was especially famous as a musician; but he was also a good poet, accomplished in general literature, and endowed with great wit. He was honoured above all other persons in the pay of El-Ma-moon, and enjoyed a long life; but for many years before his death he was blind.

Mukhárík appears to have rivalled his master Ibráheem. The latter, he relates, took him to perform before Er-Rasheed, who used to have a curtain suspended between him and the musicians. "Others," he says, "sang, and he was unmoved; but when I sang he came forth from behind the curtain, and exclaimed, 'Young man, hither!' and he seated me upon the seer [a kind of couch], and gave me thirty thousand dirhems." The following anecdote (which I abridge a little in translation) shews his excellence in the art which he

professed, and the effect of melody on an Arab:—"After drinking with the Khaleefeh a whole night, I asked his permission," says he, "to take the air in the Rusáfeh, which he granted; and while I was walking there, I saw a damsel who appeared as if the rising sun beamed from her face. She had a basket, and I followed her. She stopped at a fruiterer's, and bought some fruit; and observing that I was following her, she looked back and abused me several times; but still I followed her until she arrived at a great door, after having filled her basket with fruits and flowers and similar things. When she had entered, and the door was closed behind her, I sat down opposite to it, deprived of my reason by her beauty; and knew that there must be in the house a wine-party. The sun went down upon me while I sat there; and at length there came two handsome young men on asses, and they knocked at the door, and when they were admitted I entered with them; the master of the house thinking that I was their companion, and they imagining that I was one of his friends. A repast was brought, and we ate, and washed our hands, and were perfumed. The master of the house then said to the two young men, 'Have ye any desire that I should call such a one?' (mentioning a female name). They answered, 'If thou wilt grant us the favour, well:'—so he called for her, and she came, and lo, she was the maiden whom I had seen before, and who had abused me. A servant-maid preceded her, bearing her lute, which she placed in her lap. Wine was then brought, and she sang while we drank, and shook with delight. 'Whose air is that?' they asked. She answered, 'Sedee Mukhárik's.' She then sang another air, which, also, she said was mine; while they drank by pints; she looking aside and doubtfully at me until I lost my patience, and called out to her to do her best: but in attempting to do so, singing a third air, she overstrained her voice, and I said, 'Thou hast made a mistake:'—upon which she threw the lute from her lap, in anger, so that she nearly broke it; saying, 'Take it thyself, and let us hear thee.' I answered, 'Well;' and, having taken it and tuned it perfectly, sang the first of the airs which she had sung before me; whereupon all of them sprang upon their feet, and kissed my head. I then sang the second air, and the third; and their reason almost fled, from ecstasy. The master of the house, after asking his guests, and being told by them that they knew me not, came to me, and, kissing

my hand, said, 'By Allah, my master, who art thou?' I answered, 'By Allah, I am the singer Mukhárik.'—'And for what purpose,' said he, kissing both my hands, 'camest thou hither?' I replied, 'As a spunger;'—and related what had happened with respect to the maiden: whereupon he looked towards his two companions, and said to them, 'Tell me, by Allah, do ye not know that I gave for that girl thirty thousand dirhems, and have refused to sell her?' They answered, 'It is so.' Then said he, 'I take you as witnesses that I have given her to him.'—'And we,' said the two friends, 'will pay thee two-thirds of her price.' So he put me in possession of the girl, and in the evening, when I departed, he presented me also with rich dresses and other gifts, with all of which I went away; and as I passed the places where the maiden had abused me, I said to her, 'Repeat thy words to me;' but she could not, for shame. Holding the girl's hand, I went with her immediately to the Khaleefeh, whom I found in anger at my long absence; but when I related my story to him he was surprised, and laughed, and ordered that the master of the house and his two friends should be brought before him, that he might requite them: to the former he gave forty thousand dirhems; to each of his two friends, thirty thousand; and to me, a hundred thousand; and I kissed his feet, and departed."

It is particularly necessary for the Arab musician, that he have a retentive memory, well stocked with choice pieces of poetry, and with facetious or pleasant anecdotes, interspersed with songs; and that he have a ready wit, aided by dramatic talent, to employ these materials with good effect. If, to such qualifications, he adds fair attainments in the difficult rules of grammar, a degree of eloquence, comic humour, and good temper, and is not surpassed by many in his art, he is sure to be a general favourite. Very few Muslims of the higher classes have condescended to study music, because they would have been despised by their inferiors for doing so; or because they themselves have despised or condemned the art. Ibráheem, the son of the Khaleefeh El-Mahdee, and competitor of El-Mahmoon, was a remarkable exception: he is said to have been an excellent musician, and a good singer.

In the houses of the wealthy, the vocal and instrumental performers were usually (as is the case in many houses in the present age) domestic female slaves, well instructed in their art by hired male or

female professors. In the work before us, these slaves are commonly described as standing or sitting unveiled in the presence of male guests; but, from several descriptions of musical entertainments that I have met with in Arabic works, it appears that, according to the more approved custom in respectable society, they were concealed on such occasions behind a curtain, which generally closed the front of an elevated recess. In all the houses of wealthy Arabs that I have entered, one or each of the larger saloons has an elevated closet, the front of which is closed by a screen of wooden lattice-work, to serve as an orchestra for the domestic or hired female singers and instrumental performers. Of the hired performers, any further mention is not here required; but of the slaves and free ladies who supplied their place, a few words must be added, as very necessary to illustrate the preceding and many other tales in this work.

To a person acquainted with modern Arabian manners, it must appear inconsistent with truth to describe such females as exposing their faces before strange men, unless he can discover in sober histories some evidence of their having been less strict in this respect than the generality of Arab females at the present period. I find, however, a remarkable proof that such was the case in the latter part of the ninth century of the Flight, and the beginning of the tenth; that is, about the end of the fifteenth century of our era. The famous historian Es-Suyootee, who flourished at this period, in his preface to a curious work on wedlock, written to correct the corrupt manners of his age, says,—"Seeing that the women of this time deck themselves with the attire of prostitutes, and walk in the sooks (or market-streets), like female warriors against the religion, and uncover their faces and hands before men, to incline [men's] hearts to them by evil suggestions, and play at feasts with young men, thereby meriting the anger of the Compassionate [*i. e.* God], and go forth to the public baths and assemblies, with various kinds of ornaments and perfumes, and with conceited gait; for the which they shall be congregated in Hell-fire, for opposing the good, and on account of this their affected gait, while to their husbands they are disobedient, behaving to them in the reverse manner, excepting when they fear to abridge their liberty of going abroad by such conduct; for they are like swine and apes in their interior nature, though like daughters of Adam in their exterior appearance; espe-

cially the women of this age; not advising their husbands in matters of religion, but the latter erring in permitting them to go out to every assembly; sisters of devils and demons, &c., &c. . . . I have undertaken the composition of this volume." A more convincing testimony than this, I think, cannot be required.

The lute (*el-'ood*) is the only instrument that is generally described as used at the entertainments which we have been considering. Engravings of this and other musical instruments are given in my work on the Modern Egyptians. The Arab viol (called *rabáb*) was commonly used by inferior performers. (See also Note 26, below.)

The Arab music is generally of a soft and plaintive character, and particularly that of the most refined description, which is distinguished by a remarkable peculiarity, the division of tones into thirds. The singer aims at distinct enunciation of the words, for this is justly admired; and delights in a thrilling style. The airs of songs are commonly very short and simple, adapted to a single verse, or even to a single hemstitch; but in the instrumental music there is more variety.

NOTE 23. This is often said to a person whose presence is disagreeable to his companions.

NOTE 24.—*On the Kalenderees.* In the old translation, these three strangers are called "Calenders;" that is, "Kalenderees;" but in the Calcutta edition of the first two hundred nights, and the edition of Breslau, they are designated as "Karendelees," "miserable or ridiculous beggars;" and in that of Cairo, the term applied to them is "sa'áleek," or, simply, "paupers," or "mendicants." Some may suppose the right reading to be "Kalenderees;" for it was a custom of this order of Darweeshes to shave their beards: they were forbidden to do so in the year of the Flight 761, by the Sultán of Egypt (*El-Melik en-Násir El-Hasan*); but whether they afterwards reverted to this habit, I do not know. The order of the Kalenderees, however, was not founded until about the commencement of the fifth century of the Flight, a period long posterior to that to which the tale relates.

NOTE 25. In the edition of Cairo, they are said to have arrived from Greece.

NOTE 26.—*On the Persian Harp.* This instrument is called in Arabic "junk," from

the Persian "chang." It has almost fallen into disuse, and I have never seen it. The number of strings vary from 20 to 27.

NOTE 27.—*On the Title and Office of Khaleefeh.* As most of our best authors on Oriental subjects have for some years past deviated from our old general mode of writing this title, substituting (for "Caliph") "Khalif," "Khalifah," &c., I have taken the same liberty. It cannot be correctly written, at the same time congenially with our language and with its orthography in Arabic characters, otherwise than "Khaleefeh" or "Khaleefah;" and of these two modes I adopt the one which agrees with the manner in which the title is most generally pronounced by the Arabs. The meaning of this title is "Successor," or "Vicar;" and it was originally given to the universal sovereigns of the Muslim Arabs, as signifying "Successor of the Prophet;" but afterwards, in a more exalted sense, as "Vicar of God:" the Khaleefeh being the head of the religion as well as the supreme political governor, or at least arrogating to himself the right to possess such supremacy, throughout the whole Muslim world.

NOTE 28. The stories in which this justly-celebrated man is mentioned will, I think, be more agreeable to those readers who are unacquainted with his history, of which, therefore, I shall say nothing.

NOTE 29. Mesroor was a black eunuch, and a favourite servant of Er-Rasheed. The name signifies "happy."

NOTE 30. "Tabareeyeh" is the modern name for Tiberias.

NOTE 31.—*Description of Kháns, or Wekálehs.* A Khán is a building chiefly designed for the accommodation of merchants, and for the reception of their goods. In Egypt, a building of this kind is generally called a Wekáleh. I have described it, in a former work, as surrounding a square or oblong court, and having, on the ground-floor, vaulted magazines for merchandise, which face the court, and are sometimes used as shops. Above these are generally lodgings, which are entered from a gallery extending along each of the four sides of the court; or, in the place of these lodgings, there are other maga-

zines; and in many kháns or wekálehs which have apartments designed as lodgings, these apartments are used as magazines. In general, the building has only one common entrance; the door of which is closed at night, and kept by a porter.

NOTE 32. It is customary for a guest or visitor to ask permission of the host, or master of the house, before taking his departure. A common form of speech used on this occasion is, "With your permission, I rise."

NOTE 33. Many Muslims perform the pilgrimage with the view of expiating their offences, and, at the Kaabeh, or at the tomb of the Prophet, make a vow to abstain from any glaring infringement of the law of which they may before have been guilty.

NOTE 34. I learn, from a marginal note in my copy of the original, by the sheykh Mohammad Et-Tantáwee, that these verses are the composition of Ibn-Sahl El-Ish-beelee. Three concluding verses of the same ode, and a second poetical quotation immediately following, I have passed over.

NOTE 35. In the original there are some errors in this part of the story, which the sequel requires me to correct. The cateress is described as having sung three successive songs, accompanying them with her lute. After the first song, the mistress of the house is said to have been affected in the manner described in the translation, and to have exposed to view the marks of beating. The second lady (namely, the portress) is represented as similarly excited by the second song; and the third lady (the cateress herself), by the third song. The last also is said to have exhibited upon her person those marks which, as the sequel shews, were borne by the second.

NOTE 36. The "mikra'ah," vulgarly called "makra'ah," is a portion of the thicker end of a palm-branch stripped of the leaves. It is often used to beat a person in sport; but in this case, two or three splits are usually made in the thicker part of it, to increase the sound of the blows.

NOTE 37. In the original, "the portress." See Note 35, above.

NOTE 38. Perhaps it is needless to explain that the wish here expressed, for a

protractive trial on the day of judgment, is occasioned by the longing for reunion, and the fear of separation after that day. The Muslims usually pray for an easy (and consequently, a short) reckoning.

NOTE 39. I have omitted the third song of the cateress, and the description of its effects, mentioned in Note 35.

NOTE 40. See Note 47 to Chapter II.

NOTE 41. It seems to be implied that the lady discovered her guests, notwithstanding their disguise, to be persons of rank.

NOTE 42. I read "fukarâü aajâm" for "fukarâü-l-hojjâm:" the former, carelessly written (in Arabic characters), might easily be mistaken for the latter.

NOTE 43. This phrase is used to signify "Recover thy senses;" alluding to a person's drawing his hand over his head or face after a sleep or fit.

NOTE 44. The burial-grounds of Eastern cities are generally so extensive, that, with the varied structures which they contain, they may aptly be called "Cities of the Dead." It was with difficulty that I recognized the tomb of the lamented Burckhardt, in the great cemetery on the north of Cairo, even after I had carefully noticed its place on a former visit.

NOTE 45. I have ventured to make a slight alteration here; but it is one which does not in the least affect the consistency of the tale. Marriage with a foster-sister is as expressly forbidden by the Mohamadan law as that with a natural sister.

NOTE 46. "The Truth" is one of the ninety-nine names or epithets of God.

NOTE 47. Many an Arab would rather risk the loss of his head than part with his beard; for the latter is regarded by almost all Muslims with a superstitious respect; and to shave it off, at least after it has been suffered to grow for many days, they consider as sinful: this, however, is some times done by religious mendicants, as it is also by some of those persons who seek, or enjoy, the reputation of sanctity, and who are, or pretend to be, insane.

NOTE 48. By "the seven readings," we are to understand seven slightly different

modes of reading the Kur-ân, seldom differing essentially as to the sense.

NOTE 49. Astrology (not astronomy) is here meant. Though a forbidden science, it is studied by many Muslims.

NOTE 50. A misplaced diacritical point occasions a wrong reading here, in the original, which I have corrected.

NOTE 51. The Mohamadan law requires that every man be acquainted with some art or occupation by which he may, in case of necessity, at least be able to obtain the means of supporting himself and such of his family as are dependant upon him, and of fulfilling all his religious as well as moral duties. Hence it has been a common custom of Muslim princes, in every age, to learn some useful art; and many of them have distinguished themselves by displaying exquisite skill in the work of their hands, and especially in caligraphy, of which the Orientals in general are great admirers.

NOTE 52. The 'Efreet (as we are told in some editions of the original) had taken this lady against the consent of his family, and therefore could not more frequently visit her.

NOTE 53. The term "kubbeh" is often applied to a closet or small chamber adjoining a saloon; and in this sense it appears to be here used.

NOTE 54. — *On Sherbets.* The Arabs have various kinds of sherbets, or sweet drinks; the most common of which is merely sugar and water, made very sweet. The most esteemed kind is prepared from a hard conserve of violets, made by pounding violet-flowers, and then boiling them with sugar. Other kinds are prepared from conserves of fruits, &c. The sherbet is served in covered glass cups, containing from two-thirds to three-quarters of an English pint; the same which I have described in a former note as used for wine. These are placed on a round tray, and covered with a round piece of embroidered silk, or cloth of gold; and on the right arm of the person who presents the sherbet, is hung a long napkin with a deep embroidered border of gold and coloured silks at each end, which is ostensibly offered for the purpose of wiping the lips after drinking, though the lips are scarcely touched with it.

NOTE 55. The Arabs are very fond of having their feet, and especially the soles, slowly rubbed with the hand; and this operation, which is one of the services commonly required of a wife or female slave, is a usual mode of waking a person.

NOTE 56. Here, and again in the same and a subsequent sentence, for "kheiyáteen," I read "hattábeen." In the Breslau edition, "khattábeen" is put for the latter. The right reading is obvious.

NOTE 57. Falsehood was *commended* by the Prophet when it tended to reconcile persons at enmity with each other, and when practised in order to please one's wife, or to obtain any advantage in a war with infidels, though strongly reprobated in other cases.

NOTE 58. Four verses here inserted in the original appear to me to be a corruption of a couplet which better expresses the same meaning, and which I have therefore translated in the place of the former. As the lines to which I allude are particularly pleasing, I may perhaps be excused if I here introduce the original words, which are as follow: —

"Isháratuná fi-l-hobbi remzu 'oyooniná: wa-kullu lebeebin bi-l-isháratí yefhamu.
Hawájibuná tekdi-l-hawájjá beyneená: fa-nahnu sukootun wa-l-hawá yetekellemu."

NOTE 59. This is not meant to disparage the individual lady here mentioned, but is a saying of the Prophet applied to the sex in general.

NOTE 60. In the edition of Cairo, this story is omitted. I translate it from the Calcutta edition of the first two hundred nights.

NOTE 61. "Fakeer" (which signifies "poor," and is particularly used in the sense of "poor in the sight of God," or rather, "in need of the mercy of God") is an appellation commonly given to poor persons who especially occupy themselves in religious exercises.

NOTE 62. The performances called "zikrs" will be briefly described towards the close of the next note.

NOTE 63. — *On Muslim Saints, or Devotees.* The tale of the Envied Sheykh, and several other stories in this work, require that the reader should be acquainted with the remarkable opinions which the Arabs entertain with respect to the offices

and supernatural powers of their saints. Such matters form an important part of the mysteries of the Darweeshes, and are but imperfectly known to the generality of Muslims.

The distinguished individuals above mentioned are known by the common appellation of "Welees," or particular favourites of God. The more eminent among them compose a mysterious hierarchical body, whose government respects the whole human race, infidels as well as believers; but whose power is often exercised in such a manner that the subjects influenced by it know not from what person or persons its effects proceed. The general governor or Coryphæus of these holy beings is commonly called the "Kutb," which literally signifies a "pole," or an "axis," and is metaphorically used to signify a "chief," either in a civil or political, or in a spiritual sense. The Kutb of the saints is distinguished by other appellations: he is called "Kutb el-Ghós," or "— el-Ghóth" ("the Kutb of Invocation for Help"), &c.; and simply "El-Ghós." The orders under the rule of this chief are called "'Omud (or Owtád), Akhyár, Abdál, Nujabá, and Nukabá:" I name them according to their precedence. Perhaps to these should be added an inferior order called "As-háb ed-Darak," which is said to mean "Watchmen," or "Overseers." The members are not known as such to their inferior, unenlightened fellow-creatures; and are often invisible to them. This is more frequently the case with the Kutb, who, though generally stationed at Mekkeh, on the roof of the Kaabeh, is never visible there, nor at any of his other favourite stations or places of resort; yet his voice is often heard at these places. Whenever he and the saints under his authority mingle among ordinary men, they are not distinguished by a dignified appearance, but are always humbly clad. These, and even inferior saints, are said to perform astonishing miracles, such as flying in the air, passing unhurt through fire, swallowing fire, glass, &c., walking upon water, transporting themselves in a moment of time to immense distances, and supplying themselves and others with food in desert places. Their supernatural power they are supposed to obtain by a life of the most exalted piety, and especially by constant self-denial, accompanied with the most implicit reliance upon God; by the services of good genii; and, as many believe, by the knowledge and utterance of "the most great name" of God. A miracle performed by a saint is distinguished by the term "karámeh" from

one performed by a prophet, which is called "moajizeh."

El-Khidr and Ilyás (or Elias), of whom I have before had occasion to speak, are both believed to have been Kutbs, and the latter is called in the Kur-án an apostle; but it is disputed whether the former was a prophet or merely a welee. Both are said to have drunk of the Fountain of Life, and to be in consequence still living; and Ilyás is commonly believed to invest the successive Kutbs. The similarity of the miracles ascribed to the Kutbs and those performed by Elias or Elijah I have remarked in a former work. Another miracle, reminding us of the mantle of Elijah in the hands of his successor, may here be mentioned.—A saint who was the Kutb of his time, dying at Toonis (or Tunis), left his clothes in trust to his attendant, Mohammad El-Ashwam, a native of the neighbouring regency of Tripoli (now called Tarábulus), who desired to sell these relics, but was counselled to retain them, and accordingly, though high prices were bidden for them, made them his own by purchase. As soon as they became his property, he was affected, we are told, with a divine ecstasy, and endowed with miraculous powers.

Innumerable miracles are related to have been performed by Muslim saints, and large volumes are filled with the histories of their wonderful lives. The author of the work from which the above story is taken, mentions, as a fact to be relied on, in an account of one of his ancestors, that, his lamp happening to go out one night while he was reading alone in the riwák of the Jabart (of which he was the sheykh), in the great mosque El-Azhar, the forefinger of his right hand emitted a light which enabled him to continue his reading until his nakeeb had trimmed and lighted another lamp.

From many stories of a similar kind that I have read, I select the following as a fair specimen: it is related by a very celebrated saint, Ibráheem El-Khowwás.—"I entered the desert [on pilgrimage to Mekkeh from El-'Erák], and there joined me a man having a belt round his waist, and I said, 'Who art thou?'—He answered, 'A Christian; and I desire thy company.' We walked together for seven days, eating nothing; after which he said to me, 'O monk of the Muslims, produce what thou hast in the way of refreshment; for we are hungry:' so I said, 'O my God, disgrace me not before this infidel:' and lo, a tray, upon which were bread and broiled meat and fresh dates and a mug of

water. We ate, and continued our journey seven days more; and I then said to him, 'O monk of the Christians, produce what thou hast in the way of refreshment; for the turn is come to thee:' whereupon he leaned upon his staff, and prayed; and lo, two trays, containing double that which was on my tray. I was confounded, and refused to eat: he urged me, saying, 'Eat;' but I did it not. Then said he, 'Be glad; for I give thee two pieces of good news: one of them is, that I testify that there is no deity but God, and that Mohammad is God's Apostle: the other, that I said, O God, if there be worth in this servant, supply me with two trays:—so this is through thy blessing.' We ate, and the man put on the dress of pilgrimage, and so entered Mekkeh, where he remained with me a year as a student; after which he died, and I buried him in [the cemetery] El-Maalà." "And God," says the author from whom I take this story, "is all-knowing:" *i. e.* He alone knoweth whether it be strictly true: but this is often added to the narration of traditions resting upon high authority.—The saint above mentioned was called "El-Khowwás" (or the maker of palm-leaf baskets, &c.) from the following circumstance, related by himself.—"I used," said he, "to go out of the town [Er-Rei] and sit by a river on the banks of which was abundance of palm-leaves; and it occurred to my mind to make every day five baskets [kuffehs], and to throw them into the river, for my amusement, as if I were obliged to do so. My time was so passed for many days: at length, one day, I thought I would walk after the baskets, and see whither they had gone: so I proceeded a while along the bank of the river, and found an old woman sitting sorrowful. On that day I had made nothing. I said to her, 'Wherefore do I see thee sorrowful?' She answered, 'I am a widow: my husband died leaving five daughters, and nothing to maintain them; and it is my custom to repair every day to this river, and there come to me, upon the surface of the water, five baskets, which I sell, and by means of them I procure food; but to-day they have not come, and I know not what to do.' Upon hearing this, I raised my head towards heaven, and said, 'O my God, had I known that I had more than five children to maintain, I had laboured more diligently!'" He then took the old woman to his house, and gave her money and flour, and said to her, "Whenever thou wantest anything, come hither and take what may suffice you."

An irresistible influence has often been exercised over the minds of princes and other great men by reputed saints. Many a Muslim Monarch has thus been incited (as the Kings of Christendom were by Peter, the Hermit) to undertake religious wars, or urged to acts of piety and charity; or restrained from tyranny by threats of Divine vengeance to be called down upon his head by the imprecations of a welee. 'Alee, the favourite son of the Khaleefeh El-Ma-moon, was induced, for the sake of religion, to flee from the splendour and luxuries of his father's court, and, after the example of a self-denying devotee, to follow the occupation of a porter, in a state of the most abject poverty, at El-Basrah, fasting all the day, remaining without sleep at night in a mosque, and walking barefooted, until, under an accumulation of severe sufferings, he prematurely ended his days, dying on a mat. The honours which he refused to receive in life were paid to him after his death: his rank being discovered by a ring and paper which he left, his corpse was anointed with camphor and musk and aloes, wrapped in fine linen of Egypt, and so conveyed to his distressed father at Baghdád.

Self-denial I have before mentioned as one of the most important means by which to attain the dignity of a welee. A very famous saint, Esh-Shiblee, is said to have received from his father an inheritance of sixty millions of deenárs (a sum incredible, and probably a mistake for sixty thousand, or for sixty million dirhems), besides landed property, and to have expended it all in charity: also, to have thrown into the Tigris seventy hundredweight of books, written by his own hand during a period of twenty years.

Sháh El-Karmánee, another celebrated saint, had a beautiful daughter, whom the Sultán of his country sought in marriage. The holy man required three days to consider his sovereign's proposal, and in the meantime visited several mosques, in one of which he saw a young man humbly occupied in prayer. Having waited till he had finished, he accosted him, saying, "My son, hast thou a wife?" Being answered, "No," he said, "I have a maiden, a virtuous devotee, who hath learned the whole of the Kur-án, and is amply endowed with beauty. Dost thou desire her?"—"Who," said the young man, "will marry me to such a one as thou hast described, when I possess no more than three dirhems?"—"I will marry thee to her," answered the

saint: "she is my daughter, and I am Sháh the son of Shujáa El-Karmánee: give me the dirhems that thou hast, that I may buy a dirhem's worth of bread, and a dirhem's worth of something savoury, and a dirhem's worth of perfume." The marriage-contract was performed; but when the bride came to the young man, she saw a stale cake of bread placed upon the top of his mug; upon which she put on her izár, and went out. Her husband said, "Now I perceive that the daughter of Sháh El-Karmánee is displeased with my poverty." She answered, "I did not withdraw from fear of poverty, but on account of the weakness of thy faith, seeing how thou layest by a cake of bread for the morrow."

One of my friends in Cairo, Abu-l-Kásim of Geelán, mentioned in a former note, entertained me with a long relation of the mortifications and other means which he employed to attain the rank of a welee. These were chiefly self-denial and a perfect reliance upon Providence. He left his home in a state of voluntary destitution and complete nudity, to travel through Persia and the surrounding countries, and yet more distant regions if necessary, in search of a spiritual guide. For many days he avoided the habitations of men, fasting from daybreak till sunset, and then eating nothing but a little grass or a few leaves or wild fruits, till by degrees he habituated himself to almost total abstinence from every kind of nourishment. His feet, at first blistered, and cut by sharp stones, soon became callous; and in proportion to his reduction of food, his frame, contrary to the common course of nature, became (according to his own account) more stout and lusty. Bronzed by the sun, and with his black hair hanging over his shoulders (for he had abjured the use of the razor), he presented, in his nudity, a wild and frightful appearance; and on his first approaching a town, was surrounded and pelted by a crowd of boys; he therefore retreated, and, after the example of our first parents, made himself a partial covering of leaves; and this he always after did on similar occasions; never remaining long enough in a town for his leafy apron to wither. The abodes of mankind he always passed at a distance, excepting when several days' fast, while traversing an arid desert, compelled him to obtain a morsel of bread or a cup of water from the hand of some charitable fellow-creature. One thing that he particularly dreaded was, to receive relief from a sinful man, or from a demon in the human form.

In passing over a parched and desolate tract, where for three days he had found nothing to eat, not even a blade of grass, nor a spring from which to refresh his tongue, he became overpowered with thirst, and prayed that God would send him a messenger with a pitcher of water. "But," said he, "let the water be in a green Baghdáhee pitcher, that I may know it be from Thee, and not from the Devil; and when I ask the bearer to give me to drink, let him pour it over my head, that I may not too much gratify my carnal desire."—"I looked behind me," he continued, "and saw a man bearing a green Baghdáhee pitcher of water, and said to him, 'Give me to drink;' and he came up to me, and poured the contents over my head, and departed! By Allah it was so!"—Rejoicing in this miracle, as a proof of his having attained to a degree of wiláyeḥ (or saintship), and refreshed by the water, he continued his way over the desert, more firm than ever in his course of self-denial, which, though imperfectly followed, had been the means of his being thus distinguished. But the burning thirst returned shortly after, and he felt himself at the point of sinking under it, when he beheld before him a high hill, with a rivulet running by its base. To the summit of this hill he determined to ascend, by way of mortification, before he would taste the water, and this point, with much difficulty, he reached at the close of the day. Here standing, he saw approaching, below, a troop of horsemen, who paused at the foot of the hill, when their chief, who was foremost, called out to him by name, "O Abu-l-Kásim! O Geelánee! Come down and drink!"—but, persuaded by this that he was Iblees with a troop of his sons, the evil Genii, he withstood the temptation, and remained stationary until the deceiver with his attendants had passed on, and were out of sight. The sun had then set; his thirst had somewhat abated; and he only drank a few drops. Continuing his wanderings in the desert, he found, upon a pebbly plain, an old man with a long white beard, who accosted him, asking of what he was in search. "I am seeking," he answered, "a spiritual guide; and my heart tells me that thou art the guide I seek." "My son," said the old man, "thou seest yonder a saint's tomb: it is a place where prayer is answered: go thither, enter it, and seat thyself: neither eat nor drink nor sleep; but occupy thyself solely, day and night, in repeating silently, 'Lá iláha illa-lláh' (There is no deity but God); and let not any living creature see thy lips

move in doing so; for among the peculiar virtues of these words is this, that they may be uttered without any motion of the lips. Go, and peace be on thee."—"Accordingly," said my friend, "I went thither. It was a small square building, crowned by a cupola; and the door was open. I entered, and seated myself, facing the niche, and the oblong monument over the grave. It was evening, and I commenced my silent professions of the Unity, as directed by my guide; and at dusk I saw a white figure seated beside me, as if assisting in my devotional task. I stretched forth my hand to touch it; but found that it was not a material substance; yet there it was: I saw it distinctly. Encouraged by this vision, I continued my task for three nights and days without intermission, neither eating nor drinking, yet increasing in strength both of body and of spirit; and on the third day, I saw written upon the white-washed walls of the tomb, and on the ground, and in the air, wherever I turned my eyes, 'Lá iláha illa-lláh;' and whenever a fly entered the tomb, it formed these words in its flight. By Allah it was so! My object was now fully attained: I felt myself endowed with supernatural knowledge: thoughts of my friends and acquaintances troubled me not; but I knew where each of them was, in Persia, India, Arabia, and Turkey, and what each was doing. I experienced an indescribable happiness. This state lasted several years; but at length I was insensibly enticed back to worldly objects: I came to this country; my fame as a caligraphist drew me into the service of the government; and now see what I am, decked with pelisses and shawls, and with this thing [a diamond order] on my breast; too old, I fear, to undergo again the self-denial necessary to restore me to true happiness, though I have almost resolved to make the attempt."—Soon after this conversation, he was deprived of his office, and died of the plague. He was well known to have passed several years as a wandering devotee; and his sufferings, combined with enthusiasm, perhaps disordered his imagination, and made him believe that he really saw the strange sights which he described to me; for there was an appearance of earnestness and sincerity in his manner, such as I thought could hardly be assumed by a conscious impostor.

Insanity, however, if not of a very violent and dangerous nature, is commonly regarded by Muslims as a quality that entitles the subject of it to be esteemed as a saint; being supposed to be the abstrac-

tion of the mind from worldly affairs, and its total devotion to God. This popular superstition is a fertile source of imposture; for, a reputation for sanctity being so easily obtained and supported, there are numbers of persons who lay claim to it from motives of indolence and licentiousness, eager to receive alms merely for performing the tricks of madmen, and greedy of indulging in pleasures forbidden by the law; such indulgences not being considered in their case as transgressions by the common people, but rather as indications of holy frenzy. From my own observation I should say that lunatics or idiots, or impostors, constitute the majority of the persons reputed to be saints among the Muslims of the present day; and most of those who are not more than slightly tinged with insanity are darweeshes.

A reputed saint of this description, in Cairo, in whom persons of some education put great faith, affected to have a particular regard for me. He several times accosted me in an abrupt manner, acquainted me with the state of my family in England, and uttered incoherent predictions respecting me, all of which communications, excepting one which he qualified with an "in sháa-l áh" (or "if it be the will of God"), I must confess, proved to be true; but I must also state that he was acquainted with two of my friends who might have materially assisted him to frame these predictions, though they protested to me that they had not done so. The following extract from a journal which I kept in Cairo during my second visit to Egypt, will convey some idea of this person, who will serve as a picture of many of his fraternity.—To-day (Nov. 6th, 1834), as I was sitting in the shop of the Báshá's booksellers, a reputed saint, whom I have often seen here, came and seated himself by me, and began, in a series of abrupt sentences, to relate to me various matters respecting me, past, present, and to come. He is called the sheykh 'Alee El-Leysee. He is a poor man, supported by alms; tall and thin and very dark, about thirty years of age, and wears nothing at present but a blue shirt and a girdle, and a padded red cap. "O Efen-dee," he said, "thou hast been very anxious for some days. There is a grain of anxiety remaining in thee yet. Do not fear. There is a letter coming to thee by sea, that will bring thee good news." He then proceeded to tell me of the state of my family, and that all were well excepting one, whom he particularized by description, and who he stated to be then suffering from an inter-

mittent fever. [This proved to be exactly true.] "This affliction," he continued, "may be removed by prayer; and the excellences of the next night, the night of [i. e. preceding] the first Friday of the month of Regeb, of Regeb, the holy Regeb, are very great. I wanted to ask thee for something to-day; but I feared: I feared greatly. Thou must be invested with the wiláyeih [i. e. be made a welee]: the welees love thee; and the Prophet loves thee. Thou must go to the sheykh Mustafá El-Munádee, and the sheykh El-Baháee. Thou must be a welee." He then took my right hand, in the manner commonly practised in the ceremony which admits a person a darweesh, and repeated the Fátehah (commonly pronounced Fát'hah); after which he added, "I have admitted thee my darweesh." Having next told me of several circumstances relating to my family—matters of an unusual nature—with singular minuteness and truth, he added, "To-night, if it be the will of God, thou shalt see the Prophet in thy sleep, and El-Khidr and the seyyid El-Bedawee. This is Regeb, and I wanted to ask of thee—but I feared—I wanted to ask of thee four piastres, to buy meat and bread and oil and radishes. Regeb! Regeb! I have great offices to do for thee to-night."—Less than a shilling for all he promised was little enough: I gave it him for the trouble he had taken; and he uttered many abrupt prayers for me.—In the following night, however, I saw in my sleep neither Mohammad nor El-Khidr nor the seyyid El-Bedawee, unless, like Nebuchadnezzar, I was unable, on awaking, to remember my dreams.

Some reputed saints of the more respectable class, to avoid public notice, wear the general dress and manners of their fellow-countrymen, and betray no love of ostentation in their acts of piety and self-denial; or live as hermits in desert places, depending solely upon Providence for their support, and are objects of pious and charitable visits from the inhabitants of near and distant places, and from casual travellers. Others distinguish themselves by the habit of a darweesh, or by other peculiarities, such as a long and loose coat (called *dilk*) composed of patches of cloth of various colours, long strings of beads hung upon the neck, a ragged turban, and a staff with shreds of cloth of different colours attached to the top; or obtain a reputation for miraculous powers by eating glass, fire, serpents, &c. Some of those who are insane, and of those who feign to be so, go about, even in crowded cities, in a state of

perfect nudity, and are allowed to commit, with impunity, acts of brutal sensuality which the law, when appealed to, should punish with death. Such practices are forbidden by the religion and law even in the cases of saints; but common and deeply-rooted superstition prevents their punishment. During the occupation of Egypt by the French, the Commander-in-chief, Menou, applied to the Sheykh (or 'Ulamà) of the city for their opinion "respecting those persons who were accustomed to go about in the streets in a state of nudity, crying out and screaming, and arrogating to themselves the dignity of wiláyeh, relied upon as saints by the generality of the people, neither performing the prayers of the Muslims nor fasting," asking whether such conduct was permitted by the religion, or contrary to the law. He was answered, "Conduct of this description is forbidden, and repugnant to our religion and law and to our traditions." The French General thanked them for this answer, and gave orders to prevent such practices in future, and to seize every one seen thus offending; if insane, to confine him in the Máristán (or hospital and lunatic asylum); and if not insane, to compel him either to relinquish his disgusting habits, or to leave the city.—Of reputed saints of this kind, thus writes an enlightened poet, El-Bedree El-Hejáze:—

"Would that I had not lived to see every fool esteemed among men as a Kutb! Their learned men take him as a patron; nay, even as Lord, in place of the Possessor of Heaven's throne. Forgetting God, they say, 'Such a one from all mankind can remove affliction.' When he dies, they make for him a place of visitation, and strangers and Arabs hurry thither in crowds: Some of them kiss his tomb, and some kiss the threshold of the door, and the very dust. Thus do the idolaters act towards their images, hoping so to obtain their favour."

These lines are quoted by El-Jabartee, in his account of a very celebrated modern saint, the seyyid 'Alee El-Bekree (events of Rabee' eth-Thánee, 1214). A brief history of this person will not be here misplaced, as it will present a good illustration of the general character and actions of those insane individuals who are commonly regarded as saints.

The seyyid 'Alee El-Bekree was a mej-zoob (or insane person) who was considered an eminent welee, and much trusted in: for several years he used to walk naked about the streets of Cairo, with a shaven face, bearing a long nebboot (or staff), and uttering confused language,

which the people attentively listened to, and interpreted according to their desires and the exigencies of their states. He was a tall, spare man, and sometimes wore a shirt and a cotton skull-cap; but he was generally barefooted and naked. The respect with which he was treated induced a woman, who was called the sheykhah Am-mooneh, to imitate his example further than decency allowed: she followed him whithersoever he went, covered at first with her izár (or large cotton veil thrown over the head and body), and muttering, like him, confused language. Entering private houses with him, she used to ascend to the harems, and gained the faith of the women, who presented her with money and clothes, and spread abroad that the sheykh ('Alee) had looked upon her, and affected her with religious frenzy, so that she had become a weleeyeh, or female saint. Afterwards, becoming more insane and intoxicated, she uncovered her face, and put on the clothing of a man; and thus attired she still accompanied the sheykh, and the two wandered about, followed by numbers of children and common vagabonds; some of whom also stripped off their clothes in imitation of the sheykh, and followed, dancing; their mad actions being attributed (like those of the woman) to religious frenzy, induced by his look or touch, which converted them into saints. The vulgar and young, who daily followed them, consequently increased in numbers; and some of them, in passing through the market-streets, snatched away goods from the shops, thus exciting great commotion wherever they went. When the sheykh sat down in any place, the crowd stopped, and the people pressed to see him and his mad companions. On these occasions the woman used to mount upon the mastabah of a shop, or ascend a hillock, and utter disgusting language, sometimes in Arabic, and sometimes in Turkish, while many persons among her audience would kiss her hands to derive a blessing. After having persevered for some time in this course, none preventing them, the party entered one day the lane leading from the principal street of the city to the house of the Kádee, and were seized by a Turkish officer there residing, named Jaafar Káshif, who, having brought them into his house, gave the sheykh some food, and drove out the spectators, retaining the woman and the mejzoobs, whom he placed in confinement: he then liberated the sheykh 'Alee, brought out the woman and the mejzoobs and beat them, sent the woman to the Máristán, and there confined her, and set

at large the rest, after they had prayed for mercy, and clothed themselves, and recovered from their intoxication. The woman remained a while confined in the Máristán, and, when liberated, lived alone as a sheykhab, believed in by men and women, and honoured as a saint with visits and festivals.

The seyyid 'Alee, after he had thus been deprived of his companions and imitators, was constrained to lead a different kind of life. He had a cunning brother, who, to turn the folly of this saint to a good account, and fill his own purse (seeing how great faith the people placed in him, as the Egyptians are prone to do in such a case), confined him in his house, and clothed him, asserting that he had his permission to do so, and that he had been invested with the dignity of Kutb. Thus he contrived to attract crowds of persons, men and women, to visit him. He forbade him to shave his beard, which consequently grew to its full size; and his body became fat and stout from abundance of food and rest; for, while he went about naked, he was, as before mentioned, of a lean figure. During that period he used generally to pass the night wandering, without food, through the streets, in winter and summer. Having now servants to wait upon him, whether sleeping or waking, he passed his time in idleness, uttering confused and incoherent words, and sometimes laughing and sometimes scolding; and in the course of his idle loquacity he could not but let fall some words applicable to the affairs of some of his listening visitors, who attributed such expressions to his supernatural knowledge of the thoughts of their hearts, and interpreted them as warnings or prophecies. Men and women, and particularly the wives of the grandees, flocked to him with presents and votive offerings, which enriched the coffers of his brother; and the honours which he received ceased not with his death. His funeral was attended by multitudes from every quarter. His brother buried him in the mosque of Esh-Sharáí-bee, in the quarter of the Ezbekeyeh, made for him a maksoorah (or railed enclosure) and an oblong monument over the grave, and frequently repaired thither with readers of the Kur-án, munshids to sing odes in his honour, flag-bearers, and other persons, who wailed and screamed, rubbed their faces against the bars of the window before his grave, and caught the air of the place in their hands to thrust it into their bosoms and pockets. Men and women came crowding together to visit his tomb, bringing votive offerings and wax

candles, and eatables of various kinds to distribute for his sake to the poor.—The oblong monument over his grave, resembling a large chest, was covered, when I was in Cairo, with a black stuff ornamented by a line of words from the Kur-án, in white characters, surrounding it. A servant who accompanied me during my rides and walks used often to stop as we passed this tomb, and touch the wooden bars of the window above mentioned with his right hand, which he then kissed to obtain a blessing.

In most cases greater honour is paid to a reputed saint after his death than he receives in his life. A small, square, white-washed building, crowned with a dome, is generally erected as his tomb, surrounding an oblong monument of stone, brick, or wood, which is immediately over the sepulchral vault. At least one such building forms a conspicuous object close by, or within, almost every Arab village; for the different villages, and different quarters of every town and city, have their respective patron saints, whose tombs are frequently visited, and are the scenes of periodical festivals, generally celebrated once in every year. The tombs of many very eminent saints are mosques; and some of these are large and handsome edifices, the monument being under a large and lofty dome, and surrounded by an enclosure of wooden railings, or of elegantly-worked bronze. In these buildings also, and in some others, the monument is covered with silk or cotton stuff ornamented with words from the Kur-án, which form a band around it. Many buildings of the more simple kind erected in honour of saints, and some of the larger description, are mere cenotaphs, or cover only some relic of the person to whom they are dedicated. The tombs and cenotaphs or shrines of saints are visited by numerous persons, and on frequent occasions; most commonly on a particular day of the week. The object of the visitor, in general, is to perform some meritorious act, such as taking bread, or other food, or money, for the poor, or distributing water to the thirsty, on account of the saint, to increase his rewards in heaven, and at the same time to draw down a blessing on himself; or to perform a sacrifice of a sheep, goat, calf, or other animal, which he has vowed to offer, if blessed with some specific object of desire, or to obtain general blessings; or to implore the saint's intercession in some case of need. The flesh of the devoted animal is given to the poor. The visitors also often take with them palm-branches, or sprigs of

myrtle, or roses or other flowers, to lay upon the monument, as they do when they visit the tombs of their relations. The visitor walks round the monument, or its enclosure, from left to right, or with his left side towards it (as the pilgrims do round the Kaabeh), sometimes pausing to touch its four angles or corners with his right hand, which he then kisses; and recites the opening chapter of the Kur-án (the Fát'hah) standing before one or each of its four sides. Some visitors repeat also the chapter of Yá-Seen (the 36th), or employ a person to recite this, or even the whole of the Kur-án, for hire. The reciter afterwards declares that he transfers the merit of this work to the soul of the deceased saint. Any private petition the visitor offers up on his own account, imploring a favourable answer for the sake of the saint, or through his intercession; holding his hands before his face like an open book, and then drawing them down his face. Many a visitor, on entering the tomb, kisses the threshold, or touches it with his right hand, which he then kisses; and, on passing by it, persons often touch the window, and kiss the hand thus honoured.

The great periodical or annual festivals are observed with additional ceremonies, and by crowds of visitors. These are called Moolids (more properly Mólids); and are held on the anniversary of the birth of the saint, or in commemoration of that event. Persons are then hired to recite the Kur-án in and near the tomb, during the day; and others, chiefly darweeshes, employ themselves during the night in performing zikrs, which consist in repeating the name of God, or the profession of his unity, &c., in chorus, accompanying the words by certain motions of the head, hands, or whole body; munshids, at intervals, singing religious odes or love songs during these performances, to the accompaniment of a *náy*, which is a kind of flute, or the *arghool*, which is a double reed-pipe. These moolids are scenes of rejoicing and of traffic, which men and boys and girls attend, to eat sweatmeats, and drink coffee and sherbets, or to amuse themselves with swinging, or turning on a whirligig, or witnessing the feats of conjurers, or the performances of dancers; and to which tradesmen repair to sell or barter their goods. The visitors to the great moolids of the seyyid Ahmad El-Bedawee, at Tantà, in the Delta of Egypt, which are great fairs as well as religious festivals, are almost as numerous as the pilgrims at Mekkeh. During a moolid,

the inhabitants of the houses in the neighbourhood of the tomb hang lamps before their houses, and spend a great part of the night listening to the story-tellers at the coffee-shops, or attending the zikrs.

These latter performances, though so common among the Arabs, are inconsistent with the spirit of the Mohammadan religion, and especially with respect to music, which was not employed in religious ceremonies until after the second century of the Flight. The Imám Aboo-Bekr Et-Toosee, being asked whether it were lawful or not to be present with people who assembled in a certain place, and read a portion of the Kur-án; and, after a munshid had recited some poetry, would dance, and become excited, and play upon tambourines and pipes,—answered, that such practices were vain, ignorant, and erroneous; not ordained by the Kur-án or the Traditions of the Prophet, but invented by those Israelites who worshipped the Golden Calf; that the Prophet and his companions used to sit so quietly that a bird might alight upon the head of any one of them and not be disturbed; that it was incumbent on the Sultán and his vicegerents to prevent such persons from entering the mosques and other places for these purposes; and that no one who believed in God and the Last Day should be present with them, or assist them in their vain performances: such, he asserted, was the opinion of the Imáms of the Muslims. Some eminent doctors, however, have contended for the lawfulness of these practices.

Of the various orders of darweeshes, to which so many of the reputed saints belong, it is unnecessary here to say more than that they differ chiefly in unimportant regulations and rites, such as particular forms of prayer, and modes of zikr; that some distinguish themselves by peculiar dresses; and that a few pursue a wandering life, and subsist on alms.

NOTE 64. The reason of this strange proceeding is not stated in the Cairo edition, but it is in the two other editions which I have before me.

NOTE 65. Arab etiquette requires that a person should sit upon his knees and feet in the presence of one of much higher rank, or of one to whom he would pay especial honour. He should also, in these cases, cover his hands with his sleeves.

NOTE 66. Kunáfeh is a kind of pastry resembling vermicelli, made of wheat-flour.

It is moistened with clarified butter—then baked, and sweetened with honey or sugar.

NOTE 67. Chess is played somewhat differently in different parts of the East. The pieces are generally of very simple forms, as the Muslim is forbidden by his religion to make an image of anything that has life.

NOTE 68. In my original, and in the Breslau edition, the ape is said to have been the son of the King of the Ebony Islands; but this is a mistake; for the latter, as before stated, was the father of the lady who was carried off by Jarjarees.

NOTE 69. The term "leewán" has been explained in No. 12 of the notes to this chapter.

NOTE 70. This was, and I believe still is, a common battle-cry of the Arabs, and more commonly used on the occasion of a victory.

NOTE 71. "Dár es-Selám," "the Abode of Peace," or "of Safety," is a name often given to Baghdád, as it is also to one of the seven stories or stages of Paradise.

NOTE 72. — *The Mountain of Loadstone*. Several Arab writers describe this mountain of loadstone. El Kazweenee, in his account of minerals, says that the mine of loadstone is on the shore of the Indian Ocean, and that if the ships which navigate this sea approach the said mine, and contain anything of iron, it flies from them like a bird, and adheres to the mountain; for which reason, it is the general custom to make use of no iron in the construction of the vessels employed in this navigation. I think that I have met with a similar story in some Latin author.

NOTE 73. For an explanation of this term, see what I have said on the subject of prayer in the first of the notes to the Introduction.

NOTE 74. "Khaseeb" signifies "endowed with plenty."

NOTE 75. The remainder of the story of the Third Royal Mendicant is almost wholly omitted in the Cairo edition. I translate it chiefly from the Calcutta edition of the first two hundred nights.

NOTE 76. — *On Dreams*. That dreams are regarded by the Muslims as being

often true warnings or indications of future events I have mentioned in a former note. This belief, sanctioned by the Prophet, will be well illustrated by the following anecdote, which was related to me in Cairo, shortly after the terrible plague of the year 1835, by the sheykh Mohammad Et-Tantáwee, who had taken the trouble of investigating the fact, and had ascertained its truth.

A tradesman, living in the quarter of El-Hanafee, in Cairo, dreamt, during the plague above mentioned, that eleven persons were carried out from his house to be buried, victims of this disease. He awoke in a state of the greatest distress and alarm, reflecting that eleven was the total number of the inhabitants of his house, including himself, and that it would be vain in him to attempt, by adding one or more members to his household, to elude the decree of God, and give himself a chance of escape: so, calling together his neighbours, he informed them of his dream, and was counselled to submit with resignation to a fate so plainly foreshewn, and to be thankful to God for the timely notice with which he had been mercifully favoured. On the following day, one of his children died; a day or two after, a wife; and the pestilence continued its ravages among his family until he remained in his house alone. It was impossible for him now to entertain the slightest doubt of the entire accomplishment of the warning: immediately, therefore, after the last death that had taken place among his household, he repaired to a friend at a neighbouring shop, and, calling to him several other persons from the adjoining and opposite shops, he reminded them of his dream, acquainted them with its almost complete fulfilment, and expressed his conviction that he, the eleventh, should very soon die. "Perhaps," said he, "I shall die this next night: I beg of you, therefore, for the sake of God, to come to my house early to-morrow morning, and the next morning and the next if necessary, and to see if I be dead, and, when dead, that I be properly buried; for I have no one with me to wash and shroud me. Fail not to do me this service, which will procure you a recompense in heaven. I have bought my grave-linen: you will find it in a corner of the room in which I sleep. If you find the door of the house latched, and I do not answer to your knocking, break it open."

Soon after sunset he laid himself in his lonely bed, though without any expectation of closing his eyes in sleep; for his mind

was absorbed in reflections upon the awful entry into another world, and a review of his past life. As the shades of night gathered around him, he could almost fancy that he beheld, in one faint object or another in his gloomy chamber, the dreadful person of the Angel of Death: and at length he actually perceived a figure gliding in at the door, and approaching his bed. Starting up in horror, he exclaimed, "Who art thou?"—and a stern and solemn voice answered, "Be silent! I am 'Azraeel, the Angel of Death!"—"Alas!" cried the terrified man; "I testify that there is no deity but God, and I testify that Mohammad is God's Apostle! There is no strength nor power but in God, the High! the Great! To God we belong, and to Him we must return!"—He then covered himself over with his quilt, as if for protection, and lay with throbbing heart, expecting every moment to have his soul torn from him by the inexorable messenger. But moments passed away, and minutes, and hours; yet without his experiencing any hope of escape; for he imagined that the Angel was waiting for him to resign himself, or had left him for a while, and was occupied in receiving first the souls of the many hundred human beings who had attained their predestined term in that same night and in the same city, and the souls of the thousands who were doomed to employ him elsewhere. Daybreak arrived before his sufferings terminated; and his neighbours, coming according to their promise, entered his chamber, and found him still in bed; but observing that he was covered up, and motionless as a corpse, they doubted whether he were still alive, and called to him. He answered, with a faint voice, "I am not yet dead: but the Angel of Death came to me in the dusk of the evening, and I expect every moment his return, to take my soul: therefore trouble me not; but see me washed and buried."—"But why," said his friends, "was the street-door left unlatched?"—"I latched it," he answered, "but the Angel of Death may have opened it."—"And who," they asked, "is the man in the court?"—He answered, "I know of no man in the court: perhaps the Angel who is waiting for my soul has made himself visible to you, and been mistaken, in the twilight, for a man."—"He is a thief," they said, "who has gathered together everything in the house that he could carry away, and has been struck by the plague while doing so, and now lies dead in the court, at the foot of the stairs, grasping in his hand a silver candlestick."—The master

of the house, after hearing this, paused for a moment, and then, throwing off his quilt, exclaimed, "Praise be to God, the Lord of all creatures! That is the eleventh, and I am safe! No doubt it was that rascal who came to me and said that he was the Angel of Death. Praise be to God! Praise be to God!"

This man survived the plague, and took pleasure in relating the above story. The thief had overheard his conversation with his neighbours, and, coming to his house in the dusk, had put his shoulder to the wooden lock, and so raised the door and displaced the latch within.—There is nothing wonderful in the dream, nor in its accomplishment; the plague of 1835 entirely desolated many houses, and was mostly fatal to the young; and all the inhabitants of the house in question were young excepting the master.

NOTE 77. "Ajeeb" signifies "a wonder," or "anything strange or admirable."

NOTE 78. Blue is the colour of mourning, as before mentioned, in No. 52 of the notes to the second chapter.

NOTE 79. Smearing the face and slapping the cheeks are common practices of Arab women, especially of the lower orders, on following to the grave the corpse of a near relation or a husband.

NOTE 80.—*On the Rukh*. This fabulous bird is described by many Arab writers, some of whom assert that it can carry a rhinoceros, while others ascribe to it powers still more extraordinary. I shall have occasion to speak of it again in my notes to this work.

NOTE 81. This is explained by No. 30 of the notes to the Introduction.

NOTE 82. I here return to the Cairo edition.

NOTE 83. Some of the incidents described in this story, as the shipwrecks caused by the image, and the opening of the forbidden closet, &c., appear to be taken from the romance of Seyf Zu-l-Yezen, of which I possess a copy, purchased during my second visit to Egypt. This romance, which has become extremely scarce, is filled with stories of genii and enchantments of the most extravagant kind. Some of the public storytellers in Cairo used, a few years since, to amuse their audiences by recitations from

it. I was not able to discover the period at which it was composed; but it is said to have been written long before the Tales of a Thousand and One Nights. I saw once a portion of a copy of it which appeared, from the handwriting and the paper, to be three or four centuries old.

NOTE 84. So in the Calcutta edition of the first two hundred nights, and in the edition of Breslau.

NOTE 85. Those decrees which are written with "the Pen" on the "Preserved Tablet" are believed to be unchangeable. "The Pen" is also the title of one of the chapters of the Kur-án, the 68th.

NOTE 86. In all the copies of the original which I have by me, El-Basrah is said to have been the place to which the lady designed to voyage; but this is inconsistent with the sequel of the story.

NOTE 87. In the old version, two strange errors occur in the passage corresponding with this: two words in the original, "nár" and "doon," having been mistaken for a proper name; and the word "jebbár," which, applied to God, signifies "almighty," or rather the "Compeller of his creatures to do whatsoever He willeth," being taken in the sense of "giant," which it bears in many other cases.

NOTE 88.—*On Martyrs.* The Mohamadan law distinguishes several different descriptions of martyrs. This honourable title is given to the soldier who dies in fighting for the faith, or on his way to do so, or who dies almost immediately after his having been wounded when so engaged; to a person who innocently meets with his death from the hand of another; to a victim of the plague, who does not flee from the disease, or of dysentery; to a person who is drowned; and to one who is killed by the falling of a wall or any building. It is said that the souls of martyrs, after quitting their bodies, reside, until the day of resurrection, in the crops of green birds, which eat of the fruits, and drink of the waters, of Paradise. Such we are to consider as the first and lowest state of felicity to which the young prince in this tale was introduced as the reward of his virtue.

NOTE 89. The share inherited, according to the law, by the wife, or by the wives conjointly when there are more than one,

is one-eighth of what remains of the property of the deceased after the discharge of his debts and legacies, if he have left issue; and one-fourth, if he have left no issue.

NOTE 90. The Arabs, fond of hyperbole, often thus describe a lofty building.

NOTE 91.—*On the Magnificence of Arab Palaces, &c.* After remarking upon the preceding sentence as presenting an instance of Oriental hyperbole, it may be necessary to inform the reader that he need not regard this in the same light. The magnificence of the palaces of Baghdád in the times of the Khaleefehs almost exceeds belief.

In the beginning of the year of the Flight 305 (June, A. D. 917), two ambassadors from the Greek Emperor (Constantine IX., Porphyrogenitus) arrived in Baghdád on a mission to the Khaleefeh El-Muktedir, bringing an abundance of costly presents; and the scenes which they witnessed are thus described; apparently, however, not without some exaggeration. They were first received by the Wezeer, who, at the audience which he granted to them in his garden-palace, displayed on this occasion a degree of magnificence that had never before been manifested by any of his rank; pages, memlooks, and soldiers, crowded the avenues and courts of his mansion, the apartments of which were hung with tapestry of the value of thirty thousand deenárs; and the Wezeer himself was surrounded by generals and other officers on his right and left and behind his seat, when the two ambassadors approached him, dazzled by the splendour that surrounded them, to beg for an interview with the Khaleefeh. El-Muktedir, having appointed a day on which he would receive them, ordered that the courts and passages and avenues of his palace should be filled with armed men, and that all the apartments should be furnished with the utmost magnificence. A hundred and sixty thousand armed soldiers were arranged in ranks in the approach to the palace; next to these were the pages of the closets, and chief eunuchs, clad in silk and with belts set with jewels, in number seven thousand; four thousand white, and three thousand black; there were also seven hundred chamberlains; and beautifully ornamented boats of various kinds were seen floating upon the Tigris, hard by. The two ambassadors passed first by the palace of the chief chamberlain, and, astonished at the splendid ornaments and pages and arms which they there beheld, imagined that this

was the palace of the Khaleefeh; but what they had seen here was eclipsed by what they beheld in the latter, where they were amazed by the sight of thirty-eight thousand pieces of tapestry of gold-embroidered silk brocade, and twenty-two thousand magnificent carpets. Here also were two menageries of beasts by nature wild, but tamed by art, and eating from the hands of men: among them were a hundred lions; each lion with its keeper. They then entered the Palace of the Tree, enclosing a pond from which rose the Tree: this had eighteen branches, with leaves of various colours (being artificial), and with birds of gold and silver (or gilt and silvered) of every variety of kind and size, perched upon its branches, so constructed that each of them sang. Thence they passed into the garden, in which were furniture and utensils not to be enumerated: in the passages leading to it were suspended ten thousand gilt coats of mail. Being at length conducted before El-Muktedir, they found him seated on a couch of ebony inlaid with gold and silver, to the right of which were hung nine necklaces of jewels, and the like to the left, the jewels of which outshone the light of day. The two ambassadors paused at the distance of about a hundred cubits from the Khaleefeh, with the interpreter. Having left the presence, they were conducted through the palace, and were shewn splendidly-caparisoned elephants, a giraffe, lynxes, and other beasts. They were then clad with robes of honour, and to each of them was brought fifty thousand dirhems, together with dresses and other presents. It is added, that the ambassadors approached the palace through a street called "the Street of the Menârehs," in which were a thousand menârehs, or menarets. It was at the hour of noon; and as they passed, the muëddins from all these menârehs chanted the call to prayer at the same time, so that the earth almost quaked at the sound, and the ambassadors were struck with fear.

The Orientals well understand how to give the most striking effect to the jewels which they display on their dress, &c., on occasions of state. Sir John Malcolm, describing his reception by the late King of Persia, says, "His dress baffled all description. The ground of his robes was white; but he was so covered with jewels

of an extraordinary size, and their splendour, from his being seated where the rays of the sun played upon them, was so dazzling, that it was impossible to distinguish the minute parts which combined to give such amazing brilliancy to his whole figure."

NOTE 92. As this marriage is described as conducted in an irregular manner, I need say nothing at present of the ceremonies usually practised on such an occasion.

NOTE 93. Every person who has visited Eastern cities will bear testimony to the plausibility of this excuse. I have several times been thrown down by the wide load of a camel in the streets of Cairo, and seen loads of firewood scraping the houses on both sides of a street at the same time.

NOTE 94. Women suspected of infidelity to their husbands have not unfrequently been thus punished in Egypt in modern times, in violation of the law.

NOTE 95. "Saad" signifies "happiness," or "prosperity," and also "happy," or "prosperous."

NOTE 96. Pity is of more important service to the Muslim after death than during life; for the prayers which it inspires increase his happiness in futurity, or diminish his misery.

NOTE 97. This allusion to religious faith is peculiarly apt in the mouth of a Muslim; for the chief dogma of his creed is the denial of any partnership in the Divine essence. He calls persons of all other religions "mushriks," or those who attribute partners to God.

NOTE 98. In the original, she is here called an 'Efreeteh, which is an improper term.

NOTE 99. This salutation and its reply are only to be given by and to Muslims.

NOTE 100. It is implied by this ejaculation that the two ladies were admirable beauties, evidences of the perfection of their Creator.

NOTES TO CHAPTER FOURTH

NOTE 1. From the close of Chapter iii., the order of the tales in this translation (agreeably with the Cairo edition) differs from that which is followed in the old version.

NOTE 2. This alludes to the poor man's want of sufficient clothing; for, in the climate of Baghdád, a person who is not very scantily clad is in little need of a fire to warm himself.

NOTE 3. My sheykh has remarked, in a marginal note, that these verses would be appropriate only from the mouth of a learned man complaining of the unprofitableness of his science with respect to procuring him money; but perhaps, in writing this, he was actuated by a somewhat overzealous regard for the honour of his own profession; for, when a poor man has acquired a little knowledge, his neighbours are apt to flatter him.

NOTE 4. The "izár" has been described in the second note to Chapter iii.

NOTE 5. Literally, "the sons of thine uncle;" but the meaning is, "thy kinsmen."

NOTE 6. — *On Bastinadoing*. In Arabian, and some other Eastern, countries, it is a common custom, when a person is accused of a crime before a magistrate, and denies his guilt, to bastinado him, in order to induce him to confess; and even witnesses, sometimes, are treated in the same manner. The beating is usually inflicted with a kurbáj (a thong or whip of hippopotamus' hide hammered into a round form) or with a stick, and generally on the soles of the feet. For this purpose the feet are confined by a chain or rope attached to each end to a staff, which is turned round to tighten it. This is called a "falakah." Two persons (one on each side) strike alternately; and the punishment is often continued until the sufferer becomes insensible, and even longer.

NOTE 7. — *Of Sales by Auction*. In many of the sooks (market-streets, or bázárs) in Arabian cities, auctions are held on stated days, once or more frequently in every week. They are conducted by brokers (delláls), hired either by private persons or by shopkeepers. These brokers carry the goods up and down the street,

announcing the sums bidden, with cries of "haráj," &c.; and the shopkeepers, as well as others, purchase of them.

NOTE 8. I have before mentioned, that this horrid mode of punishing a woman suspected of incontinence is not unfrequently practised among the Arabs. Many similar cases have been mentioned to me in Egypt as having occurred in that country in the present age; and often the murder is committed by the father or a brother of the woman, as her relations are considered as more disgraced than the husband by her crime. The present tale is probably founded on some particular occurrence of this kind. One is related as having happened in the reign of the Khaleefeh El-Moatadid. In this case, some limbs of the murdered woman, in two leathern bags, were brought up from the bed of the Tigris in the net of a fisherman.

NOTE 9. — *Of the Retaliation of Injuries on the Day of Resurrection*. The "examination being past, and every one's works weighed in a just balance, that mutual retaliation will follow according to which every creature will take vengeance one of another, or have satisfaction made to him for the injuries which he hath suffered. And since there will then be no other way of returning like for like, the manner of giving this satisfaction will be, by taking away a proportionate part of the good works of him who offered the injury, and adding it to those of him who suffered it. Which being done, if the angels (by whose ministry this is to be performed) say, 'Lord, we have given to every one his due, and there remaineth of this person's good works so much as equalleth the weight of an ant,' God will of his mercy cause it to be doubled unto him, that he may be admitted into Paradise; but if, on the contrary, his good works be exhausted, and there remain evil works only, and there be any who have not yet received satisfaction from him, God will order that an equal weight of their sins be added unto his, that he may be punished for them in their stead, and he will be sent to Hell laden with both."

NOTE 10. "Reyhán" is a common proper name of men, now commonly given to slaves; and the name of the sweet basil in particular (also called "reelán") and of sweet-smelling plants in general. It also

signifies "any favour of God," "the supplies necessary for subsistence," "a son," &c.

NOTE 11. This ejaculation is addressed to God.

NOTE 12. In the original, "Misr," *vulg.*, "Masr." This is the name which the Arabs give to Egypt, and which they have also given to its successive capitals, or seats of government, Memphis, Egyptian Babylon, El-Fustât, and El-Kâhireh, or Cairo. It is here applied to Cairo, as will be shewn by the following note, and by the sequel of the tale, though this city was not founded until long after the reign of Hâroon Er-Rasheed. I may here remark, that I have not found the name of "Misr" applied to Cairo in any Arabic work anterior to the conquest of Egypt by the 'Osmânlee Turks, which happened in the year of the Flight 923 (A. D. 1517). El-Fustât retained this appellation in the time of Es-Suyootee, who died in the year of the Flight 911, but it ceased to do so before the time of El-Is-hâkee, who brought down his history to the month of Ramadân, 1032 (A. D. 1623). It is probable, therefore, that the name of "Misr" was transferred to Cairo on the occasion of the conquest by the Turks. I must not assert, that this observation alone enables us to form a decided judgment as to the period when this work was composed, as it may be objected that copyists have perhaps substituted "Misr" for "El-Kâhireh;" but I pursue the inquiry in the next note.

NOTE 13.—*On several Evidences of the Period when this Work, in the states in which it is known to us, was composed or compiled or remodelled.* The tale here presents another anachronism. The title of "Sultân," as a prefix, was first borne by Mahmood Ibn-Sabuktekeen, in the year of the Flight 393, just two hundred years after the death of Hâroon Er-Rasheed; and there was no Sultân of Egypt until the year of the Flight 567 of a little later; the first being the famous Salâh-ed-Deen, or Saladin.

I have now given several data upon which to found a reasonable opinion as to the age when these tales, in the states in which they are known to us, were composed or compiled or remodelled. First, in Note 55 to Chapter ii., I have shewn that a fiction in one of the tales is framed in accordance with the distinction of Muslims, Christians, and Jews, by the colours of their turbans, which mode of distinction originated in the beginning of the eighth

century of the Flight. Secondly, in the present note, I have mentioned a fact which affords some reason for inferring that there had been a long series of Sultâns in Egypt before the age of the writer or writers. In the third place, I must remark, that all the events described in this work are said to have happened in ages which, with respect to that of the writer or writers, were *ancient*, being related to an ancient king; from which I think we may infer its age to have been at least two centuries posterior to the period mentioned in the first of these data. Fourthly, in Note 22 to Chapter iii., I have shewn that the state of manners and morals described in many of these tales agrees, in a most important point of view, with the manners and morals of the Arabs at the commencement of the tenth century of the Flight. This I regard as an argument of great weight, and especially satisfactory as agreeing with the inference just before drawn. Fifthly, from what I have stated in the note immediately preceding, I incline to the opinion that few of the copies of this work now known to us, if any, were written until after the conquest of Egypt by the Turks, in the year 1517 of our era. This opinion, it should be remarked, respects especially the *early* portion of the work, which is the least likely to have been interpolated, as later parts evidently have been. At the last-mentioned period, a native of Cairo (in which city I believe the principal portion of the work to have been written) might, if about forty years of age, retain a sufficient recollection of the later Memlook Sultâns and of their ministers to describe his kings and courts without the necessity of consulting the writings of historians; deriving his knowledge of early times not from the perusal of any regular record, but only from traditions or from works like the present.—I should have delayed the insertion of the foregoing remarks, had I not considered it a point of some importance to suggest to the reader, as early as possible, that the manners and customs, and in general even the dresses and dwellings, described in most of the present tales, are those of a very late period. The lax state of morals which appears to have prevailed among the Arabs in the time of the writer or writers probably continued at least until the period when coffee became a common beverage, about the middle of the tenth century of the Flight (or near the middle of the sixteenth century of our era), and perhaps considerably later, until some years after the introduction of tobacco into the East.

The researches of Von Hammer have satisfactorily shewn that the Thousand and One Nights, in the states in which it is known to us, is based upon a very old work, in Persian; an Arabic translation of which bore a similar, or perhaps the same, title as that which we are considering; but I believe the last to be, in its best features, a very late production.

NOTE 14. "Shems-ed-Deen" signifies "the Sun of the Religion;" and "Noor-ed-Deen," 'the Light of the Religion.'

NOTE 15.—*Customs observed after a Death.* Though the men, in Arabian countries, make no change in their dress in indication of mourning, they observe other customs after the death of a relation. By the term here used in the original for "mourning" ("azá," the primary signification of which is "consolation" or "condolence"), an allusion is made to receiving the visits of condoling friends. On the night immediately following the burial, several persons are employed to perform recitations of portions of the Kur-án, &c. The most remarkable of these ceremonies consists in repeating thrice one thousand times, 'There is no deity but God:' one of the performers having a string of a thousand large beads by means of which to count these repetitions. Some persons are also hired to perform a recitation of the whole of the Kur-án in the afternoon or evening of the first Thursday after the funeral, and often on other days; and the merit of these and the former religious acts is transferred to the soul of the deceased.—These customs I have fully described in my work on the Modern Egyptians, vol. ii. ch. xv.

NOTE 16. The island here alluded to is that called "Er-Ródah," or "The Garden."

NOTE 17. The prayer-carpet, which resembles a wide hearth-rug, is seldom used as a covering for the saddle except when the rider is a person of the learned profession. It is probably mentioned here to shew that Noor-ed-Deen was an officer of the pen, which was generally the case with the Wezeers of the Sultáns of Egypt.

NOTE 18. Jerusalem is called in the original, and by the modern Arabs, "El-Kuds" which signifies "Holiness."

NOTE 19. The Arabic name of Aleppo is "Halab."

NOTE 20. An Arab of rank is seldom seen on foot outside the threshold of his own house, unless it be merely to cross the street.

NOTE 21. The decoration here alluded to consists in furnishing the apartment with costly carpets, handsome cushions, rich coverings for the deewáns, and coloured lamps, &c.

NOTE 22. This, to some readers, may appear odd: it should therefore be explained that most articles of Arab clothing are equally suitable to young and old, thin and stout.

NOTE 23. "Hasan" signifies "Beautiful" or "Handsome."

NOTE 24.—*On Infancy and Education.* I may avoid an unnecessary multiplication of notes on the same, or nearly the same, subject, by availing myself of this occasion to insert here the following illustrations of numerous passages, in the preceding and subsequent tales, relating to infancy and education.

In few cases are the Mohammadans so much fettered by the directions of their Prophet and other religious institutors as in the rearing and educating of their children. In matters of the most trivial nature, religious precedents direct their management of the young. One of the first duties is, to wrap the new-born child in clean white linen, or in linen of some other colour; but not yellow. After this, some person [not a female] should pronounce the adán in the ear of the infant, because the Prophet did so in the ear of El-Hasan when Fátiméh gave birth to him; or he should pronounce the adán in the right ear, and the ikámeh (which is nearly the same) in the left.

The adán referred to above is the call to prayer, which is chanted from the mād'nehs (or menarets) of the mosques. It is as follows:—"God is most great!" (four times). "I testify that there is no deity but God!" (twice). "I testify that Mohammad is God's Apostle!" (twice). "Come to prayer!" (twice). "Come to security!" (twice). "God is most great!" (twice). "There is no deity but God!"

It was formerly a custom of many of the Arabs, and perhaps is still among some, for the father to give a feast to his friends on seven successive days after the birth of a son; but that of a daughter was observed with less rejoicing. The general modern custom is, to give an entertainment only on the seventh day, which is called "Yóm es-Subooa." On this occasion, the mother,

having left her bed, receives her guests; the child is exhibited to them; and they give presents of gold or silver coins, which are generally used to decorate the infant's head-dress. The father entertains his friends in the evening.

On this day, or on the fourteenth, twenty-first, twenty-eighth, or thirty-fifth day after the birth, several religious ceremonies are required to be performed; but they are most approved if observed on the seventh day. One of these is the naming. I believe, however, that it is a more common custom to give the name almost immediately after the birth, or about three hours after. Astrologers were often consulted on this occasion; but the following directions are given on higher authority, and are generally observed.—“The father should give his son a good name, . . . not a name of self-praise, as Rasheed [Orthodox], Emeen [Faithfull], &c. . . . The prophet said, ‘The names most approved by God are ‘Abd-Allah [Servant of God] and ‘Abd-er-Rahmán [Servant of the Compassionate], and such like.’ He also said, ‘Give my name, but do not distinguish by my surname of relationship:’ but this precept, they say, respects his own life-time, . . . because he was addressed, ‘O Abu-l-Kásim!’ and now it is not disapproved; but some disapprove of uniting the name and surname, so as to call a person Mohammad and Abu-l-Kásim. And if a son be called by the name of a prophet it is not allowable to abuse or vilify him, unless the person so named be facing his reproacher, who should say, ‘Thou [without mentioning his name]: and a child named Mohammad or Ahmad should be [especially] honoured. . . . The Prophet said, ‘There is no people holding a consultation at which there is present one whose name is Mohammad or Ahmad, but God blesseth all that assembly:’ and again he said, ‘Whoever nameth his child by my name, or by that of any of my children or my companions, from affection to me or to them, God (whose name be exalted!) will give him in Paradise what eye hath not seen nor ear heard.’ And a son should not be named King of kings, or Lord of lords; nor should a man take a surname of relationship from the name of the eldest of his children; nor take any such surname before a child is born to him.”—The custom of naming children after prophets, or after relations or companions of Mohammad, is very common. No ceremony is observed on account of the naming.

On the same day, however, two practices which I am about to mention are prescribed

to be observed; though, as far as my observations and inquiries allow me to judge, they are generally neglected by the modern Muslims. The first of these is a sacrifice. The victim is called ‘akeekah. It should be a ram or goat; or two such animals should be sacrificed for a son, and one for a daughter. This rite is regarded by Ibn-Hambal as absolutely obligatory: he said, “If a father sacrifice not for his son, and he [the son] die, son will not intercede for him on the day of judgment.” The founders of the three other principal sects regard it in different and less important lights, though Mohammad slew an ‘akeekah for himself after his prophetic mission. The person should say, on slaying the victim, “O God, verily this ‘akeekah is a ransom for my son such a one; its blood for his blood, and its flesh for his flesh, and its bone for his bone, and its skin for his skin, and its hair for his hair. O God, make it a ransom for my son from Hell-fire.” A bone of the victim should not be broken. The midwife should receive a leg of it. It should be cooked without previously cutting off any portion of it; and part of it should be given in alms.—After this should be performed the other ceremony above alluded to, which is this. It is a sunneh ordinance, incumbent on the father, to shave, or cause to be shaved, the head of his child, and to give, in alms to the poor, the weight of the hair in gold or silver. This should also be done for a proselyte. On the subsequent occasions of shaving the head of a male child (for the head of the male is frequently shaven), a tuft of hair is generally left on the crown, and commonly, for several years, another also over the forehead.

Circumcision is most approved if performed on the same day: but the observance of this rite is generally delayed until the child has attained the age of five or six years, and sometimes several years later. I shall therefore delay mentioning the ceremonies with which it is celebrated.

The Muslims rightly regard a child as a trust committed by God to its parents, who, they hold, are responsible for the manner in which they bring it up, and will be examined on this subject on the day of judgment. But they further venture to say, that “the first who will lay hold of a man on the day of judgment will be his wife and children, who [if he have been deficient in his duty to them] will present themselves before God, and say, ‘O our Lord, take for us our due from him; for he taught us not that of which we were ignorant, and he fed us with forbidden

food, and we knew not:’ and their due will be taken from him.” By this is meant, that a certain proportion of the good works which the man may have done, and his children and wife neglected, will be set down to their account; or that a similar proportion of their evil works will be transferred to *his* account.

The mother is enjoined by the law to give suck to her child two full years, unless she have her husband’s consent to shorten the period, or to employ another nurse. “For suckling the child, a virtuous woman, who eateth only what is lawful, should be chosen; for the unlawful [food] will manifest its evil in the child: as the Prophet . . . said, ‘Giving suck altereth the tempers.’ But it is recommended by the sunneh that the mother herself suckle the child for it is said in a tradition, ‘There is nothing better for a child than its mother’s milk.’ ‘If thou wouldst try,’ it is added, ‘whether a child be of an ingenuous disposition in its infancy, or not, order a woman who is not its mother to suckle it after its mother has done so; and if it drink of the milk of the woman who is not its mother, it is not of an ingenuous disposition.’”

Children, being regarded by Muslim parents as enviable blessings, are, to them, objects of the most anxious solicitude. To guard them from the supposed influence of the envious or evil eye, they have recourse to various expedients. When they are taken abroad, they are usually clad in the most slovenly manner, and left unwashed, or even purposely smeared with dirt; and as a further precaution, a fantastic cap is often put upon the child’s head, or its head-dress is decorated with one or more coins, a feather, a gay tassel, or a written charm or two sewed up in leather or encased in gold or silver, or some other appendage to attract the eye, that so the infant itself may pass unnoticed. If a person expresses his admiration of another’s child otherwise than by some pious ejaculation, as, for instance, by praising its Creator (with the exclamation of “Subhāna-llāh!” or, “Mā shāa-llāh!” &c.) or invoking a blessing on the Prophet, he fills the mind of the parent with apprehension; and recourse is had to some superstitious ceremony to counteract the dreaded influence of his envious glance. The children of the poor are less exposed to this imaginary danger from their unattractive appearance: they generally have little clothing, or none whatever, and are extremely dirty. It is partly with the view of protecting them from the evil eye, that those of the rich are so long confined to the

hareem: there they are petted and pampered for several years; at least until they are of age to go to school; but most of them are instructed at home.

The children of the Muslims are taught to shew to their fathers a degree of respect which might be deemed incompatible with the existence of a tender mutual affection; but I believe that this is not the case. The child greets the father in the morning by kissing his hand, and then usually stands before him in a respectful attitude, with the left hand covered by the right, to receive any order or to await his permission to depart; but after the respectful kiss, is often taken on the lap. After the period of infancy, the well-bred son seldom sits in the presence of his father; but during that period he is generally allowed much familiarity. A Syrian merchant, who was one of my near neighbours in Cairo, had a child of exquisite beauty, commonly supposed to be his daughter, whom, though he was a most bigoted Muslim, he daily took with him from his private house to his shop. The child followed him, seated upon an ass, before a black slave; and, until about six years old, was dressed like most young ladies, but without a face-veil. The father then thinking that the appearance of taking about with him a daughter of that age was scandalous, dressed his pet as a boy, and told his friends that the female attire had been employed as a protection against the evil eye; girls being less coveted than boys. This indeed is sometimes done; and it is possible that such might have been the case in this instance; but I was led to believe that it was not so. A year after, I left Cairo: while I remained there, I continued to see the child pass my house as before; but always in boy’s clothing.

It is not surprising that the natives of Arabian countries, where a very trifling expense is required to rear the young, should be generally desirous of a numerous offspring. A motive of self-interest conduces forcibly to cherish this feeling in a wife, for she is commonly esteemed by her husband in proportion to her fruitfulness; and a man is seldom willing to divorce a wife, or to sell a slave, who has borne him a child. A similar feeling also induces in both parents a desire to obtain offspring, and renders them at the same time resigned to the loss of such of their children as die in tender age. This feeling arises from their belief of certain services, of greater moment than the richest blessings this world can bestow, which children who die in infancy are to render to their parents. The Prophet is related to have

said, "The infant children [of the Muslims] shall assemble at the scene of judgment on the day of the general resurrection, when all creatures shall appear for the reckoning, and it will be said to the angels, 'Go ye with these into Paradise;' and they will halt at the gate of Paradise, and it will be said to them, 'Welcome to the offspring of the Muslims! enter ye Paradise: there is no reckoning to be made with you:' and they will reply, 'Yea, and our fathers and our mothers:' but the guardians of Paradise will say, 'Verily your fathers and your mothers are not with you because they have committed faults and sins for which they must be reckoned with and required of.' Then they will shriek and cry at the gate of Paradise with a great cry; and God (whose name be exalted! and who is all-knowing respecting them) will say, 'What is this cry?' He will be answered, 'O our Lord, the children of the Muslims say, We will not enter Paradise but with our fathers and our mothers.' Whereupon God (whose name be exalted!) will say 'Pass among them all, and take the hands of your parents, and introduce them into Paradise.'" The children who are to have this power are such as are born of believers, and die without having attained to the knowledge of sin; and according to one tradition, one such child will introduce his parents into Paradise. [Such infants only are to enter Paradise; for, of the children who die in infancy, those of believers alone are they who would believe if they grew to years of discretion.] On the same authority it is said, "When a child of the servant [of God] dies, God (whose name be exalted!) saith to the angels, 'Have ye taken the child of my servant?' They answer, 'Yea.' He saith, 'Have ye taken the child of his heart?' They reply, 'Yea.' He asketh them, 'What did my servant say?' They answer, 'He praised thee, and said, Verily to God we belong, and verily unto Him we return!' Then God will say, 'Build for my servant a house in Paradise, and name it the House of Praise.'" To these traditions, which I find related as proofs of the advantages of marriage, the following anecdote, which is of a similar nature, is added. A certain man, who would not take a wife, awoke one day from his sleep, and demanded to be married, saying, as his reason, "I dreamt that the resurrection had taken place, and that I was among the beings collected at the scene of judgment, but was suffering a thirst that stopped up the passage of my stomach; and lo, there were youths passing through the assembly, hav-

ing in their hands ewers of silver, and cups of gold, and giving drink to one person after another; so I stretched forth my hand to one of them, and said, 'Give me to drink; for thirst overpowereth me:' but they answered, 'Thou hast no child among us: we give drink only to our fathers.' I asked them, 'Who are ye?' They replied, 'We are the deceased infant children of the Muslims.' Especial rewards in heaven are promised to mothers. "When a woman conceives by her husband," said the Prophet, "she is called in heaven a martyr [*i. e.* she is ranked as a martyr in dignity]; and her labour in child-bed, and her care for her children, protect her from Hell-fire."

"When the child begins to speak, the father should teach him first the *kelimeh* [or profession of faith], 'There is no deity but God: [Mohammad is God's apostle:]' — he should dictate this to him seven times. Then he should instruct him to say, 'Wherefore, exalted be God, the King, the Truth! There is no deity but He, the Lord of the honourable throne.' He should teach him also the Throne-verse, and the closing words of the Hashr, 'He is God, beside whom there is no deity, the King, the Holy,' &c.

As soon as a son is old enough, his father should teach him the most important rules of decent behaviour: placing some food before him, he should order him to take it with the right hand (the left being employed for unclean purposes), and to say, on commencing, "In the name of God;" to eat what is next to him, and not to hurry, nor spill any of the food upon his person or dress. He should teach him that it is disgusting to eat much. He should particularly condemn to him the love of gold and silver, and caution him against covetousness as he would against serpents and scorpions; and forbid his spitting in an assembly, and committing any similar breach of good manners, talking much, turning his back upon another, standing in an indolent attitude, and speaking ill of any person to another. He should keep him from bad companions, teach him the Kur-ân and all requisite divine and prophetic ordinances, and instruct him in the arts of swimming and archery, and in some virtuous trade; for trade is a security from poverty. He should also command him to endure patiently the chastisements of his teacher. In one tradition it is said, "When a boy attains the age of six years he should be disciplined; and when he attains to nine years he should be put in a separate bed; and when he attains to ten

years he should be beaten for [neglecting] prayer: "in another tradition, "Order your children to pray at seven [years], and beat them for [neglecting] it at ten, and put them in separate beds."

Circumcision, which has before been mentioned, is generally performed before the boy is submitted to the instruction of the schoolmaster. Previously to the performance of this rite, he is, if belonging to the higher or middle rank of society, usually paraded about the neighbourhood of his parents' dwelling, gaily attired, chiefly with female habits and ornaments, but with a boy's turban on his head, mounted on a horse, preceded by musicians, and followed by a group of his female relations and friends. This ceremony is observed by the great with much pomp and with sumptuous feasts. El-Jabartee mentions a fête celebrated on the occasion of the circumcision of a son of the Kádée of Cairo, in the year of the Flight 1179 (A. D. 1766), when the grandees and chief merchants and 'Ulamà of the city sent him such abundance of presents that the magazines of his mansion were filled with rice and butter and honey and sugar; the great hall, with coffee; and the middle of the court, with firewood: the public were amused for many days by players and performers of various kinds; and when the youth was paraded through the streets he was attended by numerous memlooks with their richly-caparisoned horses and splendid arms and armour and military band, and by a number of other youths who, from compliment to him, were circumcised afterwards with him. This latter custom is usual on such occasions; and so also is the sending of presents, such as those above mentioned, by friends, acquaintances, and tradespeople. At a fête of this kind, when the Khaleefeh El-Muktedir circumcised five of his sons, the money that was scattered in presents amounted to six hundred thousand pieces of gold, or about £300,000. Many orphans were also circumcised on the same day, and were presented with clothes and pieces of gold. The Khaleefeh above mentioned was famous for his magnificence, a proof of which I have given in a former note. At the more approved entertainments which are given in celebration of a circumcision, a recital of the whole of the Kur-án, or a zikr, is performed: at some others, male or female public dancers perform in the court of the house, or in the street before the door.

Few of the children of the Arabs receive much instruction in literature, and still fewer are taught even the rudiments of any

of the higher sciences; but there are numerous schools in their towns, and one at least in almost every moderately large village. The former are mostly attached to mosques and other public buildings, and, together with those buildings, endowed by princes or other men of rank, or wealthy tradesmen. In these, the children are instructed either gratis or for a very trifling weekly payment, which all parents, except those in indigent circumstances, can easily afford. The schoolmaster generally teaches nothing more than to read, and to recite by heart the whole of the Kur-án. After committing to memory the first chapter of the sacred volume, the boy learns the rest in the inverse order of their arrangement, as they generally decrease in length. Writing and arithmetic are usually taught by another master; and grammar, rhetoric, versification, logic, the interpretation of the Kur-án, and the whole system of religion and law, with all other knowledge deemed useful, which seldom includes the mere elements of mathematics, are attained by studying at a collegiate mosque, and at no expense; for the professors receive no pay either from the students, who are mostly of the poor classes, or from the funds of the mosque.

The wealthy often employ for their sons a private tutor; and, when he has taught them to read, and to recite the Kur-án, engage for them a writing-master, and then send them to the college. But among this class, polite literature is more considered than any other branch of knowledge, after religion. Such an acquaintance with the works of some of their favourite poets as enables a man to quote them occasionally in society, is regarded by the Arabs as essential to a son who is to mix in genteel company; and to this acquirement is often added some skill in the art of versification, which is rendered peculiarly easy by the copiousness of the Arabic language, and by its system of inflection. These characteristics of their noble tongue (which are remarkably exhibited by the custom, common among the Arabs, of preserving the same rhyme throughout a whole poem), while on the one hand they have given an admirable freedom to the compositions of men of true poetic genius, have on the other hand mainly contributed to the degradation of Arabic poetry. To an Arab of some little learning it is almost as easy to speak in verse as in prose; and hence he often intersperses his prose writings, and not unfrequently his conversation, with indifferent verses, of which the chief merit often consists in puns, or in an ingenious use of

several words nearly the same in sound, but differing in sense. To a reader unacquainted with the Arabic language it is necessary to explain this custom; otherwise he would imagine that the author of the present work is merely indulging in a dramatic license inconsistent with a true delineation of manners, when he makes a person suddenly change the style of his speech from prose to verse, and then revert to the former.

One more duty of a father to a son I should here mention: it is, to procure for him a wife as soon as he has arrived at the proper age. This age is decided by some to be twenty years; though many young men marry at an earlier period. It is said, "When a son has attained the age of twenty years, his father, if able, should marry him, and then take his hand, and say, 'I have disciplined thee, and taught thee, and married thee: I now seek refuge with God from thy mischief in the present world and the next.'" To enforce this duty, the following tradition is urged: "When a son attains to the age of puberty, and his father does not marry him, and yet is able to do so, if the youth commit an improper act in consequence, the sin of it is between the two,"—or, as in another report,—“on the father.” The same is held to be the case with respect to a daughter who has attained the age of twelve years.

The female children of the Arabs are seldom taught even to read. Though they are admissible at the daily schools in which the boys are instructed, very few parents allow them the benefit of this privilege; preferring, if they give them any instruction of a literary kind, to employ a sheykhah (or learned woman) to teach them at home. She instructs them in the forms of prayer, and teaches them to repeat by heart a few chapters of the Kur-án; very rarely the whole book. Parents are indeed recommended to withhold from their daughters some portions of the Kur-án; to “teach them the Soorat en-Noor [or 24th chapter], and keep from them the Soorat-Yoosuf [12th chapter]; on account of the story of Zeleekha and Yoosuf in the latter and the prohibitions and threats and mention of punishments contained in the former.”

Needlework is not so rarely, but yet not generally, taught to Arab girls: the spindle frequently employs those of the poorer classes; and some of them learn to weave. The daughters of persons of the middle and higher ranks are often instructed in the art of embroidery, and in other ornamental

work, which are taught in schools and in private houses. Singing, and playing upon the lute, which were formerly not uncommon female accomplishments among the wealthy Arabs, are now almost exclusively confined, like dancing, to professional performers and a few of the slaves in the hareems of the great: it is very seldom now that any musical instrument is seen in the hand of an Arab lady, except a kind of drum called darabukkeh, and a *tár* (or tambourine), which are found in many hareems, and are beaten with the fingers. Some care, however, is bestowed by the ladies in teaching their daughters what they consider an elegant gait and carriage, as well as various alluring and voluptuous arts with which to increase the attachment of their future husbands.

NOTE 25.—*Water-wheels*. The water-wheels here mentioned are machines commonly used for the purpose of irrigating fields and gardens. They are generally turned by a pair of cows or bulls. They raise the water from a river or well in a series of earthen pots attached to cords which pass over a vertical wheel, and pour it into a trough, from which it flows in narrow channels through the space of ground to be irrigated. A cogged vertical wheel is attached to the same axis as the former; and this, and consequently the other also, are turned by means of a larger, horizontal, cogged wheel. The ground is divided into hollow squares, or furrows, into each of which in succession the water is admitted.

NOTE 26. “*Bedr-ed-Deen*” signifies “the Full Moon of the Religion.”

NOTE 27. I have here omitted the name of Shems-ed-Deen, and his office; as Hasan's knowledge of them would render the sequel of the story too improbable even to an Arab.

NOTE 28. In the original, this paper is here said to have been written by Hasan in accordance with the dictation of his father; but afterwards it is said to have been written by the latter; and this is more consistent with the rest of the tale.

NOTE 29. Papers of importance are often wrapped in waxed cloth to preserve them from wet, which would efface the writing, as the Arab ink is chiefly composed of smoke-black and gum and water.

NOTE 30. In the original, the cap is not here mentioned; but it is afterwards.

NOTE 31. This paragraph and the verses interspersed in it are translated from the Calcutta edition of the first two hundred nights.

NOTE 32. The poet here alluded to is El-Mutanebbe.

NOTE 33. It is a common custom of Eastern kings and governors to avail themselves of any pretext for seizing upon the property of a deceased officer who has accumulated much wealth.

NOTE 34. It is implied that he was sitting at the door, or in the court, of his house.

NOTE 35. His taking a copy is mentioned afterwards in the original; but not in this place.

NOTE 36. I have designated by the appellation of "dye-woman" (from want of a better) those females who are employed to apply the hennà, which imparts a deep orange-red dye, to the nails or tips of the fingers, the palms of the hands, the soles of the feet, &c. Some Arab ladies, especially on such an occasion as that here described, are ornamented with this dye in a more fanciful manner. The woman who applies it is called in Arabic "munak-kisheh."

NOTE 37. The chief office of the tire-woman (in Arabic, "māshitāh") is to comb and plait the hair. She attends the ladies in the bath; and hence is also called "bellāneh."

NOTE 38. A "mastabah" is a bench of stone or brick, generally between two and three feet in height, and about the same in width, built against the front of a shop, and sometimes along the front of a private house.

NOTE 39.—*On Marriage.* Previously to the perusal of the first description of a nuptial fête that occurs in this work, the reader may perhaps desire some introductory information, which I shall here endeavour to convey in such a manner as to make the present note serve to illustrate many future allusions in these pages, and not merely the foregoing tale.

Marriage is regarded by the Muslims in general as a positive duty; and to neglect it, without a sufficient excuse, subjects a man to severe reproach. "When a servant [of God], said the Prophet, "marries,

verily he perfects half his religion." He once asked a man, "Art thou married?" The man answered, "No." "And art thou," said he, "sound and healthy?" The answer was, "Yes." "Then," said Mohammad, "thou art one of the brothers of the devils; the most wicked among you are the unmarried; and the most vile among your dead are the unmarried; moreover the married are those who are acquitted of filthy conversation; and by Him in whose hands is my soul, the devil hath not a weapon more effective against the virtuous, both men and women, than the neglect of marriage." Some remarks on this subject, and on the advantages of marriage, have been made in a preceding note on infancy and education.

The number of wives whom a Muslim may have at the same time is four. He may marry free women, or take concubine slaves, or have both of these classes. It is the opinion of most persons, I believe, among the more strictly religious, that a man may not have more than four women, whether they be wives alone, or concubine slaves alone, or of both classes together; but the practice of some of the Companions of the Prophet, who cannot be accused of violating his precepts, affords a strong argument to the contrary. 'Alee, it is said, "was the most devout of the Companions; but he had four wives and seventeen concubines besides, and married, after Fátimèh (may God be well pleased with her!), among all that he married and divorced, more than two hundred women: and sometimes he included four wives in one contract, and sometimes divorced four at one time, taking other four in their stead." This may perhaps be an exaggerated statement: but it is certain that the custom of keeping an unlimited number of concubines was common among wealthy Muslims in the first century of the Mohammadan era, and has so continued. The famous author of the work above quoted urges the example of Solomon to prove that the possession of numerous concubines is not inconsistent with piety and good morals; not considering that God made but one wife for Adam.

It has been mentioned in the first of the notes to this work, that a Muslim may divorce his wife twice, and each time take her back. This he may do, even against her wish, during a fixed period, which cannot extend beyond three months, unless she be *enceinte*, in which latter case she must wait until the birth of her child before she will be at liberty to contract a new marriage. During this period the husband

is obliged to maintain her. If he divorce her a third time, or by a triple sentence, he cannot take her again unless with her own consent, and by a new contract, and after another marriage has been consummated between her and another husband, and this husband also has divorced her.

It is not a common custom, especially among the middle ranks, for an Arab to have more than one wife at the same time; but there are few of middle age who have not had several different wives at different periods, tempted to change by the facility of divorce. The case of 'Alee has been mentioned above. Mugheyreh Ibn-Sheabeh married eighty women in the course of his life; and several more remarkable instances of the love of change are recorded by Arab writers: the most extraordinary case of this kind that I have met with was that of Mohammad Ibn-Et-Teiyib, the Dyer, of Baghdád, who died in the year of the Flight, 423, aged eighty-five years; of whom it is related, on most respectable authority, that he married more than nine hundred women!—Supposing, therefore, that he married his first wife when he was fifteen years of age, he must have had, on the average, nearly thirteen wives *per annum*. The women, in general, cannot of course marry so many successive husbands, not only because a woman cannot have more than one husband at a time, but also because she cannot divorce her husband. There have been, however, many instances of Arab women who have married a surprising number of men in rapid succession. Among these may be mentioned Umm-Khárije, who gave occasion to a proverb on this subject. This woman, who was of the tribe of Bejeeleh, in El-Yemen, married upwards of forty husbands; and her son Khárije knew not who was his father. She used to contract a marriage in the quickest possible manner: a man saying to her, "Khitbun" (betrothal), she replied, "Nik-hun" (marriage), and thus became his lawful wife. She had a very numerous progeny; several tribes originating from her.

For the choice of a wife, a man generally relies on his mother, or some other near female relation, or a professional female betrother (who is called "khátibeh"); for there are many women who perform this office for hire. The law allows him to see the face of the female whom he proposes to marry, previously to his making the contract; but in the present day this liberty is seldom obtained, except among the lower orders. Unless in this case, a man is not allowed to see unveiled any woman but

his own wife or slave, and those women to whom the law prohibits his uniting himself in marriage: nay, according to some, he is not allowed to "see" his own niece unveiled, though he may not marry her. It should be added, that a slave may lawfully see the face of his own mistress; but this privilege is seldom granted in the present day to any slave but a eunuch. An infringement of the law above mentioned is held to be extremely sinful in both parties: "The curse of God," said the Prophet, "is on the seer and the seen:" yet it is very often disregarded in the case of women of the lower orders.

A man is forbidden, by the Kur-án and the Sunneh, to marry his mother, or other ascendant; daughter, or other descendant; his sister, or half-sister; the sister of his father or mother or other ascendant; his niece, or any of her descendants; his foster-mother who has suckled him five times in the course of the first two years, or a woman related to him by milk in any of the degrees which would preclude his marriage with her if she were similarly related to him by consanguinity; the mother of his wife, even if he has not consummated his marriage with his wife; the daughter of his wife, if he has consummated his marriage with the latter (but if he has not done so, and this wife is divorced from him, or dead, he may marry her daughter); his father's wife, and his son's wife; and to have at the same time two wives who are sisters, or aunt and niece: he is forbidden also to marry his unemancipated slave, or another man's slave if he has already a free wife; and to marry any woman but one of his own faith, or a Christian, or a Jewess. A Mohammadan woman, however, may only marry a man of her own faith. An unlawful intercourse with any woman prevents a man from marrying any of her relations who would be forbidden to him if she were his wife.

The reader has already seen that a cousin (the daughter of a paternal uncle) is often chosen as a wife, on account of the tie of blood, which is likely to attach her more strongly to her husband, or on account of an affection conceived in early years. Parity of rank is generally much regarded; and a man is often unable to obtain as his wife the daughter of one of a different profession or trade, unless an inferior; or a younger daughter when an elder remains unmarried. A girl is often married at the age of twelve years, and sometimes at ten, or even nine: the usual period is between twelve and sixteen years. At the age of thirteen or fourteen she may be a mother.

The young men marry a few years later.

The most important requisite in a wife is religion. The Prophet said, "A virtuous wife is better than the world and all that it contains." "A virtuous wife," said Lukmán, "is like a crown on the head of a king; and a wicked wife is like a heavy burden on the back of an old man." Among the other chief requisites are agreeableness of temper, and beauty of form (undiminished by any defect or irregularity of features or members), moderation in the amount of dowry required, and good birth. It is said, "if thou marry not a virgin, [which is most desirable,] marry a divorced woman, and not a widow; for the divorced woman will respect thy words when thou sayest, 'If there were any good in thee thou hadst not been divorced;,' whereas the widow will say, 'May God have mercy on such a one! he hath left me to one unsuited to me.'" But according to another selfish maxim, the woman most to be avoided is she who is divorced from a man by whom she has had a child; for her heart is with him, and she is an enemy to the man who marries her after.—Modesty is a requisite upon which too much stress cannot be laid; but this, to an English reader, requires some explanation. 'Alée asked his wife Fátiméh, "Who is the best of women?" She answered, "She who sees not men, and whom they see not." Modesty, therefore, in the opinion of the Muslims, is most eminently shown by a woman's concealing her person, and restraining her eyes, from men. "The best rank of men [in a mosque]," said the Prophet, "is the front; and the best rank of women is the rear:" that is, those most distant from the men: but better than even these are the women who pray at home.—Fruitfulness is also a desirable qualification to be considered in the choice of a wife: "it may be known in maidens," says the Prophet, "from their relations; because, generally speaking, kindred are similar in disposition, &c." Lastly, contentment is to be enumerated among the requisites. It is said, on the same authority, "Verily the best of women are those that are most content with little." To obtain a contented and submissive wife, many men make their selection from among the classes inferior to them in rank. Others, with a similar view, prefer a concubine slave in the place of a wife.

The consent of a girl not arrived at the age of puberty is not required: her father, or, if he is dead, her nearest adult male relation, or a guardian appointed by will or by the Kádee, acts as her wekeel, or

deputy, to effect the marriage-contract for her. If of age, she appoints her own deputy. A dowry is required to legalize the marriage; and the least dowry allowed by the law is ten dirhems, or drachms of silver; about five shillings in our money. Mohammad married certain of his wives for a dowry of ten dirhems and the household necessities, which were a handmill to grind the corn, a water-jar, and a pillow of skin or leather stuffed with the fibres of the palm-tree, which are called "leef:" but some he married for a dowry of five hundred dirhems. With the increase of wealth and luxury, dowries have increased in amount; but, to our ideas, they are still trifling; a sum equivalent to about twenty pounds sterling being a common dowry among Arabs of the middle classes for a virgin, and half or a third or quarter of that sum for a divorced woman or a widow. Two-thirds of the sum is usually paid before making the contract, and the remaining portion held in reserve to be paid to the woman in case of her divorce or in case of the husband's death. The father or guardian of a girl under age receives the former portion of her dowry; but it is considered as her property, and he generally expends it, with an additional sum from his own purse, in the purchase of necessary furniture, dress, &c., for her, which the husband can never take from her against her own wish.

The marriage-contract is generally, in the present day, merely verbal; but sometimes a certificate is written, and sealed by the Kádee. The most approved or propitious period for this act is the month of Showwál: the most unpropitious, Moharram. The only persons whose presence is required to perform it are the bridegroom (or his deputy), the bride's deputy (who is the betrother), two male witnesses, if such can be easily procured, and the Kádee or a schoolmaster or some other person to recite a khutbeh, which consists of a few words in praise of God, a form of blessing on the Prophet, and some passages of the Kur-án, respecting marriage. They all recite the Fát'hah (or opening chapter of the Kur-án), after which the bridegroom pays the money. The latter and the bride's deputy then seat themselves on the ground, face to face, and grasp each other's right hand, raising the thumbs, and pressing them against each other. Previously to the khutbeh, the person who recites this formula places a handkerchief over the two joined hands; and after the khutbeh he dictates to the two contracting parties what they are to say. The betrother generally

uses the following or a similar form of words: "I betroth to thee my daughter [or her for whom I act as deputy] such a one [naming the bride], the virgin, [or the adult virgin, &c.,] for a dowry of such an amount." The bridegroom answers, "I accept from thee her betrothal to myself." This is all that is absolutely necessary; but the address and reply are usually repeated a second and third time, and are often expressed in fuller forms of words. The contract is concluded with the recital of the *Fât'hah* by all persons present.

This betrothal, or marriage-contract, is often performed several years before the consummation, when the two parties are yet children; or during the infancy of the girl; but generally not more than about eight or ten days before the former event. The household furniture and dress prepared for the bride are sent by her family to the bridegroom's house, usually conveyed by a train of camels, two or three or more days before she is conducted thither.

The feasts and processions which are now to be mentioned are only observed in the case of a virgin bride; a widow or divorced woman being remarried in a private manner. I describe them chiefly in accordance with the usages of Cairo, which appear to me most agreeable, in general, with the descriptions and allusions in the present work.—The period most commonly approved for the consummation of marriage is the eve of Friday, or that of Monday. Previously to this event, the bridegroom once or twice or more frequently gives a feast to his friends; and for several nights, his house and the houses of his near neighbours are usually illuminated by numerous clusters of lamps, or by lanterns, suspended in front of them; some, to cords drawn across the street. To these or other cords are also suspended small flags, or square pieces of silk, each of two different colours, generally red and green. Some say that the feast or feasts should be given on the occasion of the contract; others, on the consummation; others, again, on both these occasions. The usual custom of the people of Cairo is to give a feast on the night immediately preceding that of the consummation, and another on the latter night; but some commence their feasts earlier. Respecting marriage-feasts, the Prophet said, "The first day's feast is an incumbent duty; and the second day's, a *sunneh* ordinance; and the third day's, for ostentation and notoriety;" and he forbade eating at the feast of the ostentatious. It is a positive duty to accept an invitation to a

marriage-feast or other lawful entertainment; but the guest is not obliged to eat. The persons invited, and all intimate friends, generally send presents of provisions of some kind a day or two before. The Prophet taught that marriage-feasts should be frugal: the best that he gave was with one goat. He approved of demonstrations of joy at the celebration of a marriage with songs, and, according to one tradition, by the beating of deffs (or tambourines); but in another tradition the latter practice is condemned. The preferable mode of entertaining the guests is by the performance of a *zikr*.

The bride is conducted to the bridegroom's house in the afternoon immediately preceding the night of consummation. On the day next preceding that on which she is conducted thither, she goes to the public bath, accompanied by a number of her female relations and friends. The procession generally pursues a circuitous route, for the sake of greater display; and on leaving the house, turns to the right. In Cairo, the bride walks under a canopy of silk borne by four men, with one of her near female relations on each side of her. Young unmarried girls walk before her; these are preceded by the married ladies; and the procession is headed and closed by a few musicians with drums and hautboys. The bride wears a kind of pasteboard crown, or cap; and is completely veiled from the view of spectators by a Kashmeer shawl placed over her crown and whole person; but some handsome ornaments of the head are attached externally. The other women are dressed in the best of their walking-attire. In the case, however, of a bride of high rank, or of wealth, and often in the case of one belonging to a family of the middle class, the ladies ride upon high-saddled asses, without music or canopy; and the bride is only distinguished by a Kashmeer shawl instead of the usual black silk covering; one or more eunuchs sometimes riding at the head. In the bath, after the ordinary operations of washing, &c., a feast is made, and the party are often entertained by female singers. Having returned in the same manner to her home, the bride's friends there partake of a similar entertainment with her. Her hands and feet are then stained with henna, and her eyes ornamented with kohl; and her friends give her small presents of money, and take their leave. "It is a *sunneh* ordinance that the bride wash her feet in a clean vessel, and sprinkle the water in the corners of the chamber, that a blessing may result from this. She should also brighten her face,

and put on the best of her apparel, and adorn her eyes with kohl, and stain [her hands and feet] with hennâ [as above mentioned]; and she should abstain, during the first week, from eating anything that contains mustard, and from vinegar, and sour apples."

The bride is conducted to the house of the bridegroom (on the following day) in the same manner as to the bath, or with more pomp. In Cairo, the bridal processions of persons of very high rank are conducted with singular display. The train is usually headed by buffoons and musicians, and a water-carrier loaded with a goat's-skin filled with sand and water, of very great weight, which is often borne for many hours before, as well as during, the procession, merely to amuse the spectators by this feat of strength. Then follow (interrupted by groups of male or female dancers, jugglers, &c.) numerous decorated open waggons, or cars, each of which contains several members of some particular trade or art engaged in their ordinary occupations, or one such person with attendants: in one, for instance, a kahwejee (or kahvejee), with his assistants and pots and cups and fire, making coffee for the spectators: in a second, makers of sweetmeats: in a third, makers of pancakes (fateerehs): in a fourth, silk-lace manufacturers: in a fifth, a silk-weaver, with his loom: in a sixth, tanners of copper vessels, at their work: in a seventh, white-washers, whitening over and over again a wall: in short, almost every manufacture, &c., has its representatives in a different waggon. El-Jabartee describes a procession of this kind in which there were upwards of seventy parties of different trades and arts, each party in a separate waggon, besides buffoons, wrestlers, dancers, and others; followed by various officers, the eunuchs of the bride's family, ladies of the harem with their attendants, then the bride, in a European carriage, a troop of memlooks clad in armour, and a Turkish band of music. It was a procession of which the like had not before been seen.

The bride and her party, having arrived at the house, sit down to a repast. The bridegroom does not yet see her. He has already been to the bath, and at nightfall he goes in procession with a number of his friends to a mosque, to perform the night-prayers; he is accompanied by musicians and singers, or by chanters of lyric odes in praise of the Prophet; and by men bearing cressets (poles with cylindrical frames of iron at the top filled with flaming wood); and on his return, most of his

other attendants bear lighted wax candles, and bunches of flowers.

Returned to his house, he leaves his friends in a lower apartment, and goes up to the bride whom he finds seated, with a shawl thrown over her head, so as to conceal her face completely, and attended by one or two females. The latter he induces to retire, by means of a small present. He then gives a present of money to the bride, as "the price of uncovering the face," and having removed the covering (saying, as he does so, "In the name of God, the Compassionate, the Merciful"), he beholds her, generally, for the first time. On the occasion of this first visit, which is called the "dukhoor," or "dukhle," he is recommended "to perfume himself; and to sprinkle some sugar and almonds on the head of the bride and on that of each woman with her; this practice being established by existing usage and by traditions: also, when he approaches her, he should perform the prayers of two rek'ahs; and she should do the same if able: then he should take hold of the hair over her forehead, and say, 'O God, bless me in my wife, and bless my wife in me! O God, bestow upon me [offspring] by her, and bestow upon her [offspring] by me! O God, unite us, as Thou hast united, happily; and separate us, when Thou separatest, happily!'"

NOTE 40. The tarboosh is a woollen skull-cap, of a deep blood-red colour, having a tassel of dark blue silk attached to the crown. It is now worn by most Arabs of the higher and middle classes, and by many others, except in Arabia, where it is not so common. Round it is wound the muslin or shawl which forms the turban. Within it is worn a cotton cap. The Turks call it "fes," and "fés."

NOTE 41. The farajeeyeh is a loose robe or coat, now generally made of cloth, with full and long sleeves extending a little beyond the extremities of the fingers and without any slit. It is worn chiefly by persons of the learned professions.

NOTE 42. This is the usual mode in which money is collected for the singing-women in the present day.

NOTE 43. "Hooreeyeh" is the appellation commonly given by the Arabs to a virgin of Paradise, by French and English writers, termed "Houri;" which term, in Arabic, converts a female into a male, but is agreeable with the Persian equivalent of the Arabic "Hooreeyeh."

NOTE 44.—*On the Evil Eye.* Some remarks on the "evil eye" have been made in a former note (No. 24 in the present series), with respect to children, and the means of counteracting its supposed influence; but I mention this subject again partly with the view of suggesting to the reader the necessity of bearing it in mind, as it explains many usages described, or alluded to, in this work, which would otherwise appear unaccountable. He may remember a well-known line of Virgil—

"Nescio quis teneros oculus mihi fascinat agnos,"

which, like many other allusions in works of ancient authors, shews how long and how extensively this superstition has been entertained. How deeply it is rooted in the minds of Arabs, even the most religious and learned, may be inferred from this saying of their Prophet: "The eye has a complete influence; because verily, if there were a thing to overcome fate, it most certainly would be a malignant eye." Hence he permitted charms (which he disallowed in almost every other case) to be employed for the purpose of counteracting its influence. The following observation, selected from several of a similar nature in my work on the Modern Egyptians, aptly illustrates the passage to which this note immediately refers. "It is a custom among the higher and middle classes in Cairo, on the occasion of a marriage, to hang chandeliers in the street before the bridegroom's house; and it often happens that a crowd is collected to see a very large and handsome chandelier suspended: in this case, it is a common practice to divert the attention of the spectators by throwing down and breaking a large jar, or by some other artifice, lest an envious eye should cause the chandelier to fall."

NOTE 45. The closet here alluded to, being one in which ablution is performed, always contains a small trough of water, or a ewer.

NOTE 46. This epithet, "unlucky," is often applied to an 'Efreet. I have frequently heard it thus used by Arabs.

NOTE 47. "Abou-Shiháb" (literally, Father of a Shooting Star) is a nickname often given to a devil, and is so employed because devils, or evil jinnees, are sometimes destroyed by shooting stars hurled at them by angels; an instance of which occurs in the tale under consideration.

NOTE 48. "Sitt-el-Hosn" signifies "the Lady of Beauty."

NOTE 49. "Hasheesh" is the intoxicating hemp, which has been mentioned in former notes.

NOTE 50. Thus in the Breslau edition, and in the Calcutta edition of the first two hundred nights; but in the edition of Cairo, the cook is merely termed a prodigal.

NOTE 51.—*On Adoption.* The Mohamadan law allows the adoption of sons, provided that the person to be adopted consents to the act, if of age to judge for himself; also, that he has been deprived of his parents by death or other means; and that there be such a difference of age between the two parties as might subsist between a natural father and his son. The adopted son enjoys the same right of inheritance as the natural son; but the adoptive father is not prevented by this act from marrying any relation of his adopted son.

NOTE 52. In the houses of Arabs of the more wealthy classes, there is usually a chair upon which the turban is placed at night. It is of a large size, but slight make; the bottom and back being generally of cane-work; and sometimes it has a kind of canopy constructed over it. The turban, when placed upon it, is covered with a kerchief of thick silk stuff, often embroidered or interwoven with gold thread.

NOTE 53. "Mósilec" may be understood as meaning either "of the fashion of El-Mósil," or "of muslin;" but the former, according to my sheykh, is the signification here intended. I think there is nothing peculiar in the common modern turban of El-Mósil.

NOTE 54. This is done under the idea that it strengthens the infant's eyes.

NOTE 55. "'Ajeeb" signifies "Wonderful."

NOTE 56. The meaning of this is, that he grew in a day as other children in a month; and in a month, as others in a year.

NOTE 57. The death of the cook is mentioned in the edition of Breslau; but not in that of Cairo.

NOTE 58. This ejaculation is generally uttered at the mention of a deceased Muslim.

NOTE 59. "Sáheb" is a title given to Wezeers, as mentioned in Note 8 to the Introduction.

NOTE 60. In the original, fifteen. The age of 'Ajeeb has been shewn to have been little more than eleven at this period; therefore I have substituted twelve for fifteen.

NOTE 61. This alludes to a custom common in the East,—that of giving a present of a dress, or some article of clothing, to a person who has brought good news.

NOTE 62. The term "boy" is not used here to imply that the eunuch was a youth; but in the sense in which it is often employed by us; as synonymous with "servant."

NOTE 63. "Er-Reydaneeeyeh" is the name of a tract on the north of Cairo, where travellers arriving from Syria generally halted. In the original, by errors in the diacritical points, this name is converted into "Ez-Zebedaneeeyeh."

NOTE 64. The word which I translate "a cross," literally signifies "an effigy;" but I suppose this term to be employed merely because a cross bears a rude resemblance to a man with extended arms.

NOTE 65. "The name of Allah encompass thee!" (or, literally, "—be around thee!") is an ejaculation often used, espe-

cially by women, agreeing exactly with the expression in the first verse of the twentieth Psalm,— "The name of the God of Jacob defend thee!"—the "name" of God here signifying his power. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Proverbs xviii. 10.)

NOTE 66. Here, for a reason given above, I have substituted "twelve" for "ten."

NOTE 67. In the original, the last of these verses is here omitted, but my sheykh has supplied it in the margin of my copy, and it occurs afterwards, in the 75th night, in which the preceding verses, with some slight variations, are repeated.

NOTE 68.—*On the Expiation of Oaths.* The law clearly allows expiation for an inconsiderate oath, and, according to vulgar opinion, for the violation of a deliberate oath. The expiation consists in once feeding or clothing ten poor men, liberating a Muslim slave or captive, or fasting three days. An unintentional oath requires no expiation; but the swearing to a falsehood can only be expiated by deep repentance.

NOTE 69. Hole observes (page 222), that "the discovery of Bedreddin in the Arabian Nights, by the tarts he had made, bears internal evidence of having been copied from Nella Raja's detection by the same means:" and he refers to Kindersley's "Specimens of Indian Literature."

NOTES TO CHAPTER FIFTH

NOTE 1. As the story of the Humpback is one of the best in this collection, and purely Arab, I have been glad to find, in the Calcutta edition of the first two hundred nights, authority for deviating here from my usual standard copy, by substituting "El-Basrah" for a city of China. The Breslau edition, in the opening of the story, lays the scene at "El-Basrah and Kajkár." By the latter, I suppose Káshghar to be meant.

NOTE 2. In my original, they are said to have gone out early in the morning; but this is contradicted by the sequel.

NOTE 3. The appeal to Ezra's ass, which alludes to a tradition believed by the Muslims, as it is mentioned in the Kur-án, is omitted in the Cairo edition. The story is this:—Ozeyr, or Ezra, "riding on an ass by the ruins of Jerusalem, after it had been destroyed by the Chaldeans, doubted in his mind by what means God could raise the city and its inhabitants again; whereupon God caused him to die, and he remained in that condition a hundred years; at the end of which, God restored him to life, and he found a basket of figs and a cruse of wine that he had with him, not in the least spoiled or corrupted; but

his ass was dead, the bones only remaining; and these, while the Prophet looked on, were raised and clothed with flesh, becoming an ass again, which, being inspired with life, began immediately to bray."

NOTE 4. Most Arab cities abound with cats, which are much favoured by the inhabitants. These animals are often seen leaping across from the terrace of one house to that of another on the opposite side of a narrow street; and often has my kitchen in Cairo been robbed by them. They are said to contribute greatly to the spreading of the plague.

NOTE 5. Occurrences of this kind are said to have often happened in Arab towns, where dogs, though esteemed unclean by the Muslims, are, like cats, generally very numerous. Few of them have masters; but they compose distinct tribes; those of each tribe confining themselves to a particular quarter or district of the town, and suffering no strange dog to intrude among them and share with them in the offal thrown out from the butchers' shops and from private houses; or prowling about the mounds of rubbish in the environs, and, like the vultures, feeding upon the carcasses of camels, asses, and other beasts, thrown out by the inhabitants. I was once told that the master of an English merchant-vessel, having fallen asleep in a state of intoxication on the shore of the harbour of Alexandria, at night, was devoured by dogs.

NOTE 6. The snatching of turbans by night is still a frequent practice of Arab rogues, and one which is often very lucrative; many a turban being composed of a costly Kashmeer shawl wound round a tarboosh, which latter alone is worth eight or nine shillings, or more, and some also having money or other valuables secreted in them.

NOTE 7. Watchmen are generally employed to guard by night the sooks, or market-streets, and other districts, in Arab towns. Those in Cairo carry a nebbot, or long staff, but no lantern. Their usual cries are of a religious nature; as, "I extol the perfection of the Living King, who sleepeth not nor dieth!" When they see a passenger approaching, they call out to him, "Attest the unity of God!" or merely, "Attest the unity!" and the reply is, "There is no deity but God!" It is supposed that a person bound on any unlawful undertaking would not dare to utter these words.

NOTE 8. At the period when this work was composed, the Christians were distinguished from the Muslims by a black or blue turban, and this was wound in a peculiar manner.

NOTE 9. — *On the Title and Office of Wálee.* "Wálee" is the title given to the chief magistrate of the police, and was so employed in the time of El-Makreezee, instead of the older appellation of "Sáheb esh-Shurtah." The same officer was also called "Mutawellee." It was the duty of this magistrate to perambulate the streets at night, attended by a body of his officers, including an executioner; for he often inflicted capital punishment on criminals immediately after their detection. He was invested with a degree of despotic power, and often put to death persons accused of capital crimes without the formalities required by the law. It was also his duty to superintend the infliction of the punishments of criminals legally condemned. An officer was employed to perform the nightly rounds in El-Medeeneh in the reign of Aboo-Bekr; but it appears that the first regular guard for this purpose was appointed in the reign of 'Othmán.

NOTE 10. The ardebb, thus commonly pronounced, but properly written irdebb, varies in different places. In Cairo it is very nearly equivalent to five English bushels.

NOTE 11. In the original, this building is called the Khán of El-Jawálee; but it evidently should be — of El-Jawalee; and the error is to be attributed to a copyist. The Khán of El-Jawalee is mentioned by El-Makreezee, as being situate at a short distance within the present gate called Báb en-Nasr, and by the site of the older gate so called; and as existing in his time, in the former half of the ninth century of the Flight.

NOTE 12. Báb en-Nasr (the Gate of Victory, or — of Aid) is the name of the easternmost of the northern gates of Cairo. It was built in the reign of the Khaleefeh El-Mustansir, in the year of the Flight 480 (A. D. 1087-8).

NOTE 13. The words "besides my brokerage," I have inserted as necessary to make the account correct.

NOTE 14. It has been shewn in a former note that the Arabs consider it indecorous to eat with the left hand.

NOTE 15. As it is held unpolite to shew the hands, unless unavoidably, in the presence of a person of rank, the sleeve of the cloth coat, or that of the silk vest which is worn beneath it, is made sufficiently long to extend a little beyond the ends of the fingers; and so also, in general, is the sleeve of the shirt worn by persons of the lower orders.

NOTE 16. This building is first called, in the Cairo edition, the Khán of Suroor; and afterwards, — of Mesroor: the latter is the appellation given to it in the edition of Breslau; and is the correct name. The Khán of Mesroor is mentioned by El-Makreezee, as situate at the southern extremity of Beyn el-Kasreyn (respecting which see the next note), adjacent to the site of the Great Palace of the Khaleefehs. There were two Kháns of this name near each other. El-Makreezee says, that, in his earlier days, the greater of these, which appears to be that here alluded to, was one of the finest and largest Kháns in Cairo, in a most flourishing state; the resort of the chief Syrian merchants, and the dépot of their goods; but that latterly it had declined, and some portions of it were ruined.

NOTE 17. Beyn el-Kasreyn (which signifies "Between the Two Palaces") is the name still applied to that part of the principal street of Cairo which intervenes between the sites of the two famous palaces of the Khaleefehs.

NOTE 18. A Keysáreeyeh is a superior kind of sook, consisting of ranges of shops facing each other. That which is here mentioned (called in the Cairo edition, the Keysareeyeh of Jirjis; in the edition of Breslau, the Keysáreeyeh of Jarkash; and in the old English version, erroneously, the Circassian bezestein) is the Keysáreeyeh of Jahárkas, which, as I learn from El-Makreezee, was situate near the centre of what constituted the old city, on the east of the principal street. It existed in his time, and was built by the Emeer Fakhr-ed-Deen Jahárkas, in the year of the Flight 502 (A. D. 1108-9). Ibn-Khallikán, as quoted by El-Makreezee, says of it, "I have seen a number of merchants who have traversed various countries, and who say, 'We have not seen in any country its equal in beauty and greatness, and compactness of construction.'" He explains also the orthography of the name of "Jahárkas," and states that it is Persian (Chahár-kas), and signifies "four persons."

NOTE 19. The Egyptian fowls are much smaller than those of our country, and one is not too much for one man's breakfast. The eggs are usually hatched in ovens.

NOTE 20. The appellation of "the Gardener" is here to be understood as a mere surname derived from the occupation of some ancestor of the merchant; it being a common custom of the Arabs to retain an appellation of this kind, however humble.

NOTE 21. El-Makreezee mentions a "sook of the money-changers" as near to the Khán of Mesroor; and it seems to be the place here alluded to: the word "sook" being often omitted.

NOTE 22. The lady having offered up a prayer that the young merchant might be her husband, I have taken the liberty of inserting here a slight interpolation, which does not detract from the probability or consistency of the story; but rather the contrary.

NOTE 23. — *On one of the Passages in this Work indicating a very late Date.* The Habbáneeyeh is the name now applied to a portion of a main street, a little to the west of the lake called Birket el-Feel, in the southern part of Cairo. It is evidently thus applied in the passage to which this note relates; but El-Makreezee, writing in the former half of the ninth century of the Flight, says, "In this our time, bordering upon it [the Birket el-Feel] is a garden called by the name of the Habbáneeyeh, who were a family of Darmà the son of 'Amr the son of 'Owf the son of Thaalebeh the son of Baal the son of 'Amr the son of El-Ghóth the son of Teiyi: so Darmà was a minor family of [the tribe of] Teiyi, and the Habbáneeyoon [or Habbáneeyeh — for the terms are synonymous] were a family of Darmà: and the people have made a road between the garden of the Habbáneeyeh and the lake." He proceeds to say, that on the east of the Birket el-Feel, there were gardens; but that houses and streets had been built there. — Now, in the work before us, the tract which was a garden in the time of El-Makreezee is mentioned as occupied by houses and streets. Many years must have elapsed since that period before such could have been the case; and surely at least a century before the houses could have presented such an appearance as would lead a writer to imagine them of "ancient times." It may be objected against an argument drawn from this passage, that it is perhaps an interpolation of

a copyist; but it agrees with many evidences of a late date, and occurs in at least one other copy (that from which the Breslau edition is printed), with only this slight difference — that “Habbáneeyeh,” by the erroneous addition of a point beneath the first letter, is converted into “Jebbáneeyeh:” and it should be remarked that the latter copy varies considerably in other points from that of Cairo. It would imply that Cairo was almost as extensive a city at the time when this work was composed or modernized as it is at present; and would account for its being here called *Misir*, or *Masr*; a name which was retained by *El-Fustát* at least as late as the commencement of the tenth century of the Flight, and probably until the year 1517 of our era or a little later, as I have remarked in a former note.

NOTE 24. “*Ká'ah*” is a term generally signifying “a lofty saloon;” but also often applied to an elegant house.

NOTE 25. “*Nakeeb*” signifies “a chief,” “a leader,” &c., and has various applications. In the present instance, the office which it designates is doubtful, but is evidently of high dignity, as *Nakeeb* of the *Shereefs*, the *Chief*, or *Syndic*, of the *Descendants* of the *Prophet*.

NOTE 26. *Báb Zuweyleh* (the Gate of *Zuweyleh*, or, more properly, of *Zaweeleh*, which is the name of a tribe) is a gate that was built at the same period as *Báb en-Nasr*, before mentioned. It marked the southern limit of Cairo; but is now in the heart of the metropolis. With two round-fronted towers, each surmounted by a lofty and elegant *mád'neh*, or *menaret*, pertaining to the adjoining great mosque of *El-Mueiyad*, it presents a very noble appearance.

NOTE 27. “*Imperial gypsum*” is a name given to the best kind of plaster used in Cairo. I have often admired the smoothness of its surface upon the walls of chambers in some of the older houses in that city; but, I need hardly say, never saw any that reflected like a mirror.

NOTE 28. In the Cairo edition, “with pearls and jewels at its corners.” The deficiency I have supplied from the edition of Breslau: but I may here remark, that it would have been more proper to describe the snakes as *gilt*.

NOTE 29.—*On the Crowns worn by Arab Ladies*. From Eastern drawings and

descriptions, it appears that the kind of crown here mentioned was generally a circle of jewelled gold (the lower edge of which was straight; and the upper, fancifully heightened to four or more points) surrounding the lower part of a dome-shaped cap with a jewel or some other ornament at the summit. This crown was worn by many Arab ladies of high rank or great wealth, probably until about two centuries ago. Another kind of crown is now more generally worn, called a “*kurs*.” This is a round, convex ornament, generally about five inches in diameter, composed of gold set with a profusion of diamonds, of open work, representing roses, leaves, &c. It is sewed upon the top of the *tarboosh*; and is worn by most of the ladies of Cairo, at least in full dress. An engraving of a crown of this description, and another of one of a more common kind, may be seen in my work on the *Modern Egyptians*, vol. ii. Appendix A.

NOTE 30. It is a common custom of the Arabs to give a present of money tied up in a corner of an embroidered handkerchief.

NOTE 31. The mace is a weapon still used in the East, but not so commonly as it was in former times. There was a petty governor in Upper Egypt during my first visit to that country, who, in his daily rides, indulged a frequent habit of striking persons with a weapon of this kind, a tolerably-heavy steel mace; but he did it with a happy knack, so as never, I believe, to inflict a dangerous wound, unless intentionally. Maces, like other arms of steel, are often tastefully inlaid with arabesque ornaments and inscriptions in gold.

NOTE 32.—*On the Punishment of Theft*. The Mohammedan law ordains that a person who is adult and of sound mind, if he steals an article of the value of a quarter of a *deenár* (or piece of gold) from a place to which he has not ordinary or free access, shall lose his right hand; but this punishment is not to be inflicted for stealing a free child, or anything which, in the eye of the law, is of no pecuniary value; as wine, or a musical instrument; and there are some other cases in which the thief is not to be so punished. For the second offence, the left foot is to be cut off; and for the third and subsequent offences, according to the *Hanafee* code, the culprit is to be punished by a long imprisonment; or, by the *Sháfe'ee* law, for the third offence, he is to lose his left hand; for the

fourth, his right foot; and for further offences, he is to be flogged or beaten. The punishment is the same for a woman as for a man.—The law induced a freethinking Muslim to ask, "If the hand is worth five hundred *deenárs*, [this being the fine for depriving a man of that member,] why should it be cut off for a quarter of a *deenár*?" He was answered, "An honest hand is of great value; but not so is the hand that hath stolen."—Amputation for theft is now seldom practised: beating, or some other punishment, is usually inflicted in its stead for the first, second, and third offense; and, frequently, death for the fourth.

NOTE 33. Capital punishment in this case would be contrary to the law; but it is often inflicted upon highway-robbers.

NOTE 34. The meaning is, that the doer is God. An allusion is here conveyed to a verse (the 17th) in the *Soorat el-Anfál* (the eighth chapter of the *Kur-án*)—"Thou didst not cast [the gravel into their eyes] when thou didst [seem to] cast [it]; but God cast [it]."

NOTE 35. The honour that is due to the human body requires that any portion disunited from it be decently deposited in the earth.

NOTE 36. As a hair, for instance, is drawn from paste.

NOTE 37. These verses are founded on a tradition of the Prophet.

NOTE 38.—*On Khatmehs, or Recitations of the whole of the Kur-án at Private Festivities.* The most approved and common mode of entertaining guests at modern private festivities among the Arabs is by a *Khatmeh*, which is the recitation of the whole of the *Kur-án*. Three or more persons of the inferior class of the professors of religion and law, who are called *fakeehs* (vulgarly, *fikees*), are usually hired for this purpose. Schoolmasters, and students of the collegiate mosques who devote themselves to religion and law, are the persons most commonly thus employed. Their mode of recitation is a peculiar kind of chanting, which, when well executed, I found very agreeable, at least for an hour or so; but the guests seldom have to listen to the chanting of the whole of the *Kur-án*: the reciters usually accomplish the greater portion of their task, in a somewhat hurried manner, before the guests have as-

sembled, each of them chanting, in turn, a certain portion, as a thirtieth part of the whole (called a "*juz*"), or half one of these sections (a "*hez*b"), or, more commonly, a quarter (*rubá*). Afterwards they chant more leisurely, and in a more musical manner; but still by turns.—These recitations of the whole of the *Kur-án* are performed on various festive occasions, but are most usual after a death; the merit of the performance being transferred to the soul of the deceased.

NOTE 39. The mess termed "*zurbákeh*," by some called "*zurbákeh*," from the Persian "*Zeerbáj*," is a kind of spoon-meat. Some of its ingredients are described in the sequel of the present story.

NOTE 40.—*On Atonements and other Services for the Dead.* As filial piety is a general characteristic of the Arabs, and various services are believed by them to atone for the minor sins of the deceased, and thus to diminish his misery, or to increase his happiness, it is natural, and not uncommon, for a son to act in the manner here related. Recitations of the *Kur-án* are performed for the dead, to whom the merit of these works is transferred, and a sacrifice is often offered at the tomb after the burial; the flesh of the victim being distributed to the poor. But a more important service for the deceased is the payment of his debts; for it is affirmed by the Prophet, that even martyrdom will not atone for a debt unpaid.

NOTE 41. A money-changer is very frequently employed to examine the money which a purchaser offers; and if it be old, to weigh it. The money-changers are mostly Jews and Christians.

NOTE 42. Some mosques (as the *Azhar*, for instance, the principal mosque of Cairo) remain open all night; and many houseless persons sleep in them, upon the matting which covers the paved floor. Men are also often seen, at other times, but not at the hours of prayer, lounging, eating, or working, in the mosques; such practices not being deemed inconsistent with the high respect which the Muslims pay to these buildings.

NOTE 43. The remainder of this paragraph, and the whole of the next two paragraphs, being omitted in the edition of Cairo, I translate from the Calcutta edition of the first two hundred nights, and the edition of Breslau; but almost entirely from the former.

NOTE 44. The water of the well of Zemzem, in the temple of Mekkeh, is believed to possess miraculous virtues, and is therefore brought away in bottles or flasks by many of the pilgrims, to be used when occasion may require as medicine, or to be sprinkled on grave-linen. A bottle of it is a common and acceptable present from a pilgrim, and a guest is sometimes treated with a sip of this holy water.

NOTE 45. A whip is sometimes used in the harem of a great man; and its being attached to the waist of the damsel here mentioned marks her authority. It is generally formed of a strip of hippopotamus' hide, hammered into a round shape; and this kind is called a "kurbáj." I believe it is seldom used in the harem with severity; but usually for intimidation.

NOTE 46. It is a universal custom of the Arabs, on visiting the sick, to say, "May our Lord restore thee!" or, "No evil befall thee!" &c.

NOTE 47. The first hospital built by a Muslim was that of Damascus, founded by El-Weleed the son of 'Abd-El-Melik, in the eighty-eighth year of the Flight (A. D. 706-7). The Arabs would deprive St. Ephrem Syrus of the honour of having been the author of the first institution of this kind; one of their historians ascribing it to an early Pharaoh, named Menákiyoosh; another, to Hippocrates.

NOTE 48. The remainder of the paragraph is translated from the Calcutta edition of the first two hundred nights.

NOTE 49. "The metropolis of the world," or literally, "the mother of the world" ("umm ed-dunyà"), is a title given to several cities, as well as to Cairo, by their respective inhabitants. This passage, therefore, and others of a similar kind, in which even *foreigners* are made to rank Egypt and Cairo as superior to every other country and city, strongly favour the opinion that some of its tales were written, or altered, by an Egyptian.

NOTE 50. A more ample eulogium upon Egypt and the Nile, but abounding with such gross errors that I could not confidently offer a translation, is found in the Breslau edition. It agrees better with the old translation; which, however, in this place, presents considerable unauthorized amplifications, and some misconceptions; "Birket el-Habash" (for instance), the

name of a lake on the south of Cairo, being mistaken for Ethiopia.

NOTE 51. For this monthly rent (or about a guinea of our money), a large and handsome house may be hired at the present day in Cairo.

NOTE 52. After the amputation of the hand for theft, the stump is usually plunged in boiling pitch or tar, or oil, to stanch the blood.

NOTE 53. — *On Retaliation and Fines for Wounds and Mutilations.* Retaliation for intentional wounds and mutilations is allowed by the Mohammadan law, like as for murder; "eye for eye," &c.: but a fine may be accepted instead, which the law allows also for unintentional injuries. The fine for a member that is single (as the nose) is the whole price of blood, as for homicide; namely a thousand deenárs (about 500*£*) from him who possesses gold; or, from him who possesses silver, twelve thousand dirhems (about 300*£*); for a member of which there are two, and not more (as a hand), half the price of blood; for one of which there are ten (a finger or toe), a tenth of the price of blood: but the fine of a man for maiming or wounding a woman is half of that for the same injury to a man; and that of a free person for injuring a slave varies according to the value of the slave. The fine for depriving a man of any of his five senses, or dangerously wounding him, or grievously disfiguring him for life, is the whole price of blood.

NOTE 54. See No. 20 of the notes to Chapter ii. — "The women of Egypt have the character of being the most licentious in their feelings of all females who lay any claim to be considered as members of a civilized nation; and this character is freely bestowed upon them by their *countrymen*, even in conversation with foreigners." — In the work from which the above passage is quoted, I have expatiated upon this subject more than I need do in the present case.

NOTE 55. The Arabs are generally of opinion that the innate dispositions of a child are inherited more from the mother than from the father. They believe that a daughter commonly resembles, in good or evil qualities, her mother; and a son, his maternal uncle. Hence they often address a man, "Yá teiyib el-khál!" — "O thou who hast a good maternal uncle!"

NOTE 56. 'Abd-Allah Ibn-'Abbás was one of the most learned of the companions of his cousin Mohammad, and one of the most celebrated of the relaters of his sayings and actions. He has received the titles of "Interpreter of the Kur-án" and "Sul-tán of Commentators." He died in the year of the Flight 68. His father, 'Abbás, the son of 'Abd-El-Muttalib, was paternal uncle of Mohammad, and ancestor of the 'Abbásee Khaleefehs.

NOTE 57. — *On the Astrolabe.* The astrolabe is more commonly used by the Arabs than any other instrument for astronomical observations. It is generally between four and six inches in diameter. It consists of a circular plate with a graduated rim, within which fit several thinner plates, and of a limb, moving on a pivot in the centre, with two sights. The plates are engraved with complicated diagrams, &c., for various calculations. The instrument is held by a ring, or by a loop of cord attached to the ring, during an observation; and thus its own weight answers the same purpose as the plumb-line of the quadrant (which the Arabs sometimes used in its stead); the position of the moveable limb with the sights marking the required altitude.

NOTE 58. Safar is the second month of the Mohammadan year.

NOTE 59. As different copies vary here as to the date, I have taken the liberty of putting 263 instead of 763 or 653, in order to avoid a glaring anachronism. It is probable, however, that the last of these is the author's date, as it is found both in the old translation, and in the Breslau edition. The date in the Cairo edition is 763.

NOTE 60. A degree is four minutes; it would have been more proper, therefore, to have said, eight degrees and two minutes, than seven degrees and six minutes.

NOTE 61. "Es-Sámit" signifies "the Silent."

NOTE 62. This and the two following names, or rather, surnames, convey the same meaning. Bakbook, Heddár, and Bakbak (here, in my original, erroneously written Yakyak), signify "Chatterer." "El-Kooz el-Aswánee" (not to be mistaken for "——— Aswánee," with a soft s) seems to imply that the person thus named was always like a mug, with open mouth, and insensible as flint to rebuke. The two remaining names are different in

different copies: "Shakálik" is perhaps put erroneously for some other word, as "Shikák," "Discord."

NOTE 63. Kur-án, ch. iii. v. 128.

NOTE 64. The Arabs generally carry their young children in this manner, seated astride upon the shoulder.

NOTE 65. This expression is borrowed from the Kur-án, ch. xlviii. v. 10. The meaning is, "there is no power of man, but God's power is superior to it."

NOTE 66. The Prophet (Mohammad) is always alluded to when this form of benediction is used and the name of the person to whom it is applied is not mentioned.

NOTE 67. "Nedd" is a perfume composed of ambergris, musk, and aloes wood; or simply ambergris.

NOTE 68. Two khutbehs are recited on the occasion of the congregational Friday-prayers. It is the first of these which is here alluded to. See the next note.

NOTE 69. — *On the Congregational Friday-prayers.* The Selám (or Salutation) of Friday is a form of blessing on the Prophet and his family and companions, which is chanted by the muéddins from the mádnéhs (or towers) of the congregational mosques half an hour before noon. The worshippers begin to assemble in the mosque as soon as they hear it, and, ranging themselves in rows parallel to, and facing, that side in which is the niche, that marks the direction of Mekkeh, each performs, by himself, the prayers of two rek'ahs, which are supererogatory, and then sits in his place while a reader recites part or the whole of the 18th chapter of the Kur-án. At the call of noon, they all stand up, and each again performs, separately, the prayers of two rek'ahs, ordained by the Prophet. A minister, standing at the foot of the pulpit-stairs, then proposes to bless the Prophet; and accordingly, a second Selám is chanted by one or more other ministers stationed on an elevated platform. After this, the former minister, and the latter after him, repeat the call of noon (which the muéddins have before chanted from the mádnéhs); and the former enjoins silence. The chief minister (Khateeb, or Imám,) has already seated himself on the top step or platform of the pulpit. He now rises, and recites a khutbeh of praise to God and ex-

hortation to the congregation; and if in a country or town acquired by arms from unbelievers, he holds a wooden sword, resting its point on the ground. Each of the congregation next offers up some private supplication; after which, the Khateeb recites a second khutbeh, which is always the same, or nearly so; part, of a similar nature to the first, but chiefly, prayer for the Prophet and his family, &c., and for the general welfare of the Muslims. This finished, the Khateeb or Imâm descends from the pulpit, and, stationed before the niche, after a form of words differing slightly from the call to prayer has been chanted by the ministers on the elevated platform before mentioned, recites the divinely-ordained prayers of Friday (two rek'ahs), while the people do the same silently, keeping time with him exactly in the various postures. Thus are completed the Friday prayers; but some of the congregation remain, and perform the ordinary divinely-ordained prayers of noon.

NOTE 70. So in the Cairo edition. El-Muntasir bi-llâh was the great-grandson of Hâroon Er-Rasheed, and acceded to the throne in the year of the Flight 247 (A. D. 861). A slight anachronism, therefore, is here presented, unless we suppose that the hero of the story told by the Sultân's steward was an old man at the period of the misfortune of the humpback. The reign of El-Muntasir was somewhat less than six months. The copy from which the old translation was made, and the edition of Breslau, date the adventure of the barber, here related, more than three centuries and a half later, in the reign of El-Muntasir bi-llâh.

NOTE 71. The practice of spunging, or the intrusion of strangers at entertainments, has long been very prevalent in Arab towns. An instance has been given towards the close of Note 22 to Chapter iii.

NOTE 72. I have altered the order in which the brothers are described, and omitted two particulars, to agree with the sequel.

NOTE 73. The next paragraph is translated from the Calcutta edition of the first two hundred nights; being omitted in the Cairo edition. An equal portion, later, is wanting in the old translation.

NOTE 74. — *On Augurations with respect to Marriage.* This passage alludes to an astrological calculation made with the view

of determining by what sign of the zodiac the two persons are influenced who contemplate becoming man and wife, and thence ascertaining whether they will agree. This is often done in the present day by adding together the numerical values of the letters composing his or her name and that of the mother, and, if I remember right, subtracting from 12 the whole sum if this is less than 12, or what remains after subtracting, or dividing by, 12. Thus is obtained the number of the sign. The twelve signs, commencing with Aries, correspond respectively with the elements of fire, earth, air, water, fire, earth, and so on; and if the signs of the two parties indicate the same element, it is inferred that they will agree; but if they indicate different elements, the inference is, that the one will be affected by the other in the same manner as the element of the one is by that of the other: thus, if the element of the man is fire, and that of the woman, water, he will be subject to her rule.

Among other calculations of the same kind is the following, which my sheykh has mentioned in a marginal note on this passage, in the copy from which I translate. — The numerical values of the letters composing the name of each of the two parties are added together, and one of these two sums is subtracted from the other: if the remainder is an uneven number, the inference is unfavourable; but if even, the reverse.

In the present instance, the dupe, knowing that there are various modes of divining whether he will be happy with his wife, is made to believe that his fortune depends upon the mode, instead of the result, of the calculation.

NOTE 75. Here, in my original, "Bakbak;" but this, as before mentioned, was the name of the *third* brother.

NOTE 76. "Kuffeh," signifying "a basket of palm-leaves," and "a dry gourd," seems to be here equivalent to "empty-head."

NOTE 77. The blind in Egypt are notorious for their impudence. — It is related that Moses, while bathing one day in the Nile, saw a blind man pass by, and, being moved with pity, prayed that God would restore his sight. His prayer was answered; but as soon as the eyes of the blind man were opened, he seized the clothes of his benefactor, which were lying on the bank, and protested that they were his own. Moses, therefore, now prayed that the thief

might be struck blind again; and God, answering his prayer, said, O Moses, know that I am wiser than thou with respect to my creatures.—This tradition was related to me in Cairo.

NOTE 78. It is generally thus that an injured Muslim calls others to his aid.

NOTE 79. Like the natives of Egypt in the period of the Roman domination, its modern inhabitants, and the Arabs of other countries (though, I believe, in a less degree), are notorious for their obstinacy in refusing to pay their taxes until they have been severely beaten. They well know that, the more readily they pay, the more will be exacted from them; and are often heard to boast of the number of stripes which they have received before yielding their money. The same obstinacy is generally displayed by an Arab accused of any offence; and often, even by a witness: in either case the man fears that, should he tell at once all he can, the judge will try whether the stick or the kurbáj will elicit a further confession.

NOTE 80.—*On the general Corruptness of Muslim Judges.* Khidr Bey (whether he was a judge I do not know), conversing one day with his friends on the difficulties experienced in the exercise of judicature, one of the company remarked, "In my opinion, the greatest difficulty that is met with is, when one of the parties is rich, and the other, poor."—"In that case," replied Khidr Bey, "I find none; for it is clear that the rich will gain his cause, and the poor will lose: but the great difficulty is, when the two parties are equally rich and powerful. If thou, "he continued," being a poor man, have a suit against one who is rich and powerful, beware of applying to the Kádee; for he will not fail to condemn thee: my advice is, that thou desist altogether from thy suit, and rather throw thyself at the feet of thine adversary; for thou wilt obtain more justice from him than from the Kádee."—For a justification of the opinion here expressed, see my work on the Modern Egyptians, vol. i. ch. iv.

NOTE 81.—*On good and evil Omens.* Of omens I have already treated, in Note 15 to Chapter i.: but a few words on this subject must be here added.—It is common to draw a lucky or unlucky omen from the first object seen on going out in the morning; and according as that object is pleasant or the contrary, the person says, "my morning is good," or "—— bad." A

one-eyed man is regarded as of evil omen; and especially one who is blind of the *left* eye. Many a person is related to have suffered for having an unlucky countenance.

NOTE 82. The portion of this story comprised in the first paragraph having been the subject of a specimen of the present publication, translated from the Calcutta edition of the first two hundred nights, and printed and distributed when I had not in my possession the copy of the original which I have taken as my general standard, it is here given nearly in the same words: I have only made a few slight additions and alterations derived from a comparison of the two editions. Some of the notes inserted in the specimen I omit in this place, as they relate to matters already explained.—Hole remarks (in page 223), that this part of the Barber's story of his Fifth Brother is derived "from an Indian fable of the remotest antiquity . . . found in the Heeto-pades of Veeshnoo-Sarma," in which a Brahman "inadvertently breaks his pottery ware . . . with a walking-stick . . . in the act of suppressing the outrageous jealousy of four beautiful but turbulent wives."

NOTE 83. "El-Feshshár" signifies "the Foolish Talker," or "Vain Boaster." I have substituted this name for "El-'Ashshár" the reading in my original. In the Arabic characters, the latter differs from the former in little more than the want of a point, and has no appropriate meaning. It appears that, in most copies of the original, the barber's Fifth Brother is surnamed "En-Neshshár," or "the Sawyer," perhaps in allusion to his incessant loquacity: but this, also, in the Arabic characters, very nearly resembles "El-Feshshár," which I doubt not to be the right name.

NOTE 84. There is nothing very extravagant in this hope of the barber's brother; for in the East, persons frequently rise from very low to very high stations; and it is remarkable that, notwithstanding their usual pride, they generally retain the appellation of the trade or craft which they or their fathers pursued, however ignoble, before their elevation. It is common for a great man to distinguish himself by adding to his name the appellation of "the druggist or perfumer," or "the grocer," &c.; and he is not a whit the less respected on this account.

NOTE 85. The Eastern grandee rides not at the head or rear of his attendants, but in the midst of them.

NOTE 86. Persons distinguished by rank or wealth or learning are saluted by many of the shopkeepers and passengers as they pass through the streets of Eastern cities, and often greeted with a short ejaculatory prayer for the continuance of their life and happiness. When a very great man rides through the streets, most of the shopkeepers rise to him, and pay their respect to him by inclining the head, and touching the lips and forehead or turban with the fingers of the right hand.

NOTE 87. See Note 12 to Chapter iii.

NOTE 88. He could scarcely shew his pride more strongly; for it is an affront to reject a present.

NOTE 89. An Arab lady of high rank seldom makes use of her feet but to move from one chamber to another; when she goes abroad, she always rides: to stand for many minutes together is, therefore, fatiguing to her.

NOTE 90. See the close of Note 39 to Chapter iv.

NOTE 91. This is said either to shew his vulgarity or that the weather was sultry.

NOTE 92. "El-Meleehah" signifies "the Beautiful:" it is derived from "mil" (salt, &c.).

NOTE 93. An occurrence of a similar nature, which happened a few years ago in Cairo, was related to me by one of my friends there.—An old woman frequented the tomb of a saint in that city, near the eastern gate called the Báb el-Mahrook, to which many women afflicted with disease or barrenness often resorted to offer up prayers, believing their petitions would be effectual through the saint's intercession; and she was in the habit of enticing ladies from this tomb to the house of her husband, which was near by, under pretence of his serving them with medicines or with charms. The unsuspecting victim, being desired to go thither alone, was conducted by the old woman to an upper room, at the end of which the man was seated; and in walking over the matted floor to approach him, suddenly fell through a trapdoor into a place so deep that the fall rendered her senseless. In this state, she was put to death; and as ladies in Cairo always wear valuable ornaments and costly clothes, the murderers were sure of obtaining considerable spoil.

NOTE 94. This money, we are to understand, was prepared for the purpose of giving those presents which are customary from a guest at a marriage-festivity; but the mention of a smaller sum would have been more proper. It is given to the singing-women and tire-women who, in great houses, parade the bride through the different apartments, and display her in different rich suits of attire before the bridegroom.

NOTE 95.—*On the Handkerchief, and Signet, of Indemnity.* Sometimes, the handkerchief, and sometimes, the signet, or seal-ring, is given as a pledge of indemnity.—It was a frequent custom of many a chief of the Memlooks of Egypt (there commonly called "the Ghuzz"), to bastinado men in the court of his mansion (when he desired to make a show of strict justice), in order that one of the women of the family, hearing the cries, might drop a handkerchief from a window, and so the punishment might soon cease, in respect for the harem, whose protection is often appealed to by offenders.

NOTE 96. The title of "Sultán" is here, and afterwards, given to the Khaleefeh; and it has been so employed by a celebrated historian, El-Makreezee.

NOTE 97. So, apparently, in most copies; but in the Cairo edition, "of the sons of the Kings." It is said to have been a custom of some of the Barmekes (the family so renowned for their generosity) to keep open house during the hours of meals, and to allow no one who applied at such times for admission to be repulsed.

NOTE 98. "Sikbáj" is a dish composed of meat, wheat-flour, and vinegar.

NOTE 99. "Katáif" is a name applied to various kinds of sweet pastry: particularly to a kind of small pancakes, made of a thin paste of fine flour and water, about three inches broad, and a sixth of an inch or less in thickness, baked upon a copper tray over a fire, like kunáfah (the composition of which is the same), and eaten with honey or sugar: also to cakes composed of fine flour, treacle or honey, and sesame-oil. The sirup mentioned in the same sentence is (as my sheykh states in a marginal note) treacle thickened over the fire.—The proper singular of katáif, namely, "kateefeh," is seldom used; one of these cakes being generally called "fard katáif."

Sometimes, it appears, they were perfumed with musk.

NOTE 100. The "mithkál" is the weight of a deenár, or a dirhem and a half,—in Cairo, about $71\frac{1}{2}$ or 72 English grains.

NOTE 101. See above, Note 96.

NOTE 102. By "Arabs," we are here to understand Bedawees, or Arabs of the Desert, who are termed, by the older writers, "Aaráb," or "Aarábees;" but in my original, as in other late works, "'Arab," which was the old appellation of the townspeople and villagers.

NOTES TO CHAPTER SIXTH

NOTE 1. In the old version, the person here named Enees-el-Jelees is called "The Fair Persian;" but I do not find her so described in any copy of the original. The name here given to her may be rendered "the Companion's Cheerer;" "Enees" being a term applied to any person or thing serving as an agreeable, cheering companion; and "Jelees" signifying "a companion," or "one in the habit of sitting with another."

NOTE 2. "Khatteeyeh" is derived from "khatt," which signifies "writing," but which is also the name of a place (Khatt Hejer) in the province of El-Bahreyn, a famous mart for spears. Of the figure of speech employed in the couplet in which this word occurs (considered by the Arabs an elegant mode of ætiology, and called by them "hosn et-taaleel") my sheykh gives the following example in a marginal note:—

"And the rain fell not but for the purpose of kissing the ground before thee."

NOTE 3. "El-Mo'een" signifies "the Aider," or "the Assistant."

NOTE 4. "El-Fadl," signifying "the Excellence," is here, as a proper name, an abbreviation of "Fadl-ed-Deen," "the Excellence of the Religion."

NOTE 5. This phrase (a person of auspicious aspect) is often used by the modern Arabs and the Turks, and signifies "a virtuous or beneficent man."

NOTE 6. This answer is not to be understood in its literal sense; it has become a common form of speech which an Arab often uses for the purpose of obtaining something more than he would venture to demand.

NOTE 7. "May it be favourable," or "— beneficial," is a compliment usually addressed to a person who has just been to the bath, and to a man who has just had his head shaved. The reply is, "May God bestow favours upon thee."

NOTE 8.— *On the Law respecting Murder and unintentional Homicide.* The Kur-án ordains that murder shall be punished with death; or, rather, that the free shall die for the free, the slave for the slave, and a woman for a woman; or that the perpetrator of the crime shall pay, to the heirs of the person whom he has killed, if they allow it, a fine, which is to be divided according to the laws of inheritance. It also ordains, that unintentional homicide shall be expiated by freeing a believer from slavery, and paying, to the family of the person killed, a fine, unless they remit it. But these laws are amplified and explained by the same book and by the Imáms.—A fine is not to be accepted for murder unless the crime has been attended by some palliating circumstance. This fine, the price of blood, is a hundred camels; or a thousand deenárs (about 500£) from him who possesses gold; or, from him who possesses silver, twelve thousand dirhems (about 300£). This is for killing a free man; for a woman, half that sum; for a slave, his or her value, but that must fall short of the price of blood for the free. A person unable to free a believer must fast two months as in Ramadan. The accomplices of a murderer are liable to the punishment of death. By the Sunneh also, a man is obnoxious to capital punishment for the murder of a woman; and by the Hanafee law, for the murder of another man's slave. But he is exempted from this punishment who kills his own child or other descendant, or his own slave, or his son's slave, or a slave of whom he is part-owner: so also are his accomplices: and according

to Esh-Sháfe'ee, a Muslim, though a slave, is not to be put to death for killing an infidel, though the latter be free. A man who kills another in self-defence, or to defend his property from a robber, is exempt from all punishment. The price of blood is a debt incumbent on the family, tribe, or association, of which the homicide is a member. It is also incumbent on the inhabitants of an enclosed quarter, or the proprietor or proprietors of a field, in which the body of a person killed by an unknown hand is found; unless the person has been found killed in his own house.

Hence it appears, that the punishment with which the Wezeer El-Fadl threatened his son is not to be regarded as a grave criminal act; especially when we consider the nature of the son's offence: for the slave was the property of the king, and it was not allowable to any other man even to see her without his permission. Many of the characters depicted in the present work would seem incongruous in the extreme, if judged according to European notions of justice and other moral qualities.

NOTE 9. "The two professions of the faith," "There is no deity but God," and "Mohammad is God's Apostle," are generally repeated by a dying Muslim.

NOTE 10. This is said to imply (as my sheyk has remarked in a marginal note) that El-Fadl was a charitable person who bestowed pensions upon the professors of the Kur-án and of science. There are many among the modern Muslims who do so, and numbers also who found and endow public schools.

NOTE 11. — *On the Washing, Shrouding, and Burial of the Dead.* The ceremonies attendant upon death and burial are nearly the same in the cases of men and women. The face or the head of the dying person is turned towards the direction of Mekkeh. When the spirit is departing, the eyes are closed; and then, or immediately after, the women of the house commence a loud lamentation, in which many of the females of the neighbourhood generally come to join. Hired female mourners are also usually employed; each of whom accompanies her exclamations of "Alas for him!" &c., by beating a tambourine. If possible, the corpse is buried on the day of the death; but when this cannot be done, the lamentation of the women is continued during the ensuing night; and a recitation of several chapters, or of the whole, of the Kur-án is performed by one or more men hired for the purpose.

The washing consists, first, in the performance of the ordinary ablution which is preparatory to prayer, with the exception of the cleansing of the mouth and nose; and secondly in an ablution of the whole body with warm water and soap, or with water in which some leaves of the lote-tree have been boiled. The jaw is bound up, the eyes are closed, and the nostrils, &c., are stuffed with cotton; and the corpse is sprinkled with a mixture of water, pounded camphor, dried and pounded leaves of the lote-tree, and sometimes other dried and pulverized leaves, &c., and with rose-water. The ankles are bound together; and the hands placed upon the breast.

The grave-clothing of a poor man consists of a piece or two of cotton, or a kind of bag; but the corpse of a man of wealth is generally wrapped first in muslin; then, in cotton cloth of a thicker texture; next, in a piece of striped stuff of silk and cotton intermixed, or in a kaftán (a long vest) of similar stuff, merely stitched together; and over these is wrapped a Kashmeer shawl. The colours most approved for the grave-clothes are white and green. The body thus shrouded is placed in a bier, which is usually covered with a Kashmeer shawl, and borne on the shoulders of three or four men, generally friends of the deceased.

There are some slight differences in the funeral-ceremonies observed in different Arab countries; but a sufficient notion of them will be conveyed by briefly describing those which prevail in Cairo. The procession to the tomb is generally headed by a number of poor men, mostly blind, who, walking two and two, or three and three, together, chant, in a melancholy tone, the profession (or two professions) of the faith, mentioned above (in Note 9), or sometimes other words. They are usually followed by some male relations and friends of the deceased; and these, by a group of school-boys, chanting in a higher tone, and one of them bearing a copy of the Kur-án, or of one of its thirty sections, placed upon a kind of desk formed of palmsticks, and covered with an embroidered kerchief. Then follows the bier, borne head-foremost. Friends of the deceased relieve one another in the office of carrying it; and casual passengers often take part in this service, which is esteemed highly meritorious. Behind the bier walk the female mourners, composing a numerous group, often more than a dozen; or, if of a wealthy family, they ride. Each of those who belong to the family of the deceased has a strip of cotton stuff or muslin, generally blue, bound round her head, over the

head-veil, and carries a handkerchief, usually dyed blue (the colour of mourning), which she sometimes holds over her shoulders, and at other times twirls with both hands over her head or before her face, while she cries and shrieks almost incessantly; and the hired female mourners, accompanying the group, often celebrate the praises of the deceased in the manner described in the preceding tale, though this was forbidden by the Prophet.—The funeral-procession of a man of wealth is sometimes preceded by several camels, bearing bread and water to give to the poor at the tomb; and closed by the led horses of some of the attendants, and by a buffalo or other animal to be sacrificed at the tomb, where its flesh is distributed to the poor, to atone for some of the minor sins of the deceased.

The bier used for conveying the corpse of a boy or a female has a cover of wood, over which a shawl is spread; and at the head is an upright piece of wood: upon the upper part of this, in the case of a boy, is fixed a turban, with several ornaments of female head-dress; and in the case of a female, it is similarly decked, but without the turban.

A short prayer is recited over the dead, either in a mosque or in a place particularly dedicated to this service in, or adjacent to, the burial-ground. The body is then conveyed, in the same manner as before, to the tomb. This is a hollow, oblong vault, one side of which faces the direction of Mekkeh, generally large enough to contain four or more bodies, and having an oblong monument of stone or brick constructed over it, with a stela at the head and foot. Upon the former of these two stelæ (which is often inscribed with a text from the Kur-ân, and the name of the deceased, with the date of his death), a turban, cap, or other head-dress, is sometimes carved, showing the rank or class of the person or persons buried beneath; and in many cases, a cupola supported by four walls, or by columns, &c., is constructed over the smaller monument. The body is laid on its right side, or inclined by means of a few crude bricks, so that the face is turned towards Mekkeh; and a person is generally employed to dictate to the deceased the answers which he should give when he is examined by the two angels Munkar and Nekeer, whom I have mentioned in No. 21 of the Notes to the Introduction. If the funeral be that of a person of rank or wealth, the bread and water, &c., before mentioned are then distributed to the poor.

The principal ceremonies observed after

the funeral have been described in Note 15 to Chapter iv.

NOTE 12. "The lord (or chief) of the first and the last among mankind" is one of the many appellations of honour given by the Muslims to their Prophet.

NOTE 13. My sheykh remarks, that this is said merely to excite men to generosity; for literally it is not true, as is shown by the memorable example of Kaab the son of Máme'h, who preferred giving the water with which he was provided to another, and in consequence himself died of thirst.

NOTE 14. We are not to understand that such a slave as Enees-el-Jelees was exposed to the public gaze in a market to which all persons indiscriminately were admitted (for this would be at variance with Eastern usages); but in a special mart to which none were allowed access but persons of wealth who expressed a desire to purchase.

NOTE 15.—*On Kissing the Ground, as a Mode of Obeisance.* This and several other passages in the present work shew that we are often to understand the expression "kissing the ground before a person" as signifying "touching the ground, and then the lips and forehead, or turban, with the right hand;" and I believe this expression should generally be so understood. When I wrote the fourteenth note to the Introduction, I inclined to a contrary opinion, chiefly from recollecting to have read the following translation of a passage of El-Makreezee, by the learned De Sacy:—"Ce khalife [El-Hâkim] ordonna qu'à l'avenir on ne baiseroit plus la terre devant lui; que personne, en le saluant dans les marches publiques, ne baiseroit sa main ou son etrier, parce que cette coutume de se prosterner devant une créature étoit une invention des Grecs." But on referring to the original, I find that the words which he renders "cette coutume de se prosterner" signify literally "the bending towards the ground." I suppose, therefore, that his deviating from the literal sense in one case was owing to his adhering to it in another; and not meeting with the proof which I had fancied to exist of his being right, I venture to differ from him in this instance, without fear of being suspected of arrogance, as the kind of obeisance above described is often called "kissing the ground" both by the Arabs and the Persians. I should add that, except in the house, I do not remem-

ber to have ever seen the ground actually touched, but nearly so, in making this obeisance, which is still called "kissing the ground" when thus imperfectly performed.

NOTE 16. By this is meant, a place where mud was kneaded to be employed in building. The mortar generally used in the construction of Arab houses is composed of mud in the proportion of one-half, with a fourth part of lime, and the remaining part of the ashes of straw and rubbish.

NOTE 17. See the note immediately preceding.

NOTE 18. In Arabic, "bursh." This kind of mat, composed of palm-leaves (and sometimes, I believe, of the coarse grass mentioned in the next note), is used by the poor to sit upon.

NOTE 19. This kind of grass, called in Arabic "halfah," and more properly "halfâ" (by botanists, *poa multiflora*, and *poa cynosyroides*), and the "âkool" (or *hedysarum alhagi*), overspread spontaneously most of the alluvial tracts in Egypt which are above the reach of the inundation, and in consequence left uncultivated. The former is used in the manufacture of coarse mats, and the latter serves as pasture for camels. The Wezeer, by taking the round mat and the two bundles of halfâ, seems to indicate that he is degraded to a condition as low as that of a maker of coarse mats.

NOTE 20. The boats used by the Arabs in the navigation of rivers are generally moored by means of a rope attached to a stake which is driven into the bank.

NOTE 21. By "children of the road" are meant "travellers."

NOTE 22. See Note 55 to Chapter iii.

NOTE 23. The word which I render elevated (*mo'allakah*) is applied to a structure raised upon columns or pillars, &c.

NOTE 24. The "ghadâ" is a tree of a very inflammable nature, which, in burning, gives out a fierce heat. It grows chiefly in sandy tracts, and is described as resembling the "athl" (or tamarisk), but as being smaller than this tree.

NOTE 25. — *On Shaving the Head.* I do not know when the custom of shaving the head became general among the Arabs of

the towns; but from a remark of Es-Suyootee, I think it was not so common about the commencement of the tenth century of the Flight (that is, about the period which this work best illustrates) as it is at present, when it is almost universal among all classes; for in his time, its legality was doubted. He writes thus: — "The Imâm El-Ghazâlee hath said, 'There is no harm in it in the case of him whose object is cleanliness:' and the apparent sense of his words is, that it is improper in him who desireth to beautify himself for any worldly purpose, as is done by people of bad disposition." It is added in a marginal note in the copy from which I translate this, "Persons differ respecting the shaving of the head. The opinion generally prevailing is, that it is improper to him who wears not a turban, and allowable to him who does wear one, since he has a substitute:" — "that it is also lawful, unquestionably, in the case of any disease of the head:" — and "that the hanging of the rosary to the neck, and the shaving of the head without a legal necessity, are innovations." — Hâroon Er-Rasheed generally wore the hair of his head sufficiently long to reach below his ears; but shaved it when he performed the pilgrimage; and many other Muslims in early times did the same. Those who shave the head generally leave a small tuft upon the crown; but most persons of the literary and religious professions, and many others, disapprove of this tuft.

NOTE 26. By the term "sheykhs" we are here to understand "persons of sanctity and of learning." See Note 9 to Chapter i.

NOTE 27. By "the shining moon" is meant "the beautiful cup-bearer, whose face is like the shining moon."

NOTE 28. The Muslims believe that a blessing is derived from witnessing and hearing the devout exercises, recitations, &c., of holy men.

NOTE 29. The "jubbeh" worn in Eastern countries, is a long outer vest, with sleeves which reach nearly to the wrist. It is now generally made of cloth, and is worn by most tradesmen and other persons of the middle and higher classes. It differs somewhat in form in different countries.

NOTE 30. The "melwatah" is a garment of which I was unable to obtain a description until I inquired of my friend Mr. Salamé, who informed me that it was the name of a large outer garment which

used to be worn over the farajeeyeh. But I afterwards found it stated in one of the marginal notes to a later tale, that the term above mentioned is now pronounced "mel-lootah," and is applied in the present day to an article of dress of cloth or other costly material; particularly to a jubbeh; but that it is also employed, in allusion to a jubbeh, &c., in a contemptuous sense, or, as I infer, ironically.

NOTE 31. See Note 41 to Chapter iv.

NOTE 32. The "lithám" is a piece of drapery with which a Bedawee often covers the lower part of his face. It frequently prevents his being recognised by another Arab who might make him a victim of blood-revenge; and is a means of disguise seldom employed but by Arabs of the desert.

NOTE 33. The meaning is, that the act would speak for itself, and be long remembered; that the grave of the fisherman would be pointed out as that of one to whom the Khaleefeh had shown signal favours.

NOTE 34. It is a common custom of Arabs of the lower orders to put the money which they receive, especially when it is the first of the day's gains, to the lips and fore-

head before depositing it in the pocket; and the same is sometimes done by persons of the middle class.

NOTE 35. Literally, "twenty nusfs." See Note 17 to Chapter iii.

NOTE 36. These are the Kádees of the four great sects, or persuasions, of the Sunnee Muslims. See Note 1 to the Introduction.

NOTE 37. The words "and the Wezeer took him away" are omitted in the Cairo edition.

NOTE 38. "Kuteyt" is the diminutive of "kitt," *vulgo* "kutt," a "cat," and properly a "he-cat."

NOTE 39. The words which I translate "the place of blood" literally signify "the place of the stagnation of blood;" and are applied to the usual place of decapitation, because the blood is left there to soak into the ground.

NOTE 40. The recompense here alluded to is one to be received at the final retribution; not in the present life.

NOTE 41. This kind of "kulleh" is a small, porous, earthen bottle, with a wide mouth.

NOTES TO CHAPTER SEVENTH

NOTE 1. Damascus is afterwards mentioned in the original as the abode of this merchant's family; but not here.

NOTE 2. "Ghánim" signifies "a taker of spoil," "a fortunate acquirer of anything" and "Eiyooob" is the name which we call "Job."

NOTE 3. "Fitneh" signifies "temptation," "seduction," "disturbance," &c.

NOTE 4. By the term "loads" we are always to understand "camel-loads," unless it is otherwise expressed. A camel-load is generally about three hundredweights.

NOTE 5. Or vesicles of musk. In the original, "nawáfah" is put for "nawáfij."

NOTE 6. A great recompense in the world to come is to be the lot of him who takes part in a funeral-procession.

NOTE 7. The ablution was necessary to qualify Ghánim for joining in the prayer over the dead.

NOTE 8. "Sawáb" signifies "rectitude."

NOTE 9. "Káfoor" is the Arabic for "camphor." Instances of antiphrasis in the names given to black slaves are very common.

NOTE 10. "Bakheet" signifies "fortunate," from "bakht" ("fortune"), a word borrowed from the Persian.

NOTE 11. I am not sure that this is to be understood as a jest; for I have been

assured, by a slave-dealer and other persons in Cairo, that sometimes slaves brought to that city are found to be cannibals; and that a proof lately occurred there; an infant having been eaten by its black nurse. I was also told that these cannibals are generally distinguished by an elongation of the os coccygis; or in other words, that they have tails!

NOTE 12. The story here alluded to is inserted in the original; but, being extremely objectionable, and too short and simple to be abridged, I have been compelled to omit it altogether.

NOTE 13. This story is not in the old version; but I think the reader will consider it worthy of insertion in the present series, as an amusing illustration of the customs which are often observed by the Arabs on the occasion of the death of the master of a family. I can bear testimony to the general correctness of the picture which it presents; or rather state, that the greatest of the extravagances which it describes are not unfrequently practised in the present day.

NOTE 14. As the Arab women are much more reluctant to uncover the upper and back part of the head than they are to shew the face, before strange men, such a scene as that which is here described is very seldom witnessed; but I have seen not so unfrequently a woman with her face uncovered, and besmeared with mud, on her receiving the news of the sudden death of a near relation.

NOTE 15. This, to some readers, may require explanation. To free a slave who has no means of providing for himself, and not to grant him any means to do so, is almost the heaviest punishment that can be inflicted upon him; and to do this, unless for a heinous crime, is considered disgraceful.

NOTE 16. This is not just; for as soon as the slave is emancipated he is legally free, without doubt: but it is inserted in the tale as a jest.

NOTE 17. See Note 46 to Chapter ii.—This mode of disposing of a rival in the harem is said to have been not very unfrequently adopted.

NOTE 18. I suspect that the original presents here an error, which I have endeavoured to correct.—The names which

the lady ejaculates are to be understood as those of female slaves, her attendants. "Zahr-el-Bustán" signifies "Flower of the Garden;" "Sabeegah," "Beautiful;" "Shejeret-ed-Durr," "Tree of Pearls" (this is the vulgar mode of pronouncing "Shejer-ed-Durr," which was the name of the wife of the Sultán Es-Sáleh Nejm-ed-Deen, afterwards Queen of Egypt); "Noor-el-Hudà," "Light of Day," or "Light of Guidance;" "Nejmet-es-Subbh," "Star of the Morning;" "Nuzheh," "Delight;" "Hulweh," "Sweet;" and "Zareefeh," "Elegant."

NOTE 19. From this point, to the relation of the stratagem employed by Zubeydeh, I omit much that is unsuitable for insertion in the translation, as approaching to licentiousness.

NOTE 20. Perhaps it is unnecessary to mention, that "the Prophet's Uncle" here alluded to was El-'Abbás; and that the "descendant" was Hároon Er-Rasheed.

NOTE 21. "Koot-el-Kuloob" signifies "Food (or Sustenance) of Hearts."

NOTE 22. As black, which was the distinguishing colour of the banners and dress of the 'Abbásee Khaleefehs, was originally assumed in token of mourning for such of their relations as were victims of the Umawees, it may have continued for a long time to be used for a similar purpose: but the modern colour of mourning among the Arabs is blue; and it is remarkable that the term which properly signifies "black" is commonly applied by them to dark blue.—On the subject of mourning, see Note 52 to Chapter ii.

NOTE 23. "Kheyzurán" and "Kadeeb" signify respectively, "a Cane" (particularly "Indian Cane"), and "a Rod," or "a long and slender Branch."

NOTE 24. See Note 85 to Chapter iii.

NOTE 25. By "the Sultán" is meant the Viceroy of Damascus, though the title is improperly used in this sense.

NOTE 26. The account of the disgusting treatment of Ghánim's mother and sister, which follows in this place in the old version, is not in either of the copies of the original which I possess, containing this tale. Hence, and as it is extremely inconsistent with Arab customs and feelings, I have little doubt of its being an interpolation by some ignorant copyist.

NOTE 27. See Note 18 to Chapter vi.

NOTE 28. By Ghánim's hareem, we are here to understand his mother and sister; the term "hareem" being often used to signify a man's female relations residing in his house.

NOTE 29. It is implied that she visited the sheykhs (by which are here meant the devotees) to request the aid of their prayers; and gave alms for the sake (or in the name) of Ghánim in order to propitiate Providence in his favour.

NOTE 30.—*On the Charitable Disposition of the Arabs.* Some remarks which I have made on this subject with reference to the Egyptians, in a former work, are equally applicable to the Arabs in general. "Benevolence and charity to the poor are virtues which the Egyptians possess in an eminent degree, and which are instilled into their hearts by religion; but from their own profession it appears that they are as much excited to the giving of alms by the expectation of enjoying corresponding rewards in heaven, as by pity for the distresses of their fellow-creatures, or a disinterested wish to do the will of God. It may be attributed, in some measure, to the charitable disposition of the inhabitants, that beggars, are so numerous in Cairo. The many handsome Sebeels, or public fountains (buildings erected and endowed for the gratuitous supply of water to passengers), which are seen in this city, and the more humble structures of the same kind in the villages and fields, are monuments of the same virtue." So also the numerous Kháns for the reception of travellers, in countries occupied by the Arabs, bear testimony to the charity of this people.

NOTE 31. This is often said by an Arab to a person against whom he knows or fears himself to have committed an offence. The most urgent reason for doing so may be seen by reverting to No. 9 of the notes to Chapter iv.

NOTE 32. This compliment has occasioned, in the old version, an error of the most serious kind, by its having been understood in its literal sense. Ghánim is made to propose that the Khaleefeh should take his sister as one of his favourites (*i. e.* concubines); which, as she was a free woman, would be a crime of the foulest nature.

NOTE 33. We are to understand this sum of money as being Fitneh's dowry.—Here it may be mentioned, that the Khaleefeh, by marrying Fitneh, severely punished Zubeydeh: for he thus gave her a wife, instead of a concubine, as a rival.

NOTE 34.—*On the Passion of Love among the Arabs.* A few remarks on this subject may be inserted to justify the picture of love presented in the foregoing tale. That sensual passion is most prevalent among the Arabs cannot be doubted; but I think it unjust to suppose them generally incapable of a purer feeling, worthy, if constancy be a sufficient test, of being termed true love. That they are not so, appears evident to almost every person who mixes with them in familiar society; for such a person must have opportunities of being acquainted with many Arabs sincerely attached to wives whose personal charms have long vanished, and who have neither wealth nor influence of their own, nor wealthy nor influential relations, to induce their husbands to refrain from divorcing them. It very often happens, too, that an Arab is sincerely attached to a wife possessed, even in the best portion of her age, of few charms; and that the lasting favourite among two or more wives is not the most handsome. This opinion, I am sorry to observe, is at variance, as far as the Arabs of the towns are concerned, with that entertained by one of the most intelligent and experienced of modern travellers, who long resided among this people,—the justly-celebrated Burckhardt: but it is confirmed by numerous facts related by respectable Arab authors (and therefore not regarded by them as of an incredible nature), as well as by cases which have fallen under my own observation. The tale of Leylà and Mejnoon, "the Juliet and Romeo of Arabia," is too well known to be here repeated; but among many other anecdotes of strong and constant love, the following may be insterted:—

The Khaleefeh Yezzed the son of 'Abd-El-Melik, it is said, had two female slaves; one of whom was named Habbábèh, and the other, Selámeh; to the former of whom he was most ardently attached: he had purchased her for a hundred thousand dirhems; and the other, for ten thousand. In the company of these two females he sometimes shut himself up for three months together, utterly neglecting the affairs of his people. At length, being reproved for this conduct by his brother Meslemeh, he promised to return to his duty: but the two slaves diverted him from his purpose;

and on the following morning, excited by their songs and caresses, and by wine, he became frantic with pleasure, and danced and sang like a madman, till a fatal accident put a stop to his joy; Habbábeh, eating a pomegranate, was choked by one of the grains, and immediately died. The grief of Yezed was so poignant that he would not quit the corpse, but continued to kiss and fondle it until it became putrid. Being then admonished by his attendants that proper respect required its burial, he consented to commit it to the earth: after five days, however, his desire again to behold the object of his love induced him to open the grave, and though the corpse had become hideous, he declared that it was lovely as ever in his eyes. At the earnest request of Meslemeh, he ordered the grave to be closed again; but he was unable to exist when deprived of the sight of the remains of her who was at the same time his slave and his mistress: he threw himself upon his bed, speechless; and after lingering seventeen nights, expired, and was buried by the side of Habbábeh. "May God," says the narrator, "have mercy on them both!"

In the same work from which the above is taken, it is related that Hároon Er-Rasheed, visiting Suleymán the son of Aboo-Jaafar, one of his chief officers, saw with him a female slave, named Da'eefeh, of excessive beauty, and being smitten by her charms, demanded her as a present. His request was granted; but Suleymán, from grief at the loss of his mistress, fell sick; and during his illness was heard to exclaim,—

"I appeal unto God against the affliction which He hath sent upon me through the Khaleefeh.

The world heareth of his justice; but he is a tyrant in the affair of Da'eefeh.

Love of her is fixed in my heart as ink upon the surface of paper."

Er-Rasheed, being informed of his complaint, restored to him his mistress, and, with her, his peace of mind.—This anecdote is given as a proof of strong love; but perhaps may not be thought much to the purpose. The following from the same work, is more apt.

During the hottest hour of an excessively sultry day, the Khaleefeh Mo'áwiyyeh the son of Aboo-Sufyán was sitting in a chamber which was open on each side to allow free passage to the air, when he beheld a barefooted Bedawee approaching him. Wondering what could induce this man to brave the scorching heat, he declared to his attendants that, if he were

come to demand of him any favour or aid or act of justice, his request should be granted. The Bedawee addressed him, in verse, with a pathetic appeal for justice against the tyranny of Marwán the son of El-Hakam (afterwards Khaleefeh, Mo'áwiyyeh's fourth successor), by whom he had been forcibly deprived of his beloved wife, named Soadâ. The Khaleefeh requiring a more particular account of his case, he related the following facts. He had a wife, the daughter of his paternal uncle, excessively beloved by him, and he possessed a number of camels, which enabled him to live in comfort; but a year of terrible drought deprived him of his property, and reduced him to utter want: his friends deserted him, and his wife was taken away from him by her father. To seek redress, he repaired to Marwán, the Governor of his district, at El-Medeeneh, who, having summoned the father of his wife, and herself, was so smitten by the beauty of the woman that he determined to obtain her for himself in marriage; to accomplish which, he threw the husband into prison, and offered the father of the woman a thousand deenârs and ten thousand dirhems for his consent to his marriage with her, promising to compel her actual husband to divorce her; and this latter object, having obtained the father's approval, he gained by severely torturing the unfortunate Bedawee. It would have been vain for the woman to attempt resistance; and so she became the wife of Marwán.—The oppressed Bedawee, having related these circumstances, fell down in a swoon, and lay on the floor senseless, coiled up like a dead snake. As soon as he recovered, the Khaleefeh wrote a poetical epistle to Marwán, severely reproaching him for his baseness, and commanding him, on pain of death, to divorce the woman and send her with his messenger. She was accordingly divorced and sent, with an answer composed in the same measure and rhyme, assuring the Khaleefeh that the sight of Soadâ would convince him that her charms were irresistible; and this proved too true. Mo'áwiyyeh himself no sooner saw her than he coveted the possession of her, and offered to give the Bedawee, if he would resign her to him, three virgins from among his female slaves, together with a thousand deenârs, and an ample annual pension. The Bedawee shrieked with dismay, as though he had received his death-blow; and indignantly rejected the offer. The Khaleefeh then said to him, "Thou confessest that thou hast divorced her, and Marwán has married her and acknowledged that he

has divorced her: we will therefore give her her choice: if she desire any other than thee as her husband we will marry her to him, and if she prefer thee we will restore her to thee." She however preferred the destitute Bedawee, and the Khaleefeh gave her up to him, with a present of ten thousand dirhems.

Numerous instances of unreasonable love are recorded in the writings of Arabs. It is related that a man fell in love with a female from seeing the impression of her hand upon a wall; and being unable to obtain possession of her, died. Many men are said to have conceived a violent passion for females seen in dreams: others, again, to have been thus affected merely by the ear. An author relates his having

been acquainted with an accomplished schoolmaster who lost his heart from hearing a man sing the praises of a woman named Umm-'Amr, and two days after, shut himself up in his house to mourn for her death, in consequence of his hearing the same man sing,—

"The ass went away with Umm-'Amr; and she returned not, nor did the ass return."

But a few anecdotes may be considered as rare exceptions to a general rule. I think, however, that strong evidences of the existence of true love among all classes of the Arabs are afforded by their very numerous tales of fiction descriptive of this passion.

NOTES TO CHAPTER EIGHTH

NOTE 1. The next story to that of Ghānim, in my original, is one of very great length, comprising the greater part of the forty-fourth night and extending to the end of the hundred and forty-fifth; but interrupted by the contents of my eighth chapter, which consists of two stories of a very different kind, that appear to have been introduced to relieve its tediousness. With these, it occupies nearly 162 pages, or not much less than an eighth part of the whole work. It is the story of the King 'Omar En Noamān, and his two sons Sharr-kān and Dó-el-Mekān ("Light of the Place"), and his daughter, Nuzhet-ez-Zemān ("Delight of the Age"), &c. It is entirely a fiction, professedly relating to the first century of the Mohammadan era, "before the reign of the Khaleefeh 'Abd-El-Melik the son of Marwān;" and its main subject is a war with two Greek Kings. Taken altogether, I deem it unworthy of a place in the present series of tales; and so much of it depends upon incidents of a most objectionable nature, that I cannot attempt to abridge it; but a pleasant tale might be composed from it by considerable alterations.

One of the two stories which I have extracted from it, that of Táj-el-Mulook and the Lady Dunyā, bears apparent indications of a Persian origin; but in their present state, the manners and customs, &c., which both exhibit are Arab. The scenes of the events narrated in the story of Táj-el-Mulook are in Persia and, probably, in India; but imaginary names ap-

pear to be given to the several kingdoms mentioned in it: the kingdom of El-Ard el-Khadrà ("the Green Country") and El-'Amoodeyn (which signifies "the Two Columns") is said to include the mountains of Ispahān, and its locality is thereby sufficiently indicated: that of El-Ard el-Beydā ("the White Country") I suppose to be in Persia or India: and as to the Islands of Camphor, I fancy we must be content to consider them vaguely as appertaining to India: the country in which 'Azeez and 'Azeezeh resided is said to have been near to the Islands of Camphor; but their story is perfectly Arab.—The Island of Camphor is also mentioned in the Story of Hasan of El-Basrah.

NOTE 2. "El-Medeeneh el-Khadrà" signifies "the Green City." See the above note.

NOTE 3. "The Compassionate" is an epithet here applied to God.

NOTE 4. See the first note in this series. — "Zahr," in Arabic, signifies "a Flower."

NOTE 5.—*On Coats of Mail, and other Armour worn by the Arabs.* The Prophet David is said to have been the first person who manufactured coats of mail; and the cause of his applying himself to the art was this.—"He used to go forth in disguise; and when he found any people who knew him not, he approached them and asked them respecting the conduct of

Dáood (or David), and they praised him and prayed for him; but one day as he was asking questions respecting himself as usual, God sent to him an angel in the form of a human being, who said, "An excellent man were Dáood if he did not take from the public treasury:—whereupon the heart of Dáood was contracted, and he begged God to render him independent: so He made iron soft to him, and it became in his hands as thread; and he used to sell a coat of mail for four thousand [pieces of money—whether gold or silver is not said], and with part of this he obtained food for himself, and part he gave in alms, and with part he fed his family."—Hence an excellent coat of mail is often called by the Arabs "Dáoodée," *i. e.* "Davidean." This kind of armour is worn by some Arabs of the Desert in the present day; but the best specimens, I believe, are mostly found in India. Burckhardt mentions one tribe of Arabs who have about twenty-five; another, two hundred; and two others, between thirty and forty. "The dora [properly diral] is," he remarks, "of two sorts, one covering the whole body like a long gown from the elbow, over the shoulders, down to the knees: this is the sirgh: the other, called kembáz, covers the body only to the waist; the arms from the elbows downwards being covered with two pieces of steel, fitting into each other, with iron fingers. Thus clad, the Arab completes his armour by putting on his head an iron cap (tás), which is but rarely adorned with feathers. The price of a coat of mail fluctuates from two hundred to fifteen hundred piastres. . . . Those of the best quality are capable of resisting a ball." The coat of mail is sometimes worn within the ordinary outer tunic.

NOTE 6. This implies that his parents were dead.

NOTE 7.—*On Public Royal Feasts.* On certain periodical festivals, and on other occasions (as those of the kind here described), it has long been, and still is, a custom of Muslim princes to give public feasts to all classes of their subjects, in the palace. El-Makreezee quotes a curious account of the feasts which were given on the festival following Ramadán to the inhabitants of Cairo, by the Fátimée Khaleefehs. At the upper end of a large saloon was placed the sereer (or couch) of the monarch, upon which he sat with the Wezeer on his right. Upon this seat was placed a round silver table, with various delicacies, of which they alone ate. Be-

fore it, and extending nearly from the seat to the other extremity of the saloon, was set up a kind of table or platform (*simát*) of painted wood, resembling a number of benches placed together, ten cubits (or about eighteen or nineteen feet) in width. Along the middle of this were arranged twenty-one enormous dishes, each containing twenty-one baked sheep, three years old, and fat; together with fowls, chickens, and young pigeons, in number three hundred and fifty of each kind; all of which were piled together in an oblong form, to the height of the stature of a man, and enclosed with dry sweetmeat. The spaces between these dishes were occupied by nearly five hundred other dishes of earthenware; each of which contained seven fowls, and was filled up with sweetmeats of various kinds. The table was strewn with flowers; and cakes of bread made of the finest flour were arranged along each side. There were also two great edifices of sweetmeats, each weighing seventeen hundredweights, which were carried thither by porters with shoulder-poles; and one of these was placed at the commencement, and the other at the close, of this sumptuous banquet. When the Khaleefeh and Wezeer had taken their seats upon the couch, the officers of state who were distinguished by neck-rings or collars, and the inferior members of the court, seated themselves in the order of their respective ranks; and when they had eaten, they gave place to others. Two such feasts, given on the festival after Ramadán and on the "great festival," cost four thousand *deenárs*, or about two thousand pounds sterling.—Two military officers, named Ibn-Fáiz and Ed-Deylemee, distinguished themselves at these feasts in a very remarkable manner. Each of them used to eat a baked sheep, and ten fowls dressed with sweetmeats, and ten pounds of sweetmeats besides, and was presented with a quantity of food carried away from the feast to his house, together with a large sum of money. One of them had been a prisoner at Askalán; and after he had remained there some time, the person into whose power he had fallen jestingly told him that if he would eat a calf belonging to him, the flesh of which weighed several hundredweights, he would emancipate him. This feat he accomplished, and thus he obtained his liberation.

Several cases of a similar kind to those just mentioned are instanced in a late work. One of a man who, as related by Vopiscus, was brought before the Emperor Maximilian [*sic*], and who devoured a whole

calf, and was proceeding to eat up a sheep, but was prevented. Another, of a man who commenced his repast (in the presence of Dr. Boehmen, of Wittenberg,) by eating a raw sheep and a sucking pig, and, by way of dessert, swallowed sixty pounds of prunes, stones and all. A third, of an attendant of the menagerie of the Botanical Garden in Paris, who used to devour all the offals of the Theatre of Comparative Anatomy, and ate a dead lion in one day.

NOTE 8.—*On Litters for Travelling.* The kind of litter borne by mules is generally one resembling the pálkee (or palanquin): it is borne by four of these animals, two before and two behind, or by two only, or more commonly by two camels, and sometimes by two horses. When borne by camels, the head of the hindmost of these animals is painfully bent down, under the vehicle. It is the most comfortable kind of litter; and two light persons may travel in it. The name generally given to it is "takhtarawán," or "takht-rawán;" but the term employed in the passage to which this note refers is "mihaffeh," which is often used as general name for a camel-litter, and particularly applied to one with a flat top.—A very common kind of camel-litter, called "musattah," or "heml musattah," resembles a small square tent, and is chiefly composed of two long chests, each of which has a high back; these are placed on the camel in the same manner as a pair of panniers, one on each side; and the high backs, which are placed outwards, together with a small pole resting on the camel's pack-saddle, support the covering which forms what may be called the tent. This vehicle accommodates two persons. It is generally open at the front; and may also be opened at the back. Though it appears comfortable, the motion is uneasy; especially when it is placed upon a camel that has been accustomed to carry heavy burdens: but camels of easy pace are generally chosen for bearing litters.—Another kind of litter, called "shibreeyeh," is composed of a small square platform with an arched covering. This accommodates but one person; and is placed on the back of the camel: two sahhárahs (or square camel-chests), one on each side of the animal, generally form a foundation for it.—The musattah and shibreeyeh (but particularly the latter) are also called "hódaj."

NOTE 9. See Note 43 to Chapter iv.

NOTE 10. See Note 54 to Chapter iv.

NOTE 11. "Táj-el-Mulook" signifies "the Crown of the Kings."

NOTE 12. Lynxes were often employed in the chase in Arabian and other Eastern countries in former times; but I do not know if they are at present. See Note 24 to Chapter ii.

NOTE 13. By this word are meant "oblong, cylindrical, hollow beads:" "kasabeh" signifying originally "a reed," "cane," &c.

NOTE 14. The words "who hath taught men," &c., are from the Kur-án, ch. xcvi. v. 5.

NOTE 15. "'Azeez" and "'Azeezeh" (masculine and feminine) signify "Dear," "Excellent," &c.

NOTE 16. The handkerchief is generally oblong, and each of its two ends is embroidered with a border of coloured silks and gold; the other two edges being plain.

NOTE 17. My sheykh has remarked in a marginal note, that this sign may allude to her heart, or to her sighing because she enjoys not the union she desires (as expressed immediately after); and that the latter is more probable, as the action is one common with persons in grief.

NOTE 18.—*On Conversing and Corresponding by means of Signs, Emblems, Metaphors, &c.* Many persons of the instructed classes, and some others, among the Arabs, often take delight, and shew much ingenuity and quickness of apprehension, in conversing and corresponding by means of signs, emblems, &c., or in a conventional, metaphorical, language, not understood by the vulgar in general, and sometimes not by any except the parties engaged in the intercourse. In some cases, when the main metaphor employed is understood, the rest of the conversation becomes easily intelligible without any previous explanation; and I have occasionally succeeded in carrying on a conversation of this kind (though not in cases such as that described in the tale referred to by this note); but I have more frequently been unsuccessful in attempting to divine the nature of a topic in which other persons were engaged. One simple mode of secret conversation or correspondence is by substituting certain letters for other letters.

Many of the women are said to be adepts in this art, or science, and to convey mes-

sages, declarations of love, &c., by means of fruits, flowers, and other emblems. The inability of numbers of females in families of the middle classes to write or read, as well as the difficulty or impossibility frequently existing of conveying written letters, may have given rise to such modes of communication. Lady Mary Wortley Montagu, in one of her charming letters from the East, has gratified our curiosity by a Turkish love-letter of this kind. A specimen of one from an Arab, with its answer, may be here added.—An Arab lover sent to his mistress a fan, a bunch of flowers, a silk tassel, some sugar-candy, and a piece of a chord of a musical instrument; and she returned for answer a piece of an aloe-plant, three black cumin-seeds, and a piece of a plant used in washing. His communication is thus interpreted:—The fan, being called “*mirwahah*,” a word derived from a root which has among its meanings that of “going to any place in the evening,” signified his wish to pay her an evening visit: the flowers, that the interview would be in her garden: the tassel, being called “*shurrábeh*,” that they should have sharáb (or wine): the sugar-candy, being termed “*sukkar nebát*,” and “*nebát*” also signifying “we will pass the night,” denoted his desire to remain in her company until the morning: and the piece of a cord, that they should be entertained by music. The interpretation of her answer is as follows:—The piece of an aloe-plant, which is called “*sabbárah*” (from “*sabr*,” which signifies “patience”—because it will live for many months together without water), implied that he must wait: the three black cumin-seeds explained to him that the period of delay should be three nights: and the plant used in washing informed him that she should then have gone to the bath, and would meet him.—I have omitted one symbol in the lady’s answer, as it conveys an allusion not so consistent with European as with Arab notions of female delicacy.

The language of flowers employed by the Turks does not exactly agree with the system illustrated in the story of ‘Azeez and ‘Azezeh; for the former consists of a collection of words and phrases or sentences which rhyme with the names of the objects used as the signs. This system is also employed by the Arabs; but I believe not so commonly as the other.

A remarkable faculty is displayed by some Arabs in catching the meaning of secret signs employed in written communications to them; such signs being often used in political and other intrigues. The

following is a curious instance.—The celebrated poet El-Mutanebbi, having written some verses in dispraise of Káfoor El-Ikhsheede the independent Governor of Egypt, was obliged to flee, and hide himself in a distant town. Káfoor was informed of his retreat, and desired his secretary to write to him a letter promising him pardon, and commanding him to return; but told the writer at the same time, that when the poet came he would punish him. The secretary was a friend of the poet, and, being obliged to read the letter to the Prince when he had written it, was perplexed how to convey to El-Mutanebbi some indication of the danger that awaited him: he could only venture to do so in the exterior address; and having written this in the usual form, commencing “*In sháa-lláh*” (If it be the will of God) “this shall arrive,” &c., he put a small mark of reduplication over the “*n*” in the first word, which he thus converted into “*Inna*,” the final vowel being understood. The poet read the letter, and was rejoiced to see a promise of pardon; but on looking a second time at the address, was surprised to observe the mark of reduplication over the “*n*.” Knowing the writer to be his friend, he immediately suspected a secret meaning, and rightly conceived that the sign conveyed an allusion to a passage in the Kur-án commencing with the word “*Inna*,” and this he divined to be the following:—“Verily the magistrates are deliberating concerning thee, to put thee to death.” Accordingly, he fled to another town.—Some authors add, that he wrote a reply, conveying, by a similar sign, to his friend, an allusion to another passage in the Kur-án:—“We will never enter the country while they remain therein.”—It is probable that signs thus employed were used by many persons to convey allusions to certain words; and such may have been the case in the above-mentioned instance: if not, the poet was indeed a wonderful guesser.

NOTE 19. Perhaps it is unnecessary to explain that the actions here described are those of a dyer, dipping a piece of linen into a red dye, and then wringing it. The shop of the dyer is generally, like most other shops, a small chamber or recess open towards the street. Pans containing the different dyes are imbedded in its floor.

NOTE 20. “*Mak’ad*” is a name generally given to a chamber in which male guests or visitors are received, having an open front with two or more arches, and

looking into the court or garden of the house. Its floor is elevated about ten or more feet above the ground, and the front is usually towards the north, or nearly so.

NOTE 21. I suppose it to be meant, that these designs were executed in a kind of mosaic work; for the pool of the fountain is generally ornamented with black and white marble, and pieces of fine red tile, inlaid in complicated and tasteful patterns. A view and plan of a fountain of this kind are inserted in the Introduction to my work on the Modern Egyptians.

NOTE 22. "Baklāweh," from the Turkish "baklavá," is a name given to a kind of pastry, which is generally thus prepared:—A paste made of fine flour with clarified butter is rolled thin, and laid upon a tray: upon this paste is then spread a composition of clarified butter and blanched almonds (and sometimes walnuts and currants) beaten small; and over this is put another layer of paste. Eight of these double layers of paste with the composition above mentioned between them are placed one upon another, making the whole about an inch thick. It is baked in an oven; cut into lozenge-shaped pieces, about three inches long, and two inches wide; and after it is thus cut, some honey or treacle is poured over.

NOTE 23. See Note 99 to Chapter v.

NOTE 24. It is a general belief of the Muslims that the wicked will rise to judgment with their faces black; and hence the origin of the imprecation, "May God blacken thy face!" But it is often used to signify "May God disgrace thee!" for a person's face is said to be black when he is in any disgrace; and in the reverse case, it is said to be white.

NOTE 25. "Zardeh" (which is a Persian word) is a name given to rice dressed with honey and saffron; but here it appears to be applied to a sweet drink infused with saffron.

NOTE 26. By the play-bone and the *táb-stick* an allusion is conveyed to two games common among the Arabs. The play-bones are used in the same manner as dice, of which they are probably the origin; and both bear the same name in the Arabic, in the singular "*kaab*" or "*kaabeh*," that is, "a cube." Of the game of *táb* I have given a full account in my work on the Modern Egyptians (vol. ii.

ch. iv.). I need only mention here, that the *táb-stick* is of a flat form, about a span (or eight inches) in length, and two-thirds of an inch in breadth, generally formed of a piece of a palm-branch; one side of which, being cut flat and smooth, is white; the other, green, or, if not fresh, of a dull yellow colour. Four such sticks are used in playing the game.

NOTE 27. The more simple interpretation is this:—Idle games are more suited to thee than affairs of love.

NOTE 28. El-Kazweenee makes a remark somewhat similar to this at the close of his account of the date; but the interpretation of the meaning conveyed by the date stone in our text is very far-fetched: my *sheykh* in a marginal note, gives one perfectly opposite: the date-stone is called "*nawáye*h," and more properly "*nawá*h" and "*nawá*;" and the last of these words signifies also "distance," "absence," &c., and is often used to express the state of one who is far from loving or being a lover: it implies also, in this case, that, if he slept again, she would cast him off.

NOTE 29. The locust-fruit, by its dark colour, and the length of time it remains in a state of preservation after it has been plucked, is rendered a fit emblem of a heart long enduring separation from the object of its love.

NOTE 30. "*Dirhem*," I have before mentioned, is the name of a silver coin: it is also the name of a weight, very nearly equivalent to forty-eight English grains; and being here described as of iron, we must understand it in the latter sense.

NOTE 31. I suppose the iron *dirhem* to be symbolic of the eye because it is round, and perhaps likewise because the Arabic term for "iron" (namely "*hadeed*") has also the significance of "sharp" or "piercing;" in which sense it is often applied to the sight (as in the *Kur-án*, ch. l. v. 21). See the next note.

NOTE 32. From this double oath, it seems to me probable, that, by the circular form of the *dirhem*, an allusion was meant to God (as being without beginning or end), and that the matter of which it was composed (from what I have said in the note immediately preceding), as well as its form, conveyed the allusion to the eye.

NOTE 33. This gentle kneading or pressing of the limbs, which is one of the opera-

tions performed in the bath, is often practised by the Arabs for the purpose of inducing sleep.

NOTE 34. This is a kind of nebeedh. (See Note 22 to Chapter iii.) The same fruit is also stewed with meat. It is called in Arabic "onnâb."

NOTE 35. See Note 18 to Chapter vii.

NOTE 36. It is seen that 'Azeezeh speaks of herself in the masculine gender in the verses here inserted; but this is in accordance with a common Arab custom.

NOTE 37. — *On the Ceremony called Zikr.* Zikrs are very often performed after a death; the merit of the performance being transferred to the soul of the deceased.

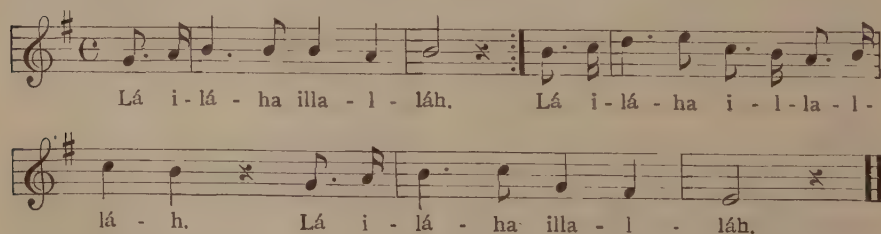
I have before mentioned these ceremonies (in Note 63 to Chapter iii.); but in a vague manner; and as it is my object in the present work to give such illustrations as will satisfy the general reader, without obliging him to refer to other books, I shall here insert an abridged extract, descriptive of a zikr, from my Account of the Manners and Customs of the Modern Egyptians.

The Zikkeers (or performers of the zikr), who were about thirty in number, sat, cross-legged, upon matting extended close to the houses on one side of the street, in the form of an oblong ring. Within this ring, along the middle of the matting, were placed three very large wax candles; each about four feet high, and stuck in a low candlestick. Most of the zikkeers were Ahmedee darweeshes, persons of the lower orders, and meanly dressed: many of them wore green turbans. At one end of the ring were four munshids (or singers of religious odes), and with them was a player on the kind of flute called "nây." I pro-

cured a small seat of palm-sticks from a coffee-shop close by, and, by means of a little pushing, and the assistance of my servant, obtained a place with the munshids, and sat there to hear a complete act, or "meglis," of the zikr; which act commenced at about three o'clock (or three hours after sunset), and continued two hours.

The performers began by reciting the Fât'hah (or opening chapter of the Kur-ân) all together; their sheykh, or chief, first exclaiming, "El-Fât'hah!" They then chanted the following words:—"O God, bless our lord Mohammad among the former generations; and bless our lord Mohammad among the latter generations; and bless our lord Mohammad in every time and period; and bless our lord Mohammad in the highest degree, unto the day of judgment; and bless all the prophets and apostles among the inhabitants of the heavens and of the earth; and may God (whose name be blessed and exalted!) be well pleased with our lords and our masters, those persons of illustrious estimation, Aboo-Bekr and 'Omar and 'Osmân and 'Alee, and with all the favourites of God. God is our sufficiency; and excellent is the Guardian! There is no strength nor power but in God, the High, the Great! O God! O our Lord! O Thou liberal of pardon! O Thou most bountiful of the most bountiful! O God! Amen!"—They were then silent for three or four minutes; and again recited the Fât'hah; but silently. This form of prefacing the zikr is commonly used, by almost all orders of darweeshes in Egypt.

The performers now commenced the zikr. Sitting in the manner above described, they chanted, in slow measure, "Lá iláha illa-lláh" ("There is no deity but God") to the following air:—

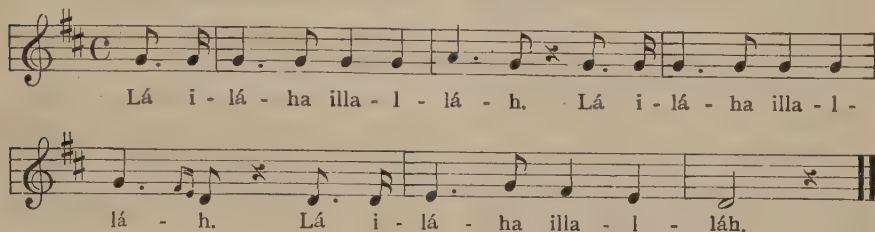


bowing the head and body twice in each repetition of "Lá iláha illa-lláh." Thus they continued about a quarter of an hour; and then, for about the same space of time, they repeated the same words to the same

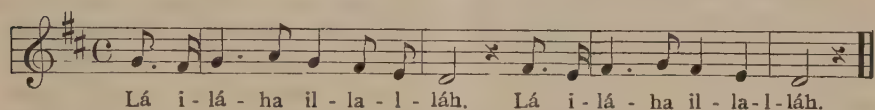
air, but in a quicker measure, and with correspondingly quicker motions. In the meantime, the munshids frequently sang, to the same, or a variation of the same, air, portions of a kaseedeh, or of a muwesh-

shah; an ode of a similar nature to the Song of Solomon, generally alluding to the Prophet as the object of love and praise; and at frequent intervals, one of them sang out the word "meded," implying an invocation for spiritual or supernatural aid.

The zikkeers, after having performed as above described, next repeated the same words to a different air for about the same length of time; first, very slowly; then, quickly. The air was as follows:—



Then they repeated these words again, to the following air, in the same manner:—



They next rose, and, standing in the same order in which they had been sitting, repeated the same words to another air. After which, still standing, they repeated these words in a very deep and hoarse tone; laying the principal emphasis upon the word "Lá" and the first syllable of the last word "Allah;" and uttering it, apparently, with a considerable effort: the sound much resembled that which is produced by beating the rim of a tambourine. Each zikkeer turned his head alternately to the right and left at each repetition of "Lá iláha illa-lláh." One of them, a eunuch, at this part of the zikr, was seized with an epileptic fit, evidently the result of a high state of religious excitement; but nobody seemed surprised at it; for occurrences of this kind at zikrs are not uncommon. All the performers now seemed much excited; repeating their ejaculations with greater rapidity, violently turning their heads, and sinking the whole body at the same time: some of them jumping. The eunuch above mentioned again was seized with fits several times; and I generally remarked that this happened after one of the munshids had sung a line or two and exerted himself more than usually to excite his hearers: the singing was, indeed, to my taste, very pleasing. The contrast presented by the vehement and distressing exertions of the performers at the close of the zikr, and their calm gravity and solemnity of manner at the commencement, was particularly striking. Money was col-

lected during the performance for the munshids. The zikkeers receive no pay.

NOTE 38. From the last of these verses it appears that the flowers are described as *laid* upon the tomb (in accordance with the custom mentioned in the last paragraph of Note 16 to Chapter i.), and not as *planted* upon it; though this is frequently done in some countries of the East; the monument being filled with mould, and the whole of its top open.

NOTE 39. See Note 25 to Chapter v.

NOTE 40. See Note 35 to Chapter ii.

NOTE 41. The "rod" (in Arabic "kasabeh") was, according to the Egyptian measurement, until lately reduced, about twelve English feet and a half.

NOTE 42. See Note 12 to Chapter iii.

NOTE 43. It is common (as my sheykh has remarked) to say, of a very spacious chamber, that a horseman might gallop in it. The playing at goff by horsemen has been mentioned in a former tale. It was a common exercise in Egypt as well as Persia and other Eastern countries.

NOTE 44. "Deleelah" is an epithet used in modern Arabic as indicative of artifice, machination, or fraud. It is often employed as a female nickname.

NOTE 45. From this point to the end of the story of 'Azeez and 'Azezeh I omit some portions which are tedious, and others which are more objectionable.

NOTE 46. Any one may enter the public bath, but none can go out of it, without paying.

NOTE 47. The "kaak," commonly called "kahk," has been described in Note 16 to Chapter i. De Sacy has remarked that our English word "cake" seems to be from the same origin.

NOTE 48.—*On Oaths.* To explain this passage, I must repeat, with a few slight additions, some remarks which I have made in a former publication.—Among a people by whom falsehood, in certain cases, is not only allowed but commended, oaths of different kinds are more or less binding. In considering this subject, we should also remember that oaths may sometimes be expiated. There are some oaths which, I believe, few Muslims would falsely take; such as saying, three times, "By God the Great!" (Wa-lláhi-l-Azeem), and the oath upon the mus-haf (or copy of the Kur-án), saying, "By what this contains of the word of God!" This latter is rendered more binding by placing a sword with the sacred volume; and still more so, by the addition of a cake, or piece, of bread, and a handful of salt. But a form of oath which is generally yet more to be depended upon is that of saying, "I impose upon myself divorcement!" (that is, "the divorce of my wife, if what I say be false"); or, "I impose upon myself interdiction!" which has a similar meaning ("My wife be unlawful to me!"); or, "I impose upon myself a triple divorcement!" which binds a man by the irrevocable divorce of his wife. If a man use any of these three forms of oath falsely, his wife, if he have but one, is divorced by the oath itself, if proved to be false, without the absolute necessity of any further ceremony; and if he have two or more wives, he must, under such circumstances, choose one of them to put away.

In the case which this note is principally intended to illustrate, the wife of 'Azeez makes him swear by the sword and the Kur-án in the hope of inducing him to return to her; and by the oath of divorce, to make the inducement more strong, and that she might be enabled, in case he did not fulfil his vow, legally to contract another marriage as soon as she should have waited the period which the law requires.

NOTE 49. The verses I have omitted as they are the same (with the exception of some slight variations) as the first, second, third, and fifth, of those commencing at page 85 in this volume; and the contents of the accompanying paper as being tiresome and in some parts unmeaning.

NOTE 50. See the first note in the present series.

NOTE 51. I have substituted "Sháh-Zemán" (signifying "King of the Age") for Shahramán; the latter being evidently a mistake of a copyist.

NOTE 52. "Dunyà" signifies the "world."

NOTE 53. "Ridwán," which signifies "approbation," "complacency," &c., is the name of the Guardian of Paradise.—The meaning of this passage is, "Surely this handsome young person is one of the Wildán, or Weleeds, those beautiful youths prepared to wait upon the faithful in Paradise; and he hath escaped thence through the inadvertence of Ridwán." The very meanest in Paradise is promised eighty thousand of these servants, besides seventy-two Hooreeyehs, &c.

NOTE 54. A compliment of this kind is generally uttered on letting a shop or house, and on selling an article of dress, &c.; and "God bless thee!" is usually said in reply. In like manner, a merchant selling goods to be re-sold says, "May God grant thee a profit upon them!"

NOTE 55. The word thus translated signifies taking a morning-draught of wine, milk, sherbet, or any other beverage.

NOTE 56. When Zeleekhà invited her female friends that they might behold Yoosuf (or Joseph) and excuse her for inclining to him, at the sight of him they cut their own hands, and praised God, ejaculating these words, "This is not a mortal," &c. (Kur-án, ch. xii. v. 31).

NOTE 57. To persons more or less above him in rank, the shopkeeper rises and stands, or merely makes a slight motion as if he were about to rise.

NOTE 58. This is a common invocation, for the protection of a person from envy, or the evil eye, founded upon the last chapter but one of the Kur-án, in which the believer is desired to "seek refuge with

the Lord of the Daybreak" from various evils, and among these "from the mischief of the envious." It is very often said to imply admiration of a child, that the mother may not fear.

NOTE 59. This ejaculation is addressed to God.

NOTE 60. This alludes to one of the stages of the creation of man explained in the Kur-ân, ch. xxii. v. 5.

NOTE 61. The old woman is described as being "full of joy" because, having induced her mistress to answer the letter, she saw a prospect of continuing the correspondence, and so obtaining additional presents.

NOTE 62. "Es-Suhà" is an obscure star in the Greater Bear, at which people look to try their powers of sight. It is the star 80, by ζ.

NOTE 63. My sheykh has remarked in a marginal note on the "Five Elders" (or Sheykhs) here mentioned, "the known number is the four; namely the [first four] Khaleefehs; or the Four Welees (eminent saints), the seyyid El-Bedawee and the seyyid Ed-Dasookee and Er-Rifá'ee and El-Geelánee." The latter four are often mentioned together as being the saints generally most esteemed in the present day and the founders of the four principal orders of Darweeshes.—Who, then, can be meant by "the Five Elders" I do not know; but I have retained this number as it occurs again in a variation of the same verses in a subsequent tale, which is almost exactly the same as that of Táj-el-Mulook.

NOTE 64. "Ibn-Seenà" ("Son of Seenà") is the true name of the great physician called by us "Avicenna."

NOTE 65. The gait of Arab ladies is very remarkable: they incline the lower part of the body from side to side as they step, and with the hands raised to the level of the bosom they hold the edges of their outer covering. Their pace is slow, and they look not about them, but keep their eyes towards the ground in the direction to which they are going.

NOTE 66. It should be remarked here, that the private room of an Eastern princess is not to be regarded as a Western bed-room. In the East, a guest may lay himself down upon a deewán in the presence of another, to pass the night, without any infringement of decorum.

NOTE 67. See the latter paragraph of the first note in the present series.

NOTE 68. See Note 9 to Chapter vii.

NOTE 69. The doors in Eastern houses generally turn on two wooden pins; one fitting into a hole in the lintel; the other, into a hole immediately behind the threshold; and the latter is very short. It is therefore often easy to displace a door by raising it a little, which may be done by means of a projecting wooden lock; and in many cases, when the door cannot be displaced from its sockets, it may be raised sufficiently to remove the inner latch from its catch. The doors of the ancient temples and tombs in Egypt were formed as above described, with pins, which were often made of bronze.

NOTE 70. I here read "nimsheh" (also written "nimjeh" and "nimjáh"—from the Persian "neemjah") instead of "kamshéh." The latter is described by my sheykh, in a marginal note, as "a strip of leather divided into two, and tied together and nailed at the upper end to a piece of wood;" but the use of such an instrument in this case would be ridiculous. The name of "nimsheh" is often given to a royal dagger.

NOTE 71. As persons are often decapitated in an Eastern palace, a skin is made use of to receive the head and the blood. I believe it to be similar to the round skin used by travellers to eat upon; which is converted into a bag by means of a running string round the edge.

In concluding the present series of notes, I may state my opinion, that the two stories to which they relate are fully worthy of insertion in this collection, as extending the picture of Arab life and manners, whatever may be thought of their origin.

NOTES TO CHAPTER NINTH

NOTE 1. In the first of the Notes to Chapter viii., I have mentioned that the long story from which the contents of that chapter are extracted terminates with the hundred and forty-fifth Night. It is followed by several more fables, extending to the end of the hundred and fifty-second Night. Two of these I have translated, and here insert, as I think them at least worthy of a second-rate place in the present collection. The rest are short, and very inferior.

The Fable of the Peacock, the Peahen, etc.

"There was, in ancient times, a peacock who resorted to the sea-side with his mate. This place abounded with savage beasts, and all other wild animals were there, but it also abounded with trees and rivers; and the peacock with his mate roosted by night in one of those trees, through their fear of the wild beasts, in the morning betaking themselves to seek their sustenance. Thus they continued until, their fear increasing, they sought another place in which to reside; and while they were searching for it, an island appeared before them, with many trees and rivers. So they took up their abode in this island, and ate of its fruits, and drank of its rivers. And as they were thus living, lo, a duck approached them, in a state of great terror, and advanced without stopping until she came to the tree upon which was the peacock with his mate; whereupon she felt secure. The peacock, therefore, doubted not but that this duck had a wonderful story to tell; and he asked her respecting her state, and the reason of her fear. She answered, I am sick with grief, and my fear is of the son of Adam. Beware then, beware of the sons of Adam.—So the peacock said to her, Fear not, now that thou hast come unto us. And the duck replied, Praise be to God who hath dispelled my anxiety and grief by your vicinity! I have come in the desire of gaining your affection.—And when she had uttered these words, the peacock's mate descended to her, and said to her, Welcome to friendship and ease and amplitude! No evil waiteth thee. And how can the son of Adam obtain access to us when we are in this island in the midst of the sea? From the land he cannot reach us, and from the sea he cannot come up against us. Rejoice, therefore, at this announcement, and tell us what hath befallen thee from the son of Adam.

"So the duck said, Know, O peahen, that I have passed all my life in this island in safety, and seen nothing disagreeable, till I slept one night, and beheld in my sleep the figure of a son of Adam, who conversed with me, and I conversed with him. But I heard a speaker say to me, O duck, beware of the son of Adam, and be not deceived by his words, nor by his suggestions to thee; for he aboundeth with stratagems and guile. Beware then, be fully aware, of his craftiness; for he is guileful and crafty as the poet hath said of him,—

With his tongue he will offer thee sweet expressions; but he will elude thee like the fox.

And know that the son of Adam circumventeth the fish, and draweth them out from the waters, and shooteth the birds with an earthen bullet, and entrappeth the elephant by his craftiness. No one is secure from the mischief of the son of Adam, and neither bird nor wild beast can escape from him. Thus I have acquainted thee with that which I have heard respecting the son of Adam.—So I awoke from my sleep fearful and terrified; and to the present time my heart hath not become dilated, through my fear for myself from the son of Adam, lest he surprise me by his artifice, and catch me in his snares. When the close of day overtook me, my strength was impaired and my energy failed.

"I then felt a desire to eat and drink. I therefore went walking forth, with a troubled mind and a contracted heart, and, arriving at yonder mountain, I found, at the entrance of a cave, a young lion, of yellow colour. When this young lion beheld me, he rejoiced exceedingly at my arrival; my colour and my elegant form pleased him, and he called out to me, saying, Draw near to me; and on my approaching him he said to me, What is thy name, and what is thy genus? I therefore answered, My name is duck, and I am of the genus of birds. And I then said to him, What is the reason of thy sojourning until the present time in this place? The young lion answered, The reason of it is, that my father the lion hath been for days cautioning me against the son of Adam; and it happened that I beheld last night in my sleep the figure of a son of Adam. Then the young lion related to me the like of that which I have related unto thee; and when I heard his words I said to him, O lion, I have had recourse unto thee that thou mayest slay the son of Adam, and be

resolved upon his slaughter; for I fear for myself extremely from him, and my fear is increased from seeing that thou also fearest the son of Adam although thou art Sultán of the wild beasts.—I ceased not, O my sister, to caution the young lion against the son of Adam, and to urge him to slay him, until he rose suddenly from the place where he was, and walked forth, I walking behind him; and he lashed his back with his tail.

“He proceeded, and I behind him, down the road; and we found a dust raised, which subsided, and there appeared in the midst of it a run-away, naked ass, now galloping and running, and now rolling on the ground. When the lion beheld him he called out to him: so the ass came to him submissively: and the lion said to him, O thou animal of infatuated mind, what is thy genus, and what is the reason of thy coming unto this place?—O son of the Sultán, answered the ass, as to my genus, I am an ass; and the reason of my coming to this place is my flight from the son of Adam. So the young lion said, And art thou also afraid of the son of Adam that he should kill thee? The ass answered, No, O son of the Sultán; but my fear is lest he employ a stratagem against me, and ride me; for he hath a thing called the pad, which he placeth on my back, and a thing called the girth, which he draweth round my belly, and a thing called the crupper, which he inserteth beneath my tail, and a thing called the bit, which he putteth in my mouth; and he maketh for me a goad, and goadeth me with it, and he requireth me to exert myself beyond my ability in running. When I stumble, he curseth me; and when I bray, he revileth me. Afterwards, when I have grown old, and can no longer run, he putteth upon me a pack-saddle of wood, and committeth me to the water-sellers (*sakkàs*), who load me with water upon my back from the river, in goat-skins, and in similar things, such as jars; and I cease not to suffer abasement and contempt and fatigue until I die, when they throw me upon the mounds of rubbish to the dogs. What then can be greater than this anxiety that I suffer, and what calamity is greater than these calamities that I endure?—Now when I heard, O peahen, the words of the ass, my flesh quaked with horror of the son of Adam, and I said to the young lion, O my master, the ass is excused, and his words have added to my terror. The young lion then said to the ass, Whither art thou going? The ass answered, I saw the son of Adam before sunrise at a distance,

and I fled from him, and now I desire to depart, and to run without stopping, from the violence of my fear of him: perhaps I may find a place that will afford me an asylum from the perfidious son of Adam.

“Now while the ass was conversing with the young lion on this subject, and was desirous of bidding us farewell, and departing, there appeared unto us a cloud of dust; whereupon the ass brayed and cried out, looking in the direction of the dust. And after a while, the dust dispersed, and discovered a black horse, with a white spot on his forehead like a dirhem. This horse, beautiful with the white spot on his forehead, handsomely marked with white next the hoof, with becoming legs, and mane, stopped not in his course, until he came before the young lion. And when the young lion beheld him, he admired him, and said to him, What is thy genus, O majestic wild beast, and what is the reason of thy fleeing away into this wide and extensive desert?—O my lord of the wild beasts, answered the horse, I am one of the genus of horses, and the reason of my running away is my flight from the son of Adam. And the young lion wondered at the words of the horse, and replied, Say not thus, for it is disgraceful to thee. Thou art tall and stout; and how then fearest thou the son of Adam, notwithstanding the bulk of thy body, and the swiftness of thy running, when I, with the smallness of my body, have determined to encounter the son of Adam, to attack him, and eat his flesh, and to appease the terror of this poor duck, and establish her securely in her home. Now, on thy coming here, thou hast broken my heart by thy words, and deterred me from that which I desired to do; seeing that the son of Adam hath overcome thee, in spite of thy greatness, and feared not thy height and thy breadth, though, if thou kickedst him with thy hoof, thou wouldst kill him, and he could not prevail against thee; but thou wouldst make him to drink the cup of perdition.—But the horse laughed when he heard the words of the young lion, and said, Far, far is it from my power to overcome him, O son of the King! Let not my height nor breadth nor my bulk deceive thee with respect to the son of Adam, for, in the excess of his artifice and his craftiness he maketh for me a thing called a tethering-rope, and putteth to my four feet two tethering-ropes of cords made of the fibres of the palm-tree, wound round with felt, and attacheth me by my head to a high stake. I remain standing, thus attached, unable to lie down or to sleep.

And when he desireth to ride me, he maketh for me a thing of iron into which to put his feet, called the stirrup, and placeth upon my back a thing called the saddle, binding it with two girths under the hollow of my forelegs; and he putteth in my mouth a thing of iron called the bit, affixing to it a strip of leather termed the bridle. Then when he rideth on my back, upon the saddle, he taketh hold of the bridle and guideth me with it, and striketh me on my flanks with the stirrups until he maketh them bleed. Ask not, O son of the Sultán, what I suffer from the son of Adam; for when I have grown old and lean, and am unable to run fleetly, he selleth me to the miller, to employ me in turning the mill, and I cease not to do so night and day, until I become infirm from age, when he selleth me to the butcher, who slaughtereth me: he strippeth off my skin and plucketh my tail and selleth them to the sieve-makers, and he melteth down my fat.—And when the young lion heard these words of the horse, he became more enraged and vexed, and said to him, When didst thou part from the son of Adam? He answered, I parted from him at midday, and he is following my tracks.

“And while the young lion was thus talking with the horse, lo, a dust rose, and afterwards dispersed, and there appeared in the midst of it a furious camel, uttering a gurgling noise, and striking the ground with his feet. Thus he continued to do until he came up to us; and when the young lion beheld him, great and stout, he thought that he was the son of Adam, and was about to spring upon him; but I said to him, O son of the Sultán, this is not the son of Adam, but he is a camel; and it seemeth that he is fleeing from the son of Adam. And as I was thus engaged, O my sister, in speaking to the young lion, the camel came before the young lion, and saluted him; and he returned his salutation, and said to him, What is the reason of thy coming unto this place? He answered, I have come fleeing from the son of Adam.—And thou, said the young lion, with thy huge make and height and breadth, how fearest thou the son of Adam, when, if thou kickedst him with thy foot, thou wouldst kill him.—O son of the Sultán, answered the camel, know that the son of Adam hath subtleties not to be supported, and nothing overcometh him but death; for he putteth in my nose a string called a nose-ring, and upon my head he putteth a halter: then he committeth me to the least of his children, and the little child draweth me along by the string, notwith-

standing my great bulk. They load me also with the heaviest burdens, and take me with them on long journeys. They employ me in difficult labours during the hours of the night and the day; and when I have grown old, and have become disabled, my master no longer endureth my society; but selleth me to the butcher, who slaughtereth me, and selleth my skin to the tanners, and my flesh to the cooks. Ask not, therefore, what I suffer from the son of Adam.—The young lion then said to him, At what hour didst thou part from the son of Adam? He answered, I parted from him at the hour of sunset; and I imagine that, coming to my place after my departure, and finding me not, he is on the way to seek me; therefore suffer me, O son of the Sultán, to flee into the deserts and wastes. But the young lion replied, Wait a little, O camel, that thou mayest see how I will tear him, and feed thee with his flesh, and break his bones, and drink his blood.—O son of the Sultán, rejoined the camel, I fear for thee from the son of Adam; for he is guileful and crafty. And he recited the saying of the poet,—

When the severe alighteth in the land for a people, there is nothing for its inhabitants but to depart.

“But as the camel was conversing thus with the young lion, lo, a dust rose, and after a while dispersed from around a short and thin old man. On his shoulder was a basket containing a set of carpenter's tools, upon his head was a branch of a tree, with eight planks, and he was leading by the hand young children, and walking at a brisk pace. He advanced without stopping until he drew near to the young lion; and when I beheld him, O my sister, I fell down from the violence of my fear. But as to the young lion, he arose and walked forward to him and met him; and when he came up to him, the carpenter laughed in his face, and said to him with an eloquent tongue, O glorious King, endowed with liberality, may Allah make thine evening and thine intention prosperous, and increase thy courage and thy power! Protect me from him who hath afflicted me, and by his wickedness smitten me; for I have found none to aid me but thee.—Then the carpenter stood before the lion, and wept and sighed and lamented. And when the young lion heard his weeping and lamenting, he said to him, I will protect thee from the object of thy dread. Who then is he who hath oppressed thee, and what art thou, O thou wild beast, the like of whom I have never in my life

beheld, and than whom I have never seen any of more handsome form nor any of more eloquent tongue; and what is thy condition?—So the carpenter answered, O lord of the wild beasts, as to myself, I am a carpenter; and as to him who hath oppressed me, he is a son of Adam, and on the morning after this night he will be with thee in this place. And when the young lion heard these words from the carpenter, the light became converted into darkness before his face: he growled and snorted; his eyes cast forth sparks; and he cried out, saying, By Allah, I will remain awake this night until the morning, and will not return to my father until I accomplish my desire! Then looking towards the carpenter, he said to him, I see thy steps to be short, and I cannot hurt thy feelings; for I am endowed with generosity; and I imagine that thou canst not keep pace in thy walk with the wild beasts: acquaint me, then, whither thou art going. The carpenter replied, Know that I am going to the Wezeer of thy father, to the lynx; for, when it was told him that the son of Adam had trodden this region, he feared for himself greatly, and sent to me a messenger from among the wild beasts, and I might make for him a house in which he might reside, and find an asylum, and that should debar from him his enemy, so that no one of the sons of Adam might obtain access to him. Therefore, when the messenger came to me, I took these planks and set forth to him.

“On hearing these words of the carpenter, the young lion became envious of the lynx, and said to him, By my life, thou must make for me a house with these planks before thou make for the lynx his house; and when thou hast finished my work, go to the lynx, and make for him what he desireth. But when the carpenter heard what the young lion said, he replied, O lord of the wild beasts, I cannot make for thee anything until I have made for the lynx what he desireth then I will come to serve thee, and make for thee a house that shall protect thee from thine enemy. The young lion, however, said, By Allah, I will not let thee go from this place until thou make for me a house with these planks. He then crept, and sprang upon the carpenter, desiring to jest with him, and struck him with his paw, throwing down the basket from his shoulder. The carpenter fell down in a swoon, and the young lion laughed at him, and said, Wo to thee, O carpenter! Verily thou art weak, and without strength: so thou art excused for thy fearing the son of Adam.—But

when the carpenter had fallen down upon his back, he became violently enraged. He however concealed this from the young lion, through his fear of him; and afterwards, he sat and laughed in the face of the young lion, saying to him, Well, I will make for thee the house. So he took the planks that he had with him, and nailed together the house, making it to suit the measure of the young lion, and left its door open; for he made it in the form of a chest. He made for it a large aperture with a cover pierced with numerous holes, and, taking forth some new nails, said to the young lion, Enter this house by this aperture, that I may arch it over thee. The young lion therefore rejoiced at this, and advanced to the aperture; but he saw that it was narrow. The carpenter said to him, Enter, and crouch down upon thy four legs. And the lion accordingly did so, and entered the chest, but his tail remained outside. He then desired to draw back and come forth; but the carpenter said to him, Wait, that I may see if it will admit thy tail with thee. So the young lion complied with his directions; and the carpenter, having folded the young lion's tail, and stuffed it into the chest, placed the cover upon the aperture quickly, and nailed it. The young lion cried out, saying, O carpenter, what is this narrow house that thou hast made for me? Let me come forth from it.—But the carpenter replied, Far, far be it from thee! Repentance for what hath passed will not avail; for thou wilt not come forth from this place.—Then the carpenter laughed, and said to the young lion, Thou hast fallen into the cage, and become the basest of wild beasts.—O my brother, said the young lion, what is this discourse that thou addressst to me?—Know O dog of the desert, replied the carpenter, that thou hast fallen into the snare that thou fearest: destiny hath overthrown thee, and caution will not avail thee.—So when the young lion heard his words, O my sister, he knew that he was the son of Adam, against whom his father had cautioned him when he was awake, and the invisible speaker in his sleep; and I was convinced that this was he without doubt or uncertainty. I therefore feared him greatly for myself, and, retiring to a little distance from him, waited to see what he would do with the young lion. And I saw, O my sister, the son of Adam dig a trench in that place, near the chest in which was the young lion; and he threw him into the trench, and threw wood upon him, and burnt him with fire. So my fear, O my sister, increased; and for two days

I have been fleeing from the son of Adam, in my fear of him.

"The peahen, when she heard these words from the duck, wondered at them extremely, and said, O my sister, thou art now secure from the son of Adam; for we are in one of the islands of the sea, to which the son of Adam hath no way of access; therefore choose a residence with us until God make easy thy affair and ours. The duck replied, I fear that some nocturnal calamity may befall me; and no fugitive slave can detach himself from fate. But the peahen rejoined, Reside with us, and be like us. And she continued to urge her until she did so; and she said to the peahen, O my sister, thou knowest how little is my patience; and if I had not seen thee here, I had not remained. The peahen replied, If anything be [written] on our forehead, we must experience its accomplishment; and when our predestined end approacheth, who will deliver us? A soul departeth not until it hath enjoyed the whole of its sustenance and its decreed period.—And while they were thus conversing, a cloud of dust approached them; whereupon the duck cried out, and descended into the sea, saying, Beware, beware, though there be no refuge from destiny! The dust was great; but as it subsided, there appeared in the midst of it an antelope. So the duck and the peahen felt secure; and the latter said to the duck, O my sister, that which thou fearest is an antelope, and see, he hath approached us: no harm will befall us from him; for the antelope eateth the herbs which spring from the earth; and as thou art of the genus of birds, he is of the genus of wild beasts: therefore feel secure, and be not anxious; since anxiety wasteth the body. And the peahen had not finished her words when the antelope came up to them to shade himself beneath the tree; and on beholding the peahen and the duck, he saluted them, and said to them, I have entered this island to-day, and have seen no place more fruitful than it, nor any more pleasant as an abode. He then invited them to keep him company and to treat him with sincere friendship; and when the duck and the peahen saw his affection for them, they addressed him kindly, and became desirous of his society. They swore to be faithful friends, one to another, and they passed the night together, and ate together. Thus they continued in safety, eating and drinking, until there passed by them a vessel that was wandering from its course in the sea. It anchored near them, and the people came forth, and

dispersed themselves in the island, and, seeing the antelope and the peahen and the duck together, they approached them. So the antelope fled into the desert, and the peahen soared into the sky; but the duck remained infatuated, and they continued to run after her until they captured her, when she cried out, saying, Caution is of no avail to me against fate and destiny! And they departed with her to their vessel."

The antelope and the peahen mourned incessantly for the loss of the duck, and concluded that her unhappy end was occasioned by her neglecting to repeat the praises of God; for it is the general practice of everything that God hath created to celebrate his praises, and the neglect of doing so causeth its destruction.

The Fable of the Fox and the Wolf.

"A fox and a wolf inhabited the same den, resorting thither together, and thus they remained a long time. But the wolf oppressed the fox; and it so happened that the fox counselled the wolf to assume benignity, and to abandon wickedness, saying to him, If thou persevere in thine arrogance, probably God will give power over thee to a son of Adam; for he is possessed of stratagems, and artifice, and guile: he captureth the birds from the sky, and the fish from the sea, and cutteth the mountains and transporteth them; and all this he accomplisheth through his stratagems. Betake thyself, therefore, to the practice of equity, and relinquish evil and oppression; for it will be more pleasant to thy taste.—The wolf, however, received not his advice; on the contrary, he returned him a rough reply, saying to him, Thou hast no right to speak on matters of magnitude and importance. He then gave the fox such a blow that he fell down senseless; and when he recovered, he smiled in the wolf's face, apologizing for his shameful words, and recited these two verses:—

If I have been faulty in my affection for you,
and committed a deed of a shameful nature,
I repent of my offence, and your clemency will
extend to the evil-doer who craveth forgiveness.

So the wolf accepted his apology, and ceased from ill-treating him, but said to him, Speak not of that which concerneth thee not, lest thou hear that which will not please thee. The fox replied, I hear and obey. I will abstain from that which pleaseth thee not; for the sage hath said, Offer not information on a subject respecting which thou art not questioned; and re-

ply not to words when thou art not invited; leave what concerneth thee not, to attend to that which *doth* concern thee; and lavish not advice upon the evil, for they will recompense thee for it with evil. —And when the wolf heard these words of the fox, he smiled in his face; but he meditated upon employing some artifice against him, and said, I must strive to effect the destruction of this fox. As to the fox, however, he bore patiently the injurious conduct of the wolf, saying within himself, Verily, insolence and calumny occasion destruction, and betray one into perplexity; for it hath been said, He who is insolent suffereth injury, and he who is ignorant repenteth, and he who feareth is safe: moderation is one of the qualities of the noble, and good manners are the noblest gain. It is advisable to behave with dissimulation towards this tyrant, and he will inevitably be overthrown. —He then said to the wolf, Verily the Lord pardoneth and becometh propitious unto his servant when he hath sinned; and I am a weak slave, and have committed a transgression in offering thee advice. Had I foreknown the pain that I have suffered from thy blow, I had known that the elephant could not withstand nor endure it; but I will not complain of the pain of that blow, on account of the happiness that hath resulted unto me from it; for, if it had a severe effect upon me, its result was happiness; and the sage hath said, The beating inflicted by the preceptor is at first extremely grievous; but in the end it is sweeter than clarified honey. —So the wolf said, I forgive thine offence, and cancel thy fault; but beware of my power, and confess thyself my slave; for thou hast experienced my severity unto him who sheweth me hostility. The fox, therefore, prostrated himself before him, saying to him, May God prolong thy life, and mayest thou not cease to subdue him who opposeth thee! And he continued to fear the wolf, and to dissemble towards him.

“After this, the fox went one day to a vineyard, and saw in its wall a breach; but he suspected it, saying within himself, There must be some cause for this breach; and it hath been said, Whoso seeth a hole in the ground, and doth not shun it, and be cautious of advancing to it boldly, exposeth himself to danger and destruction. It is well known that some men make a figure of the fox in the vineyard, and even put before it grapes in plates, in order that a fox may see it, and advance to it, and fall into destruction. Verily I regard this breach as a snare; and it hath been said,

Caution is the half of cleverness. Caution requireth me to examine this breach, and to see if I can find there anything that may lead to perdition. Covetousness doth not induce me to throw myself into destruction. —He then approached it, and, going round about examining it warily, beheld it! and lo, there was a deep pit, which the owner of the vineyard had dug to catch in it the wild beasts that despoiled the vines; and he observed over it a slight covering. So he drew back from it, and said, Praise be to God that I regarded it with caution! I hope that my enemy, the wolf, who hath made my life miserable, may fall into it; so that I alone may enjoy absolute power over the vineyard, and live in it securely! Then, shaking his head, and uttering a loud laugh, he merrily sang these verses: —

Would that I beheld at the present moment, in
this well a wolf
Who hath long afflicted my heart, and made me
drink bitterness perforce!
Would that my life may be spared, and that
the wolf may meet his death!
Then the vineyard will be free from his presence,
and I shall find in it my spoil.

Having finished his song, he hurried away until he came to the wolf, when he said to him, Verily God hath smoothed for thee the way to the vineyard without fatigue. This hath happened through thy good fortune. Mayest thou enjoy, therefore, that to which God hath granted thee access, in smoothing thy way to that plunder and that abundant sustenance without any difficulty! —So the wolf said to the fox, What is the proof of that which thou hast declared? The fox answered, I went to the vineyard, and found that its owner had died; and I entered the garden, and beheld the fruits shining upon the trees.

“So the wolf doubted not the words of the fox, and in his eagerness he arose, and went to the breach. His cupidity had deceived him with vain hopes, and the fox stopped and fell down behind him as one dead, applying this verse as a proverb suited to the case: —

Doth thou covet an interview with Leylâ? It
is covetousness that causeth the loss of
men's heads.

And when the wolf came to the breach, the fox said to him, Enter the vineyard; for thou art spared the trouble of breaking down the wall of the garden, and it remaineth for God to complete the benefit. So the wolf walked forward, desiring to enter the vineyard, and when he came to the middle of the covering of the hole, he

fell into it; whereupon the fox was violently excited by happiness and joy; his anxiety and grief ceased, and, in merry tones, he sang these verses:—

Fortune hath compassionated my case, and felt pity for the length of my torment.
And granted me what I desired, and removed that which I dreaded.
I will therefore forgive its offences committed in former times;
Even the injustice it hath shewn in the turning of my hair grey.
There is no escape for the wolf from utter annihilation;
And the vineyard is for me alone, and I have no stupid partner.

He then looked into the pit, and beheld the wolf weeping in his repentance and sorrow for himself, and the fox wept with him. So the wolf raised his head towards him, and said, Is it from thy compassion for me that thou hast wept, O Abu-l-Hoseyn?—No, answered the fox; by Him who cast thee into this pit; but I wept for the length of thy past life, and in my regret at thy not having fallen into this pit before the present day. Hadst thou fallen into it before I met with thee, I had experienced refreshment and ease. But thou hast been spared to the expiration of thy decreed term and known period.—The wolf, however, said to him, Go, O evildoer, to my mother, and acquaint her with that which hath happened to me: perhaps she will contrive some means for my deliverance. But the fox relied, The excess of thy covetousness and eager desire have entrapped thee into destruction, since thou hast fallen into a pit from which thou wilt never be saved. Knowest thou not, O ignorant wolf, that the author of the proverb saith, He who thinketh not of results will not be secure from perils?—O Abu-l-Hoseyn, rejoined the wolf, thou wast wont to manifest an affection for me, and to desire my friendship, and fear the greatness of my power. Be not, then, rancorous towards me for that which I have done unto thee; for he who hath one in his power and yet forgiveth will receive a recompense from God; and the poet hath said,—

So good, even on an unworthy soil; for it will not be fruitless wherever it is sown.
Verily, good, though it remain long buried, none will reap but he who sowed it.

—O most ignorant of the beasts of prey, said the fox, and most stupid of the wild beasts of the regions of the earth, hast thou forgotten thy haughtiness and insolence and pride, and thy disregarding the rights of companionship, and thy refusing to be advised by the saying of the poet?—

Tyrannize not, if thou hast the power to do so; for the tyrannical is in danger of revenges.
Thine eye will sleep while the oppressed, wakeful, will call down curses on thee, and God's eye sleepeth not.

—O Abu-l-Hoseyn, exclaimed the wolf, be not angry with me for my former offences; for forgiveness is required of the generous, and kind conduct is among the best means of enriching oneself. How excellent is the saying of the poet!—

Haste to do good when thou art able; for at every season thou hast not the power.

“He continued to abase himself to the fox, and said to him, Perhaps thou canst find some means of delivering me from destruction. But the fox replied, O artful, guileful, treacherous wolf, hope not for deliverance; for this is the recompense of thy base conduct, and a just retaliation. Then shaking his jaws with laughing, he recited these two verses:—

No longer attempt to beguile me; for thou wilt not attain thine object.
What thou seekest from me is impossible. Thou hast sown, and reap then, vexation.

—O gentle one among the beasts of prey, resumed the wolf, thou art in my estimation more faithful than to leave me in this pit! He then shed tears, and repeated this couplet:—

O thou whose favours to me have been many, and whose gifts have been more than can be numbered!
No misfortune hath ever yet befallen me but I have found thee ready to aid me in it.

The fox replied, O stupid enemy, how art thou reduced to humility and submissiveness, and abjection and obsequiousness, after thy disdain and pride, and tyranny and haughtiness! I kept company with thee through fear of thine oppression, and flattered thee without a hope of conciliating thy kindness; but now, terror hath affected thee, and punishment hath overtaken thee. —And he recited these two verses:—

O thou who seekest to beguile, thou hast fallen in thy base intention.
Taste, then, the pain of shameful calamity, and be with other wolves cut off.

—The wolf still entreated him, saying, O gentle one, speak not with the tongue of enmity, nor look with its eye; but fulfil the covenant of fellowship with me before the time for discovering a remedy shall have passed. Arise and procure for me a rope, and tie one end of it to a tree, and

let down to me its other end, that I may lay hold of it. Perhaps I may so escape from my present predicament, and I will give thee all the treasures that I possess.

—The fox, however, replied, Thou hast prolonged a conversation that will not procure thy liberation. Hope not, therefore, for thine escape through my means; but reflect upon thy former wicked conduct, and the perfidy and artifice which thou thoughtest to employ against me, and how near thou art to being stoned. Know that thy soul is about to quit the world, and to perish and depart from it: then wilt thou be reduced to destruction; and an evil abode is it to which thou goest!—O Abul-Hoseyn, rejoined the wolf, be ready in returning to friendship, and be not so rancorous. Know that he who delivereth a soul from destruction hath saved it alive, and he who saveth a soul alive is as if he had saved the lives of all mankind. Follow not a course of evil; for the wise abhor it; and there is no evil more manifest than my being in this pit, drinking the suffocating pains of death, and looking upon destruction, when thou art able to deliver me from the misery into which I have fallen.—But the fox exclaimed, O thou barbarous, hard-hearted wretch! I compare thee, with respect to the fairness of thy professions and the baseness of thine intention, to the falcon with the partridge.—And what, asked the wolf, is the story of the falcon and the partridge?

“The fox answered, I entered a vineyard one day to eat of its grapes, and while I was there, I beheld a falcon pounce upon a partridge; but when he had captured him, the partridge escaped from him and entered his nest, and concealed himself in it; whereupon the falcon followed him, calling out to him, O idiot, I saw thee in the desert hungry, and, feeling compassion for thee, I gathered for thee some grain, and took hold of thee that thou mightest eat; but thou fleddest from me, and I see no reason for thy flight unless it be to mortify. Shew thyself, then, and take the grain that I have brought thee, and eat it, and may it be light and wholesome to thee.—So when the partridge heard these words of the falcon, he believed him and came forth to him; and the falcon stuck his talons into him, and got possession of him. The partridge, therefore, said to him, Is this that of which thou saidst that thou hadst brought it for me from the desert, and of which thou saidst to me, Eat it, and may it be light and wholesome to thee? Thou hast lied unto me; and may God make that which thou eatest of my flesh to

be a mortal poison in thy stomach.—And when he had eaten it, his feathers fell off, and his strength failed, and he forthwith died.

“The fox then continued, Know, O wolf, that he who diggeth a pit for his brother soon falleth into it himself; and thou behavedst with perfidy to me first.—Cease, replied the wolf, from addressing me with this discourse, and propounding fables, and mention not unto me my former base actions. It is enough for me to be in this miserable state since I have fallen into a calamity for which the enemy would pity me; much more the true friend. Consider some stratagem by means of which I may save myself, and so assist me. If the doing this occasion thee trouble, thou knowest that the true friend endureth for his own true friend the severest labour, and will suffer destruction in obtaining the means of his deliverance; and it hath been said, An affectionate friend is better than an own brother. If thou procure means for my escape, I will collect for thee such things as shall be a store for thee against the time of want, and then I will teach thee extraordinary stratagems by which thou shalt make the plenteous vineyards accessible, and shalt strip the fruitful trees: so be happy and cheerful.—But the fox said, laughing as he spoke, How excellent is that which the learned have said of him who is excessively ignorant like thee.—And what have the learned said? asked the wolf. The fox answered, The learned have observed, that the rude in body and in disposition is far from intelligence, and nigh unto ignorance for thine assertion, O perfidious idiot, that the true friend undergoeth trouble for the deliverance of his own true friend, is just, as thou hast said; but acquaint me with thine ignorance, and thy paucity of sense, how I should bear sincere friendship towards thee with thy treachery. Hast thou considered me a true friend unto thee, when I am an enemy who rejoiceth in thy misfortune? These words are more severe than the piercing of arrows, if thou understand. And as to thy saying that thou wilt give me such things as will be a store for me against the time of want, and wilt teach me stratagems by which I shall obtain access to the plenteous vineyards, and strip the fruitful trees—how is it, O guileful traitor, that thou knowest not a stratagem by means of which to save thyself from destruction? How far, then, art thou from profiting thyself, and how far am I from receiving thine advice! If thou know of stratagems, employ them to save thyself from this predicament, from which

I pray God to make thine escape far distant. See then, O idiot, if thou know any stratagem, and save thyself by its means from slaughter, before thou lavish instruction upon another. But thou art like a man whom a disease attacked, and to whom there came a man suffering from the same disease to cure him, saying to him, Shall I cure thee of thy disease? The first man therefore said to the other, Why hast thou not begun by curing thyself? So he left him and went his way.—And thou, O wolf, art in the same case. Remain then in thy place, and endure that which hath befallen thee.

“Now when the wolf heard these words of the fox, he knew that he had no kindly feeling for him; so he wept for himself, and said, I have been careless of myself; but if God deliver me from this affliction, I will assuredly repent of my overbearing conduct unto him who is weaker than I; and I will certainly wear wool, and ascend the mountains, commemorating the praises of God (whose name be exalted!), and fearing his punishment; and I will separate myself from all the other wild beasts; and verily I will feed the warriors in defence of the religion, and the poor.—Then he wept and lamented. And thereupon the heart of the fox was moved with tenderness for him. On hearing his humble expressions, and the words which indicated his repenting of arrogance and pride, he was affected with compassion for him, and, leaping with joy, placed himself at the brink of the pit, and sat upon his hind legs, and hung down his tail into the cavity. And upon this, the wolf arose, and stretched forth his paw towards the fox's tail, and pulled him down to him: so the fox was with him in the pit. The wolf then said to him, O fox of little compassion, wherefore didst thou rejoice in my misfortune? Now thou hast become my companion, and in my power. Thou hast fallen into the pit with me, and punishment hath quickly overtaken thee. The sages have said, If any one of you reproach his brother for deriving his nourishment from miserable means, he shall experience the same necessity:—and how excellent is the saying of the poet!—

When Fortune throweth itself heavily upon some, and encampeth by the side of others. Say to those who rejoice over us, Awake: the rejoicers over us shall suffer as we have done.

I must now, he continued, hasten thy slaughter, before thou behold mine.—So the fox said within himself, I have fallen into the snare with this tyrant, and my present case requirerh the employment of

artifice and frauds. It hath been said, that the woman maketh her ornaments for the day of festivity; and, in a proverb, I have not reserved thee, O my tear, but for the time of my difficulty:—and if I employ not some stratagem in the affair of this tyrannical wild beast, I perish inevitably. How good is the saying of the poet:—

Support thyself by guile; for thou livest in an age whose sons are like the lions of a forest;

And brandish around the spear of artifice, that the mill of subsistence may revolve;
And pluck the fruits; or if they be beyond thy reach, then content thyself with herbage.

“He then said to the wolf, Hasten not to kill me, lest thou repent, O courageous wild beast, endowed with might and excessive fortitude. If thou delay, and consider what I am about to tell thee, thou wilt know the desire that I formed; and if thou hasten to kill me, there will be no profit to thee in thy doing so; but we shall die here together.—So the wolf said, O thou wily deceiver, how is it that thou hopest to effect my safety and thine own, that thou askest me to give thee a delay? Acquaint me with the desire that thou formedst.—The fox replied, As to the desire that I formed, it was such as requirerh thee to recompense me for it well; since, when I heard thy promises, and thy confession of thy past conduct, and thy regret at not having before repented, and done good, and when I heard thy vows to abstain from injurious conduct to thy companions and others, and to relinquish the eating of the grapes and all other fruits, and to impose upon thyself the obligation of humility, and clipping thy claws, and breaking thy dog-teeth, and to wear wool, and offer sacrifice to God (whose name be exalted!), if He delivered thee from thy present state, I was affected with compassion for thee, though I was before longing for thy destruction. So when I heard thy profession of repentance, and what thou vowedst to do if God delivered thee, I felt constrained to save thee from thy present predicament. I therefore hung down my tail that thou mightest catch hold of it and make thine escape. But thou wouldst not relinquish thy habit of severity and violence, nor desire escape and safety for thyself by gentleness. On the contrary, thou pulledst me in such a manner that I thought my soul had departed: so I became a companion with thee in the abode of destruction and death; and nothing will effect the escape of myself and thee but one plan. If thou approve of this plan that I have to propose, we shall both save our-

selves; and after that, it will be incumbent on thee to fulfil that which thou hast vowed to do, and I will be thy companion. — So the wolf said, And what is thy proposal that I am to accept? The fox answered, That thou raise thyself upright; then I will place myself upon thy head, that I may approach the surface of the earth, and when I am upon its surface I will go forth and bring thee something of which to take hold, and after that thou wilt deliver thyself. But the wolf replied, I put no confidence in thy words; for the sages have said, He who confideth when he should hate, is in error: — and it hath been said, He who confideth in the faithless is deceived, and he who maketh trial of the trier will repent, and he who distinguisheth not between circumstances, and attributeth to each its proper success, but regardeth all circumstances alike, his fortune will be small, and his calamities will be many. How excellent also is the saying of the poet! —

Let not your opinion be otherwise than evil; for ill opinion is among the strongest of intellectual qualities.

Nothing casteth a man into a place of danger like the practice of good, and a fair opinion.

And the saying of another: —

Always hold an evil opinion, and so be safe. Whoso liveth vigilantly, his calamities will be few.

Meet the enemy with a smiling and an open face; but raise for him an army in the heart to combat him.

And that of another: —

The most bitter of thine enemies is the nearest whom thou trustest in; beware then of men, and associate with them wilyly.

Thy favourable opinion of fortune is a weakness; think evil of it, therefore, and regard it with apprehension.

— Verily, rejoined the fox, an evil opinion is not commendable in every case; but a fair opinion is among the characteristics of excellence, and its result is escape from terrors. It is befitting, O wolf, that thou employ some stratagem for thine escape from thy present predicament; and it will be better for us both to escape than to die. Relinquish, therefore thine evil opinion and thy malevolence; and if thou think favourably of me, I shall not fail to do one of two things: either I shall bring thee something of which to lay hold, and thou wilt escape from thy present situation, or I shall act perfidiously towards thee, and save myself and leave thee; but this is a thing that cannot be; for I am not secure from meet-

ing with some such affliction as that which thou hast met with, and that would be the punishment of perfidy. It hath been said in a proverb, Fidelity is good, and perfidy is base. It is fit, then, that thou trust in me; for I have not been ignorant of misfortunes. Delay not, therefore, to contrive our escape for the affair is too strait for thee to prolong thy discourse upon it.

“The wolf then said, Verily, notwithstanding my little confidence in thy fidelity, I knew what was in thy heart, that thou desiredst my deliverance when thou wast convinced of my repentance; and I said within myself, If he be voracious in that which he asserteth, he hath made amends for his wickedness; and if he be false, he will be recompensed by his Lord. So now I accept thy proposal to me; and if thou act perfidiously towards me, thy perfidy will be the means of thy destruction. — Then the wolf raised himself upright in the pit, and took the fox upon his shoulders, so that his head reached the surface of the ground. The fox thereupon sprang from the wolf's shoulders, and found himself upon the face of the earth, when he fell down senseless. The wolf now said to him, O my friend, forget not my case, nor delay my deliverance.

“The fox, however, uttered a loud laugh, and replied, O thou deceived; it was nothing but my jesting with thee and deriding thee that entrapped me into thy power; for when I heard thy profession of repentance, joy excited me, and I was moved with delight, and danced, and my tail hung down into the pit; so thou pulledst me, and I fell down to thee. Then God (whose name be exalted!) delivered me from thy hand. Wherefore, then, should I not aid in thy destruction, when thou art of the associates of the Devil? Know that I dreamt yesterday that I was dancing at thy wedding, and I related the dream to an interpreter, who said to me, Thou wilt fall into a frightful danger, and escape from it. So I knew that my falling into thy power and my escape was the interpretation of my dream. Thou too knowest, O deceived idiot, that I am thine enemy. How then dost thou hope, with thy little sense and thine ignorance, that I will deliver thee, when thou hast heard what rude language I used? And how shall I endeavour to deliver thee, when the learned have said, that by the death of the sinner are produced ease to mankind and purgation of the earth. Did I not fear that I should suffer, by fidelity to thee, such affliction as would be greater than that which may re-

sult from perfidy, I would consider upon means for thy deliverance.—So when the wolf heard the words of the fox, he bit his paw in repentance. He then spoke softly to him; but obtained nothing thereby. With a low voice he said to him, Verily, you tribe of foxes are the sweetest of people in tongue, and the most pleasant in jesting; and this is jesting in thee; but every time is not convenient for sport and joking.—O idiot, replied the fox, jesting hath a limit which its employer transgresseth not. Think not that God will give thee possession of me after He hath delivered me from thy power.—The wolf then said to him, Thou art one in whom it is proper to desire my liberation, on account of the former brotherhood and friendship that subsisted between us; and if thou deliver me, I will certainly recompense thee well. But the fox replied, The sages have said, Take not as thy brother the ignorant and wicked; for he will disgrace thee, and not honour thee: and take not as thy brother the liar; for if good proceed from thee he will hide it, and if evil proceed from thee he will publish it. And the sages have said, For everything there is a stratagem, except death; and everything may be rectified, except the corruption of the very essence; and everything may be repelled, except destiny. And as to the recompense that thou assertest I deserve of thee, I compare thee, in thy recompensing, to the serpent fleeing from the Háwee, when a man saw her in a state of terror, and said to her, What is the matter with thee, O serpent? She answered, I have fled from the Háwee; for he seeketh me; and if thou deliver me from him, and conceal me with thee, I will recompense thee well and do thee every kindness. So the man took her, to obtain the reward, and eager for the recompense, and put her into his pocket; and when the Háwee had passed and gone his way, and what she feared had quitted her, the man said to her, Where is the recompense? for I have saved thee from that which thou fearedst and dreadedst. But the serpent answered him, Tell me in what member I shall bite thee; for thou knowest that we exceed not this recompense. She then inflicted upon him a bite from which he died.—And thee, O idiot, continued the fox, I compare to that serpent with that man. Hast thou not heard the saying of the poet?—

Trust not a person in whose heart thou hast made anger to dwell; nor think his anger hath ceased.

Verily, the vipers, which are smooth to the touch, and shew graceful motions, hide mortal poison.

—O eloquent and comely-faced animal, rejoined the wolf, be not ignorant of my condition, and of the fear with which mankind regard me. Thou knowest that I assault the strong places, and strip the vines. Do, therefore, what I have commanded thee, and attend to me as the slave attendeth to his master.—O ignorant idiot, who seekest what is vain, exclaimed the fox, verily I wonder at thy stupidity, and at the roughness of thy manner, in thine ordering me to serve thee and to stand before thee as though I were thy slave. But thou shalt soon see what will befall thee, by the splitting of thy head with stones, and the breaking of thy treacherous dog-teeth.

"The fox then stationed himself upon a mound overlooking the vineyard, and cried out incessantly to the people of the vineyard until they perceived him and came quickly to him. He remained steady before them until they drew near unto him and unto the pit in which was the wolf, and then he fled. So the owners of the vineyard looked into the pit, and when they beheld the wolf in it, they instantly pelted him with heavy stones, and continued throwing stones and pieces of wood upon him, and piercing him with the points of spears, until they killed him, when they departed. Then the fox returned to the pit, and, standing over the place of the wolf's slaughter, saw him dead; whereupon he shook his head in the excess of his joy, and recited these verses:—

Fate removed the wolf's soul, and it was snatched away. Far distant [from happiness] be his soul that hath perished!

How long hast thou striven, Aboo-Sirhán, to destroy me! But now have burning calamities befallen thee.

Thou hast fallen into a pit into which none shall descend without finding in it the blasts of death.

—After this, the fox remained in the vineyard, alone and in security, fearing no mischief."

NOTE 2. In several copies, and perhaps in most, this person is called an "Attár," which appellation is generally given not merely to a seller of essences, but to a druggist and perfumer.

NOTE 3. The word which I here render "Persians" (namely "'Ajám") is applied to any and all people who are not Arabs; but often to the Persians in particular; and this seems to be here required by the subsequent expression of the King of the 'Ajám. Here I may also remark, that the phrase "of the sons of the Kings,"

&c., is often used to signify "of the *descendants* of the Kings," &c.; and that it would have been more consistent to have employed this phrase, as applied to 'Alee the son of Bekkâr, in a later passage, instead of "son of the King;" for he is not distinguished in the story as a Prince.

NOTE 4.—*On the Custom of frequenting Shops for the sake of Amusement.* It is perfectly consistent with Arab manners and customs, as existing in the present day and as exhibited in histories, to describe Abu-l-Hasan as keeping company with the Khaleefeh, and 'Alee the son of Bekkâr as being in the habit of sitting at Abu-l-Hasan's shop. Among the Muslims in general, trade is far more honourable than it is in the estimation of a large proportion of the independent classes in this country; so much so, that it is regarded by the former as disgraceful in a man, however high his rank, or great his wealth, not to be able, by some occupation, as the profession of arms or of literature or science, or by some trade or art, to procure his subsistence in case of necessity: therefore the pursuit of trade excludes no man of good breeding among them from the society of his superiors in rank. But the free intercourse of different ranks of Muslims is further and very greatly promoted by the law of the separation of the sexes; persons being thus enabled to associate with each other, regardless of difference of wealth or station, without the risk of occasioning unequal matrimonial connections: so this law, being felt by neither sex as oppressive, is regarded by them as productive of results which constitute the Muslim's chief enjoyments,—the highest degree of domestic comfort, and the most free and extensive society with his fellow-men. Thus it is with both sexes; and neither would give up the pleasure that they hence derive for a different system of society, somewhat extending their domestic intercourse, but often destroying the pleasures of home, and contracting into a compass comparatively narrow the fellowship which they enjoy abroad.

The Arabs in general seldom give entertainments except on particular occasions, such as that of a marriage, or a circumcision; and hence, as well as for the reasons above stated, a shop is often frequented for the purpose of passing time in agreeable conversation. For women to do this, in the present day, is not considered decent; but they have their places of resort as well as the other sex: with them, a visit to the bath is a much longer and more

social affair than it is with the men: and there they indulge in free conversation with strangers of their own sex. In their visits to their friends and relations, also, they have an advantage over the men; for not only are these visits frequent, but all the female inmates of a house generally accompany the mistress, the stay is often prolonged from an early hour until near sunset, and the guests are liberally and merrily entertained.—But I must return to the shop.—Much of the pleasure and much of the profit that I derived while living in Cairo was obtained at the shops of persons with whom I was acquainted, and at those of strangers. The reader of the present work has a sufficient notion of the general construction of Arab shops to see that a person seated on the mastabah may enjoy at the same time conversation with the owner, and perhaps with other visitors, and a close and unobstructed view of whatever is passing in the street. I regret that I did not often adopt the proper means of preserving a complete recollection of what I heard and witnessed at places of this kind: had I done so, I might here offer to the reader something more entertaining than the following extract from a journal in which I sometimes, when in an idle mood, wrote the occurrences of the day, during my second visit to Egypt.

Oct. 27th (1834).—I generally pay a visit to the shop of the Bâshâ's booksellers (two persons employed to sell the books which are printed at the government-press) on the mornings of Monday and Thursday, when auction-markets are held in the street where the shop is situate, and in the neighbouring mart called Khân El-Khaleele (the chief Turkish bazar), occasioning the street to be much crowded, and to present an amusing scene; but I am often more amused with the persons who frequent the shop where I take my seat. I found there, to-day, an old man, a celebrated character, whose name I must not mention: he had been possessed of large property; but the greater part of it had been confiscated; he, however, had contrived to hide much of his wealth, and has since employed friends to trade with it privately; so that he has still a large income; one-third of which he always gives to the poor!—The elder of the two booksellers was relating his having just purchased a house. There lived next door to him, he said, a fikee, a member of the Azhar, and of some repute, to whom belonged fourteen keerâts (or twenty-fourth parts) of the house in which he (the fikee)

lodged: the other ten keeráts of this house were the property of a tailor. The bookseller's house was entered, from the roof, and plundered, three times, of wheat, butter, &c.; and the fikee was accused by him of having committed these thefts, and confessed that he had; urging in palliation, that he had only taken his food. The bookseller caused him to be imprisoned in the citadel; and, after he had been confined there many days, offered to procure his liberation if he would sell to him his share of the house. This was done: it was sold for six purses and a half. (A purse is the sum of five hundred piasters: it was then equivalent exactly to five pounds sterling.) The bookseller then desired to possess himself of the tailor's share, and proposed to him to repair or separate or sell; for the house was in a very dilapidated state; but he refused to comply with any one of these requisitions: he was therefore summoned to the court of the Kádee, and compelled to sell his share; for which he demanded five purses. Having received this sum of money, he met, on his way home, a friend, whom he told what he had done. "O fool!" said the friend: "thou mightest have asked ten purses, and it would have been given." And the tailor no sooner heard these words than he threw down the bag in the middle of the street, kicked off his shoes, and for several minutes continued slapping his face, and crying out like a woman, "O my sorrow!" He then snatched up the bag, and ran away with it, crying in the same manner all the way, and leaving his friend to follow him with his shoes. — Soon after the bookseller had told this story, there joined us a Persian darweesh, whom I had often met there before, and a fat, merry-looking, red-faced man, loaded with ragged clothing, shewing the edge of a curly head of hair below his turban, and carrying a long staff. Everybody at the shop, except myself, kissed his hand: he offered his hand to me, and, after taking it, I kissed my own; and he did the like. I was informed that he was a celebrated welee, or saint. He took snuff, smoked from my pipe, and had a constant smile upon his countenance; though he seldom spoke: almost the only words that he uttered were a warm commendation of an answer which I gave to the Persian: on his (the Persian's) asking me why I had not already departed from Cairo, as I had intended, I said that the servant of God was passive, and not elective; and this sentiment, though common, seemed much to please the welee: he repeated it with emphasis. — There next

joined us a man of a very respectable and intelligent appearance, applying for a copy of the sheykh Rifá'ah's account of his visit to France, lately printed at Boolák. Asking what were the general contents of this book, a person present answered him, that the author relates his voyage from Alexandria to Marseilles; how he got drunk on board the ship, and was tied to the mast and flogged; that he ate pork in the land of infidelity and obstinacy, and that it is a most excellent meat; how he was delighted with the French girls, and how superior they are in charms to the women of Egypt; and, having qualified himself, by every accomplishment, for an eminent place in Hell, returned to his native country. This was an ironical quizz on the sheykh Rifá'ah, for his strict, conscientious adherence to the precepts of El-Islám during his voyage, and his residence in France. The applicant for this book had a cataract in each of his eyes; and I advised him to seek relief from the French surgeon Clot Bey; but he said that he was afraid to go to the hospital; for he had heard that many patients there were killed and boiled, to make skeletons: he afterwards, however, on my assuring him that his fears were groundless, promised to go. — While I was talking with him, there began to pass by the shop a long funeral-train, consisting of numerous fikees, and many of the eminent 'Ulamá. On my asking whose funeral it was, I was answered, "The Sheykh El-Menzeláwee," Sheykh of the Saadeeyeh darweeshes. I was surprised, having seen him a few days before in apparently good health. Presently I saw him walking in the funeral-procession: so I asked again; but was answered as before. "Why," said I, "praise be to God, the Sheykh is walking with you, in good health." I was then told that the deceased was his wife. Some Saadeeyeh in the procession were performing a zikr as they passed along; repeating the word "Alláh!" When the bier came in view, I heard the women who followed uttering their zagháreet, or cries of joy, instead of lamenting; for the deceased was a famous saint. She was the sister of the late Sheykh of the Saadeeyeh; and it is believed that her husband, the present Sheykh, derives his miraculous powers from her. It is said that she prophesied, yesterday, the exact hour of her death this day. The women began to lament when the corpse left the house; and, as is usually the case when this is done at the funeral of a saint, the bearers declared that they could not move it: as soon as the lamentations were changed

to the cries of joy, the bearers pretended to find their work quite easy.

NOTE 5. "Shems-en-Nahâr" signifies "the Sun of Day."

NOTE 6. The masculine seems to be here used for the feminine gender. See Note 36 to Chapter viii.

NOTE 7. See Note 25 to Chapter vi., on the modern custom of shaving the head.

NOTE 8. In this verse, the wine-cup is compared to the sun, the teeth of the cup-bearer are likened to the Pleiades, and his face is compared to the full moon.

NOTE 9. "Afeef" signifies "Chaste," and "Abstinent."

NOTE 10. This order was given to make the messengers suppose that she had been sleeping. See Note 55 to Chapter iii.

NOTE 11. "Waseef," here used as a proper name, signifies "a young man-servant."

NOTE 12. A procession similar to that here described is seen in the streets of Cairo, when a bridegroom returns to his house, from the mosque, where he has performed the prayers of nightfall previously to his first visit to the bride. He and his friends and other attendants proceed in the form of an oblong ring, all facing the interior of the ring (so that the foremost walk backwards), and each bearing in his hand one or more wax candles, and sometimes a sprig of hennâ or some other flower except the bridegroom and the friend on either side of him. These three form the latter part of the ring which generally consists of twenty or more persons. The procession is headed by musicians, by persons carrying mesh'als (or cresset-lights), and by others bearing lamps.

NOTE 13. "Gharâm" signifies "Desire," "Vehemence of Desire," or "Passion," &c.

NOTE 14. I use the modern term "Bedaweeh" (signifying an Arab female of the Desert) for the old appellation "Aarâbee-yeh."

NOTE 15. The word which I render "laurel," namely "rend," is also applied to the myrtle, and to aloes-wood. The willow (which is of the kind called Oriental) and

the rend are here to be understood as emblems of the object of the Bedaweeh's love.

NOTE 16. Clapping the hands (striking the palm of the left hand with the fingers of the right) is the usual mode of summoning a servant.

NOTE 17. This, I suppose, is meant to imply that the disorder of her mind incapacitated her from using the pen.—The substitution of the masculine gender for the feminine (as in the verses preceding) is not uncommon.

NOTE 18. There is an omission here in the Cairo edition, and it appears, from the edition of Breslau, that what is given in the former as the contents of Shems-en-Nahâr's letter consists partly of her letter and partly of Alee's answer. I supply the omission (ending with the words, "and by thy head, O my mistress,") from the Calcutta edition of the first two hundred nights, to avoid the necessity of using my own judgment in correcting the blunders which here, as usual, occur in the Breslau edition, though the latter differs less in its context, than the former, from my standard copy.

NOTE 19. The meaning of this is, "Thou hast dealings with the *women* of the palace."—"How is thy house?" is a phrase often used as a delicate mode of inquiring respecting the health of a man's wife or hareem.

NOTE 20. My sheykh remarks, that this relates to the departure of Abu-l-Hasan; but, from what follows, I think it rather applies to the slave-girl.

NOTE 21. By his praying for her, is merely meant his uttering some such words as "God keep thee!" or "God bless thee!"

NOTE 22. The word which I render "wine" is "kahweh," which is the term now applied to "coffee." I believe coffee to be here meant by it; but probably it is an error or interpolation of a copyist.

NOTE 23. El-Moatasim, the son, and third successor, of Hâroon Er-Rasheed, is said to have been the first Khaleefeh who formed a military corps of foreigners (in this case, Turkish slaves); and from his time, the natives of the greater part of the Arabian Empire gradually became subject to the military despotism of Turkish and

other foreign guards and governors. Thus it was in Egypt and Syria under the Memlook Sultáns, who originated in the corps formed by Es-Sálih Eiyóob, the last of the dynasty of Saláh-ed Deen; and thus it continued after the conquest of those countries by the 'Osmánlee Turks under the Sultán Seleem, until Mohammad 'Alee, after he had exterminated or expelled the Memlook forces, organized his Egyptian troops, and almost entirely displaced the Turkish soldiery.

NOTE 24. I have substituted "other men" for "another man."

NOTE 25. I have remarked in my work on the Modern Egyptians, that it is almost impossible for a woman to have a private interview with a man who has a harem in his own house; or to enter the house of a man who is neither married nor has a concubine-slave, without attracting the notice of the neighbours, and causing their immediate interference. This remark applies to those cases in which the two parties are not very nearly related.

During my second residence in Egypt, the wives of my servants often came to my house in Cairo, yet they never ventured to enter it. A maid-servant, about nine years of age, frequently brought messages to me from her master, and came up into my sitting-room when I was alone; but this caused no scandal. On one occasion, however, my character was called in question: I was accused of admitting a woman into my room, and had some difficulty to satisfy my neighbours and others. I had purchased some female ornaments and attire of the head, and, having a friend with me, a man between forty and fifty years of age, I induced him to put them on in the place of his turban, that I might the better judge of them; then seating him in a projecting window next the street, for the sake of a foolish joke I suddenly opened a small casement at his side, and thrust forth his head. But little did I expect the result. A bean-seller, sitting at his shop in the street, nearly opposite, saw the apparition, and pointed it out to two or three other persons, and soon there collected before the house a little crowd, whom the bean-seller began to harangue, expressing his astonishment that an Efendee like myself, one who had always appeared to him to have conducted himself most respectably, should have been guilty of so foul an action as that of introducing a woman into his house, having no harem: that a person devoted to study, and one whom sheyks of

the Azhar frequented, and who delighted in attending the religious festivals, should act in so shameless a manner! I began to be uneasy at witnessing and hearing what passed; and the people were consulting as to the course they should pursue, when I compelled my friend, who had quickly withdrawn his head, to shew it again, and exhibit his beard; whereupon the bean-seller was still more amazed, at recognising the well-known countenance of a respected sheykh, one connected with the Azhar too, who had a hundred times saluted him in approaching my door. But this did not satisfy his audience nor himself: it was suspected that the sheykh was a party to my offence; and it was only by constraining the latter to go down into the street and explain the whole affair, that tranquillity was restored. My character, eventually, did not suffer even from the imputation of a culpable deviation from general custom; as practical jokes are not uncommon among the Arabs in the best society.

NOTE 26. The kánoon is a kind of dulcimer, of which I have given engravings and a description in my work on the Modern Egyptians (vol. ii. ch. v.). Its name is from the Greek *kanón*, or from the same origin; and has the same signification; that is, "rule," "law," "custom." It is laid upon the knees of the performer, and played with two plectra, attached to the fore fingers; each plectrum being placed between the finger and a ring, or thimble. There are three chords (of lamb's gut) to each note, and generally, altogether, twenty-four treble chords.

NOTE 27.—*On the State of the Soul between Death and the Judgment.* It is believed that the soul remains with the body until the expiration of the first night after the burial, when it departs to the place appointed for the abode of good souls until the last day, or to the appointed prison in which wicked souls await their final doom; but with respect to the state of souls in the interval between death and judgment, there are various opinions, which Sale thus states. As to the souls of the good, he says, "1st. Some say that they stay near the sepulchres; with liberty, however, of going wherever they please; which they confirm from Mohammad's manner of saluting them at their graves, and his affirming that the dead heard those salutations as well as the living, though they could not answer. Whence perhaps proceeded the custom of visiting the tombs of relations, so common among the Moham-

madans. 2ndly. Others imagine they are with Adam, in the lowest heaven; and also support their opinion by the authority of their prophet, who gave out that in his return from the upper heavens in his pretended night-journey, he saw there the souls of those who were destined to paradise on the right hand of Adam, and those who were condemned to hell on his left. 3rdly. Others fancy the souls of believers remain in the well Zemzem, and those of infidels in a certain well in the province of Hadramót, called Baranoot; but this opinion is branded as heretical. [On this subject, however, see the next paragraph.] 4thly. Others say they stay near the graves for seven days; but that whither they go afterwards is uncertain. 5thly. Others, that they are all in the trumpet, whose sound is to raise the dead. And 6thly. Others, that the souls of the good dwell in the forms of white birds, under the throne of God. As to the condition of the souls of the wicked, besides the opinions that have been already mentioned, the more orthodox hold that they are offered by the angels to heaven, from whence being repulsed as stinking and filthy, they are offered to the earth, and being also refused a place there, are carried down to the seventh earth, and thrown into a dungeon, which they call Sijjeen, under a green rock, or according to a tradition of Mohammed, under the devil's jaw, to be there tormented till they are called up to be joined again to their bodies."—But the souls of prophets are believed to be admitted immediately into paradise, and those of martyrs are said to rest in the crops of green birds which eat of the fruits of paradise and drink of its rivers.

Of the opinions above mentioned, with respect to the souls of the faithful, I believe the first to be that which is most prevalent. It is generally said, that these souls visit their respective graves every Friday;

and according to some, they return to their bodies on that day, after the period of the afternoon prayers, and on Saturday and Monday; or on Thursday, Friday, and Saturday; and remain until sunrise.—I believe also, from having heard frequent allusions made to it, as a thing not to be doubted, that the opinion respecting the Well of Barahoot commonly prevails in the present day. El-Kazweenee says of it, "It is a well near Hadramót; and the Prophet (God bless and save him!) said, 'In it are the souls of the infidels and hypocrites.' It is an 'Adite well, [i. e. ancient, as though made by the ancient tribe of 'Ad,] in a dry desert, and a gloomy valley; and it is related of 'Alee (may God be well pleased with him!), that he said, 'The most hateful of districts unto God (whose name be exalted!) is the Valley of Barahoot, in which is a well whose water is black and fetid, where the souls of the infidels make their abode.' El-Asma'ee hath related of a man of Hadramót, that he said, 'We find near Barahoot an extremely-disgusting and fetid smell, and then news is brought to us of the death of a great man of the chiefs of the infidels.' It is related also, that a man who passed a night in the Valley of Barahoot said, 'I heard all the night [exclamations of] O Roomeh! O Roomeh!—and I mentioned this to a learned man, and he told me that it was the name of the angel commissioned to keep guard over the souls of the infidels.'"

NOTE 28. The emancipation of slaves on the occasion of a death is a custom often observed. Sometimes this is done in accordance with the will of the deceased: at other times, by the free will of the heirs; but in the latter cases, the merit of the act is transferred to the soul of the deceased; its object being, to increase his happiness in the future world.

NOTES TO CHAPTER TENTH

NOTE 1. The scenes in which the principal events described in this tale are laid, though I cannot recognise them in the works of any geographer, have led me to search for traces of a Persian origin; but no indication of such an origin have I been able to discover; and as the character of the tale is altogether Arab, I regard it as

an Arab composition. Every one who is moderately acquainted with the Arabs and their literature will see that the tale exhibits throughout, in its present state, the life and manners, and the notions, of that people. One of its chief merits, however, consists in its construction; and this, again, is mainly compatible only with the notions

of the same people. I think that this tale offers some of the strongest reasons for considering the Thousand and One Nights, in the state in which it is known to us, as almost entirely an Arab work, though framed after the model of one much older; and I have much satisfaction in remarking that my opinion of this tale is the same as that of the greatest Arabic scholar of Christendom, whose remarks upon it I here translate.

"The history of the loves of Kamar-*ez-Zemán*, prince of the island of the children of *Khálidán*, an island which is situate at the distance of twenty days' sail from the coasts of Persia, in the Ocean, and of *Bu-door*, princess of China, is no more Indian or Persian than the others. The King, the father of *Kamar-*ez-Zemán**, has Muslims for subjects; the mother of the young prince is named *Fátiméh*; and *Kamar-*ez-Zemán** in his prison, occupies himself in reading [or rather reciting] the *Kur-án*. The genii who interpose in these adventures are, again, of those who had concerns with Solomon. In fine, all that is said, in this tale, of the city of the Magians, as well as of the worshippers of fire, would suffice to shew that one should not suspect to find in it anything but the production of a Muslim writer." (De Sacy).

NOTE 2. So in the edition of Breslau. In the Cairo edition, by a mistake of a copyist, "*Shahramán*."

NOTE 3. This sentence is from the Breslau edition; but I have put "Islands" for "Island," to agree with the sequel.—It must be observed here, that the scenes of the events described in this tale are in the regions of fiction. I am at a loss to assign a position to the Islands of *Khálidán*, otherwise than in the vague manner in which they are mentioned in the old version, as being situate at the distance of about twenty days' sail from the coasts of Persia, in the Ocean; for Galland, in this case, appears to have followed his original. De Sacy, who seems from his own words to have founded his observations respecting the Thousand and One Nights chiefly upon an examination of Galland's original, mentions these Islands (calling them, as in Galland's version, the Islands of the children of *Khálidán*) in the same manner, as already shewn in the first note of the present series. "*Khálidán*" may be a corruption of "*El-Khálidát*" or "*El-Khálidetán*," which names are given by the Arabs to the Fortunate Islands, or Canaries. Our author might have heard of these Islands, and,

ignorant of their situation, supposed them to be in the sea which washes the coasts of Persia and India; of which sea, as well as of the sea of China, he evidently entertained most erroneous ideas. It should also be here observed, that the Arabic word ("*jezeereh*") which generally signifies "an island" is often applied to a peninsula, and may frequently, with propriety, be translated "country;" Arabia, Persia, India, &c., being, by many Arab writers, termed Islands. It is implied in the tale under consideration, that there was a route by land from the "Islands of *Khálidán*" to the "Ebony Islands" and the "Interior Islands of the region of China." The inhabitants of all these "Islands" are described as Muslims; and in manners, dress, &c., as Arabs. But this, in a tale of fiction, will not surprise those who are acquainted with the words of Arab geographers, and their accounts of places visited by their own countrymen. Ibn-El-Wardee, in describing "the Sea of *Ez-Zulmeh*, which is the western [portion of the] Circumambient Ocean" (that is, the Atlantic), says, "Among its islands are the *Khálidetán* [above mentioned]. These are two islands whereon are two images [or idols] constructed of hard stone: each of them is a hundred cubits high, and upon the top of each is a figure of copper, pointing with its hand backwards, as though it would say, 'Return; for there is nothing behind me.' *Zu-l-Menár* the Hemyeree, one of the *Tubbas* [or ancient Kings of the Yemen], constructed them. He was [the son of] *Zu-l-Karneyn*; but not of the one mentioned in the *Kur-án*."—But the Canary Islands were only known to Europeans, at the time when Ibn-El-Wardee wrote, from the accounts of the *Ancients*. They were rediscovered by some Genoese and Spanish seamen in 1345, three or four years before the death of that geographer.

NOTE 4. In the original, "*el-'Ajám*;" the sense of which appears to be here restricted to signify the Persians. Otherwise the text would mean, that the Islands of *Khálidán* were at the limits of the extra-Arabian world. It would be quite consistent with Arabian notions to speak thus of the Fortunate Islands, *El-Khálidetán*; but the former sense of the passage is more agreeable with the whole character of the tale.

NOTE 5. It is a common custom of the Arabs in the present day to perform the prayers of two rek'ahs with the view of obtaining offspring; and more specially on the occasion of a man's first visit to his

bride, as mentioned in the last paragraph of Note 39 to Chapter iv.

NOTE 6. This sentence, again, is from the Breslau edition. It describes a custom which, like that mentioned in the note immediately preceding, is often observed by Arabs in the present day to propitiate Providence, and obtain offspring. For the same purpose, alms are frequently given to the poor, to obtain their prayers; and visits are performed to the tombs of saints to request their intercession.

NOTE 7. "Kamar-ez-Zemán" signifies "the Moon of the Age."

NOTE 8. — *On the manner in which the Arab Ladies dress their Hair.* Two of the customs here mentioned, the dyeing of the fingers with hennà, and the blackening of the edges of the eyelids with kohl, have been noticed before. The manner in which the Arab ladies usually dress their hair may now be described.

They are extremely fond of full and long hair; and however amply endowed with this natural ornament, to add to its effect they have recourse to art. But the Prophet, abhorring all false attractions that might at first deceive a husband and then disappoint him, "cursed the woman who joined her own hair to that of another, or other hair to her own without her husband's permission: if she do it, therefore, with his permission, it is not prohibited, unless she so make use of human hair; for this is absolutely forbidden." Hence the Arab women prefer strings of silk to add to their hair. — Over the forehead, the hair is cut rather short; but two full locks hang down on each side of the face: these are often curled in ringlets, and sometimes plaited. The rest of the hair is arranged in plaits or braids, which hang down the back. They are generally from eleven to twenty-five in number; but always of an uneven number: eleven is considered a scanty number: thirteen and fifteen are more common. Three times the number of black silk strings (three to each plait of hair, and each three united at the top), from sixteen to eighteen inches in length, are braided with the hair for about a quarter of their length; or they are attached to a lace or band of black silk which is bound round the head, and in this case hang entirely separate from the plaits of hair. These strings, together with certain ornaments of gold, &c., compose what is termed the "safà." Along each string, except from the upper extremity to about a

quarter or (at most) a third of its length, are generally attached nine or more little flat ornaments of gold, which are usually all of the same form. The most common form is oblong, round at the lower extremity and pointed at the upper, or the reverse. They are affixed (each by a little ring at its upper extremity) about an inch, or a little more, apart; but those of each string are purposely placed so as not exactly to correspond with those of the others. At the end of each string is a small gold tube, or a small polygonal gold bead, beneath which is most commonly suspended (by a little ring) a gold coin, a little more than half an inch in diameter. Such is the most general kind of safà; but some ladies substitute, for the gold coin, a fanciful ornament of the same metal, either simple, or with a pearl in the centre; or they suspend, in the place of this, a little tassel of pearls; or attach alternately pearls and emeralds to the bottom of the triple strings, and a pearl with each of the little ornaments of gold first mentioned. Coral beads are also sometimes attached in the same manner as these pearls. — The safà I think the prettiest, as well as the most singular, of all the ornaments worn by the Arab ladies. The glittering of the little ornaments of gold, and their chinking together as the wearer walks, have a peculiarly lively effect.

The ornamented strings, though not alluded to in the verses to which this note immediately refers, are afterwards mentioned in the tale. The passages relating to them, with many others in the present collection of stories, shew that the costumes described in this work were nearly the same as those which still prevail in Arabian countries.

NOTE 9. Here follows, in the old version, a "discussion on the subject of marriage, between Kamar-ez-Zemán and his mother Fátimah, who had been desired by Sháh-Zemán to try if her powers of persuasion would induce him to comply with the King's request. But not a word of all this occurs in the edition of Cairo or in that of Breslau. I do not, however, ascribe it to Galland's invention; for De Sacy, who examined the original, mentions it, and partly founds an argument upon it, as I have already shewn.

NOTE 10. In illustration of this expression, see Note 14 to Chapter iii.

NOTE 11. "Et-Tághoot" is a name given to the Devil, or any seducer, and to

any idol. It is therefore to be understood here in the first of these senses.

NOTE 12. His eyelashes are said to have scorned the sharp sword, because they were themselves more piercing.

NOTE 13. This is said to shew his excessive submission. In the usual posture of a subject before his prince, or a servant before his master, a posture maintained also in some other cases, especially by the son or daughter before the parent, the hands are placed together, the left within the right, before the girdle.

NOTE 14. Perhaps it is needless to comment upon this reply of Kamar-ez-Zemán and to remind the reader of the extreme respect which is generally shewn by the Arab son to his father. But though no reader will regard it as a light offence, some might not imagine the degree of indignation which such expressions would excite in the mind of an Eastern parent.

NOTE 15. These words, addressed by a King to his son, gross as they are, and reflecting upon the honour of the former and his wife, convey a correct idea of the extravagancies into which an Arab, however high his rank, is sometimes betrayed by anger.

NOTE 16. The farrásh is a servant who spreads the carpets, mattresses, &c., takes care of these and other articles of the furniture of the house, and, on a journey, pitches the tents.

NOTE 17. By Muslims of education, the Kur-án is usually recited by heart, and to do so is, with many, a daily exercise; with others it is also very common. — The same Arabic word is employed to signify both reading a book and reciting by heart.

NOTE 18. The chapter of "The Cow" is the second; "The Family of 'Emrán," the third; "Yá-Seen," the thirty-sixth; "The Compassionate," the fifty-fifth; "Blessed be He in whose hand is the Kingdom," the sixty-seventh; and the "Two Preventives" are the last two. These two, are so named because they serve as preventives of, or antidotes against, the effects of the evil eye, or enchantment. They are said to have been revealed to the Prophet in order that he might liberate himself from an enchantment by repeating them; and they are often employed as preservative charms. —

Kamar-ez-Zemán's recitation of these chapters of the Kur-án is to be understood as supererogatory; but it is often that a Muslim, in solitude, terminates his prayers in this manner. By his "supplication," is meant a short petition in words of his own choice. In repeating this, the worshipper looks at the palms of his two hands, which he holds like an open book before him; and when he has finished, he draws them over his face, from the forehead downwards. By the "seeking refuge with God," is meant repeating the words, "I seek refuge with God from Satan the accursed." — See Note 44 below.

NOTE 19. "Maadinee" signifies "mineral" and "metallic," and may perhaps here denote the colour of the satin; but it may, more probably, signify "of the fabric of a place called Maadin;" for silks, &c., are often called after the names of the places where they are made. I cannot offer any other conjecture as to its meaning in this case; and as my sheykh has not explained it, I infer that he, also, was in doubt respecting it; which is not to be wondered at, as many similar terms are no longer understood. In the Breslau edition it is not mentioned. A large and populous town called Maadin-en-Nakrah, or — en-Nakireh, is mentioned by Arab geographers as situate at the point where the pilgrim-routes from El-Basrah and El-Koofeh unite.

NOTE 20. The word which I render "kerchief" (namely "mikna") is a kind of veil, similar to the kináa, but narrower, and seldom worn but by women. It is probably meant that Kamar-ez-Zemán used it to keep off mosquitoes.

NOTE 21. I have substituted "tower" for "saloon;" the sequel requiring this alteration.

NOTE 22. In the original, "Roománee." This term, and the collective "Roomán," are used in modern Arabic to signify, respectfully, "Roman" and "Romans." The terms "Roomán" and "Roománeeyoon" (plural of "Roománee") are applied to the inhabitants of Italy, and the Greeks of late ages ("el Arwám), and other people, who became subject to the Roman Empire. Hence my interpretation of "Roomán" in Note 13 to Chapter ii. But "Room" is the more proper appellation of the subjects of the Eastern Roman, or later Greek, Empire, and of the modern Greeks.

NOTE 23. "Meymoonch" (feminine of "Meymoon") signifies "Fortunate."

* NOTE 24. "Jánn" is here synonymous with "Jinn."—See Note 21 to the Introduction.

NOTE 25. She ascended towards the confines of the lowest of the seven heavens to listen by stealth to the conversation of the Angels.—See the note just before referred to, and Note 36 in the present series.

NOTE 26. We may suppose that she entered the saloon either by a window or by passing through the solid wall.

NOTE 27.—*On Talismans.* "Talisman" is a corruption of the Arabic word "talsam." I write this latter word in accordance with the manner in which it is generally pronounced by the Arabs, and the manner in which my sheykh has written it here and in other parts of the work: by some it is written "tilsem," and "tilism." It is a term applied to mystical characters; and also to seals, images, &c., upon which such characters are engraved or inscribed. These characters are astrological, or of some other magical kind. The purposes for which talsams are contrived are various; one has the property of preserving from enchantment, or from a particular accident, or a variety of evils; another protects a treasure with which it is deposited; a third, by being rubbed, procures the presence and services of a Jinnee.

NOTE 28. The upper order of Jinn are those who inhabit the higher regions, and do good acts; the lower are those who inhabit low places, such as the *latrinæ*, and do evil acts; and the third class are those who dive in the seas.

NOTE 29. My sheykh remarks that this name is commonly written "Shemhoorish;" but correctly, "Shemharoosh."

NOTE 30. I have already remarked that the scenes of the events related in this tale are in the regions of fiction. When China, and the Islands of its Sea, are mentioned in the present work, we must dismiss from our minds all correct notions of those parts and their inhabitants, who are generally here described as similar to the Arabs in religion, manners, dress, &c.

NOTE 31. "El-Ghayoor" signifies "the Jealous" (with respect to love or honour), or "the Zealous;" and in some cases, "the Changeable."

NOTE 32. The foregoing description is somewhat abridged. Its extravagance in the original may partly be attributed to the excitement of Dahnash.

NOTE 33. The number of these palaces, and the costly materials of which they are said to have been constructed, are probably designed to convey a comparison to the seven heavens, or to the seven stages of paradise.—See Note 2 to the Introduction.

NOTE 34. "Budoor" is the plural of "bedr," and signifies "Full Moons." She was thus named to imply that, "by the excess of her beauty she was [to be compared to nothing less than] a number of full moons; not one only." In the old version she is improperly called "Badoura."

NOTE 35. I give the Arabic appellation of "kahramáneh" for want of an English synonym. It sometimes signifies "a female confidant" (as I have before rendered it); in other cases, "an intriguing waiting-woman," "a duenna," and "a woman of gallantry." But it is generally applied as in the present instance, to an experienced, confidential female slave, who is set over others, or intrusted with some office of importance. It is from the Persian "kahramán," signifying "a valiant warrior," the name of a celebrated fabulous hero of Persia.

NOTE 36. The reader may perhaps say, "How did Meymoonch become acquainted with the youth's history?"—Probably, before she met Dahnash, she had reached the confines of the lowest heaven, and there heard the Angels conversing upon the subject; such being the usual way by which the Jinn arrive at the knowledge of things which would otherwise remain hidden from them.

NOTE 37. The fire here mentioned is that of which the Jinn are created.—See Note 21 to the Introduction.

NOTE 38. The clinking of the ornaments of the head has been mentioned in the eighth note of the present series. The anklets, also, knocking together, produce a tinkling. The odour alluded to in the last of these characteristic verses is that arising from perspiration. A beautiful Arab damsel is often described as diffusing a natural perfume of this kind, like the blessed in Paradise, whose perspiration will be odoriferous as musk. Thus, in the Mo'allakah

of Imra-el-Keys, in allusion to two former objects of the poet's love, it is said, —

"When they rise, the odour of musk is diffused from them, as the breathing of the zephyr bringing the fragrance of the clove."

Many similar examples might be added: but they are often misunderstood: one of them is quoted with the view of proving the fondness of the Oriental ladies for perfumes, while it only implies such fondness in the men. It is true, however, that both sexes take great delight in perfumes, and few of the women comply with the injunction in the latter part of the following saying of the Prophet; that, "the perfume for a man should have smell, but not colour; and the things which women rub on must have colour, but not smell."

NOTE 39. My sheykh explains the word "kutrub" as signifying here, "an animal with long fore-legs; one of those which early in the morning puts itself in motion." In the *Kámoos* it is described as "a small beast that ceases not from moving about all the day;" and the same term (*kutrub*) is also there rendered, "a bald wolf," and "the male of the Ghool," &c.

NOTE 40. So in the edition of Breslau. In the Cairo edition, "*äwi-l-kubbeti-l-mebneeyeh*," which may be rendered "or [like] the dome-crowned structure."

NOTE 41. See Note 15 to Chapter iii.

NOTE 42. The word here rendered "quinary," which is its literal sense, is generally used to signify "of five spans." We may perhaps here understand it as meaning "of five feet." The Arabs especially admire damsels who have not attained their full growth; and at witnessing a bridal procession, disapprobation is often expressed, or indicated by looks, if the bride is of the average stature of women.

NOTE 43. This is here interpreted by my sheykh as meaning "marrow." — The former part of Note 11 to Chapter iii. will explain this interpretation.

NOTE 44. When the Muslim has finished the prayers ordained by the Kur-án and the Sunneh, if he would acquit himself of supererogatory acts, he remains sitting (but may then sit more at his ease), and recites the "*Throne-Verse*," which is the 256th of the second chapter of the Kur-án (beginning with the words, "God! There is no deity but He;" and ending with,

"He is the High, the Great"); and generally adds, "O High! O Great! Thy perfection [I extol]." He then repeats "The perfection of God!" (thirty-three times)*. "The perfection of God, the Great, with his praise for ever!" (once). "Praise be to God;" (thirty-three times). "Extolled be his dignity! There is no deity but He!" (once). "God is most great!" (thirty-three times). "God is most great in greatness, and praise be to God in abundance!" (once). He counts these repetitions with a string of beads, which are ninety-nine in number, and have a mark between each thirty-three: they are of aloes or other odoriferous or precious wood, or of coral, or of certain fruitstones, or seeds, &c.

NOTE 45. This exclamation ("Allah preserve thy youth!"), being only used by women, is, as my sheykh remarks, improper from the mouth of the Wezeer.

NOTE 46. This, again, is an ejaculation of women. — See Note 65 to Chapter iv.

NOTE 47. The word here rendered "news" generally signifies "happy news." My sheykh observes that it is used to excite laughter.

NOTE 48. Of the various significations of "kubbeh," the most appropriate here seems to be either "a dome" or "a building or chamber, &c., surmounted by a dome."

NOTE 49. These are the names of the twelve lunar months which compose the Mohammadan year. They are mentioned in the order of their succession; but Moharram is that with which the year commences. — The questions here put are those which are generally addressed by the Arabs to a person to try if he be sane.

NOTE 50. "*Kisrà*," or "*Kesrà*," from the Persian "*Khusrow*," which signifies "a great king," and which the Romans converted into "*Cosroes*" (a surname that they gave to almost every King of the Sásanian dynasty), is an appellation applied by the Arabs (like Cæsar among the Romans) to many ancient Kings of Persia. According to the Persian and Arab historians, the Kings of Persia prior to El-Islám composed four dynasties; namely, the Pêshdádians, the chronology of which is unknown; the Kayánians, which ended in the year 331 B. C., when Persia was conquered by Alexander the Great; the Áshkánians, which terminated A. D. 202; and

the Sásánians, the last of whom was overcome by the Arabs, A. D. 636.

NOTE 51. From the commencement of this sentence to the end of the paragraph is from the Breslau edition.

NOTE 52. In the Cairo edition, the lady Budoor is said to have killed the old woman; but in the edition of Breslau, and the old version, she is described as having only beaten her.

NOTE 53. Maniacs, in the madhouse in Cairo, are thus chained by the neck, each in a separate cell. They are treated there, I fear, with unnecessary vigour; but travellers are often deceived on this point; for it is a custom of visitors to take with them bread to distribute to the lunatics, many of whom consequently cry out for it, when any stranger enters the court, as if they were starving. Sometimes, when a lunatic has received his cake of bread, he throws it back in the face of the giver.

NOTE 54. So in the edition of Breslau, and apparently in the MS. from which Galland translated, being written in his version "Torf." In the Cairo edition, "Et-Teyreb."

NOTE 55. These are female proper names, used as fictitious names. "Suleymà" is the diminutive of "Selmà;" and, like the latter, is often employed to designate a beautiful woman. "Er-Rabáb" signifies "the white cloud," and "the viol;" and "Rabáb" is also applied to "a cloud which is now white, and presently black;" and hence it is a term applied to "a woman," denoting changeableness. "Ten'om" is the third person singular feminine of the aorist of a verb signifying "to be soft, gentle, &c."

NOTE 56. "'Andam" is an Arabic name of "Brazil-wood" (also called "bak-kam"), and of the resinous substance termed by us "dragon's blood."

NOTE 57. The meaning is, "My fingers are not dyed with hennà."—See Note 36 to Chapter iv.

NOTE 58. This and the next preceding verse, on the superior merit of the preceding, are often repeated by the learned.

NOTE 59. She hath Lukmán's wisdom (which is proverbial among the Muslims), Joseph's beauty (which is alike celebrated), David's sweet voice (on the effects of which see Note 18 to Chapter i.), and the chastity of the Virgin Mary; while I have grief like that which Jacob felt (for the loss of Joseph), regret such as Jonas suffered (when swallowed by the fish), affliction like that endured by Job (when God tried him, on his marrying the wife of the man whom He sent, and not being content with the wives whom he had before), and am in a state like that of Adam expelled from Paradise.

NOTE 60. This is equivalent to saying, she is in a state of affliction that cannot be described.

NOTE 61. This, I suppose, is said from politeness; for, as my sheykh remarks, it is not consistent with the story; since Kamar-ez-Zemán acquainted his father and others with the adventure, and the lady Budoor did not acquaint *her* father.

NOTE 62. See the fiftieth note of the present series.

NOTE 63.—*On Geomancy.* On the science and practice of Geomancy, called "Ilm er-Raml" and "Darb er-Raml," there are several treatises by Eastern writers; but I have not met with any of these; nor have I seen a Geomantic tablet; which, probably, I should be unable to describe satisfactorily if I had. Geomancy is a mode of divination from the combinations of certain marks or dots made, apparently at random, upon sand (whence its appellation) or on paper; but I have been informed that it is chiefly founded upon astrology; so I suppose the Geomantic tablet to be an instrument engraved with astrological diagrams, &c. I have only seen the mode of performing geomantic experiments upon paper. The invention of the science is ascribed by some to Idrees, or Enoch; by some, to Daniel; by some, to Ham the son of Noah; and by others, to Hermes Trismegistus.

NOTE 64. Literally, "I write the book," or "— the writ." This phrase is employed to signify writing, or, more commonly, merely repeating, a form of words constituting a contract of marriage. It is evident that this is its meaning here, and that it alludes to astrological calculations

which are often made previously to marriage, and which I have described in Note 74 to Chapter v.—See that note, and Note 147 in the present series.

NOTE 65. See the fifty-sixth note of the present series.

NOTE 66. Amulets thus engraved with talismanic characters are worn by many Muslims in the present day; but a more common kind of amulet is a piece of paper partly inscribed with such characters and enclosed in a case of gold or silver or leather, &c.

NOTE 67. In the times of the early 'Ab-bāse Khaleefehs, in the eighth and ninth centuries of our era, popular European tales may have found their way among the Arabs, as well as Persian and Indian tales of the same nature; and the establishment of an Arab empire in Spain, the Crusades, and the extensive commerce of the Venetians with Egypt and Syria, doubtless occasioned the transmission of similar tales from the Arabs to Europe, and *vice versa*. On the subject of such transmissions, and the resemblance of popular tales and fictions of different countries, much information and entertainment may be derived from a work by Mr. Keightley, from which I must here insert an extract.

"In that pleasing old French romance of Peter of Provence and the fair Maguelone, . . . there is a circumstance so like one in the Arabian Nights, that it may have come from the East. I know not the age of the romance, but it is certainly posterior to the establishment of the Angevin dynasty at Naples. As it does not appear to have ever existed in verse, I would refer it to the fifteenth century.

"Peter, son to the Count of Provence, hearing of the beauty of Maguelone, daughter of the King of Naples, determined to go thither in person, and view the peerless maiden. He accordingly went in disguise to the Neapolitan court, and there, as an unknown knight, so distinguished himself in the tournaments, that he won the favour of the King, and the heart of the lovely Maguelone. After some time, being desirous to return to Provence, he persuaded the princess to fly with him. She yielded her assent, and they secretly left the palace and departed on horseback, taking a third horse laden with provisions. On the second day they came to a dense wood on a mountain near the sea, and being

fatigued and overcome with the heat, they alighted from their horses to rest them; and the princess, laying her head on the lap of Peter, fell fast asleep and——

"While Magalona, as has been said, was sleeping on the lap of her dear friend Peter, the said Peter delighted his whole heart by gazing on the sovereign beauty of his lady; and when he had to his pleasure contemplated her beautiful countenance, and had well admired and kissed that sweet and agreeable, small and beautiful mouth, he could not satiate himself with looking at it more and more: then he could not refrain from uncovering her a little, and gazing on her most beautiful and white bosom, that was whiter than the crystal; and he touched her sweet bosom, and when he did so he was so penetrated with love that it seemed to him that he was in paradise, and that nothing could ever cause him any affliction. But that pleasure did not last long; for he suffered the most inestimable pain and ill-fortune, as you shall hear, that man could ever think of. And the noble Magalona suffered not less, for she afterwards passed through many great afflictions.

"For while Peter thus admired and touched the sweet Magalona, he found in her bosom a coloured piece of silk, which was folded up, and he had a very great desire to know what was in it. And he began to unfold it, and he found in it three of his mother's rings, which he had given to Magalona, and she had kept them out of good love. And when Peter had seen them, he folded them up again, and placed them near him on a stone; and he turned his eyes to the noble Magalona, and regarded her with good love, and he almost fainted away with love and with pleasure. But our Lord shewed that in this world there is not pleasure without pain, nor perfect happiness. For a bird of prey, thinking that that coloured silk was a piece of flesh, came flying, and took that silk, and went away with it, and flew to the mountain, and seated itself on a very lofty tree.

"When Peter saw this he was greatly grieved, and he thought that Magalona would be grieved at it, whom he wished to please more than any person in the world. He put his cloak under the head of Magalona, and then got up very quietly, without her perceiving anything. And he began to follow that bird, and to pelt it with stones, to make it drop the silk it was carrying. And there was there a little rock near the land. Yet between the rock and the land there was a great quantity of

water, and no one could pass to that rock without swimming. And this bird went flying from tree to tree to settle on that perilous rock, and Peter flung a stone at it, so that that bird went from thence and let that silk fall into the sea; and the said Peter could not pass thither, because he knew not how to swim. Nevertheless, as the distance was not great, he began to search on one side and the other if he could find anything in which he could pass to the rock to go to look for it. Then said Peter, Would to God that I had not taken the rings or the silk from where I took them, and that I had not meddled with them, for they will cost me dear, and Magalona still more; for if I delay much longer Magalona will go look for me. And as Peter was thus searching along the shore of the sea, he found an old boat, which the fishers had abandoned because it was worth nothing; and Peter went into it, and was greatly joyed, but his joy lasted not long. And he took some sticks that he had picked up to row with, and went off for the rock. But God, who does all things at his pleasure, caused to rise a great wind, cold and strong, from the land side, which carried Peter and his bark, against his will, very far out to sea, and all his rowing availed him nought; for the sea was very high and very deep, and he could not get to land, and the wind carried him along in spite of himself.

"I need not tell how Peter was taken up by a ship and brought to Egypt, where he became a great favourite with the Sultán, and how Maguelone went to Provence, and was made directress of an hospital, whither Peter was brought as a pauper, and how she recognised him, and made herself known to him, and how they were united, and passed their days in uninterrupted felicity."

Mr. Keightley proceeds to remark upon the similar incident in the tale of Kamar-ez-Zemán, "the main story of which (for the episodic ones certainly are not) is possibly," he says, "of Persian origin;" but, like De Sacy, as I have already said, I see no foundation for such an opinion; and there is certainly much that is utterly inconsistent with it. Mr. Keightley afterwards mentions another point of resemblance between the story of Kamar-ez-Zemán and that of Peter of Provence, which I shall notice in its proper place; and he adds, "It is therefore, I think, by no means unlikely that some part at least of the oriental tale travelled westwards." To me it seems more probable that the writers of these two stories were alike in-

debted to some tale much older than that of Kamar-ez-Zemán—to one which offered little that was worthy of imitation. The resemblances, being only in two points, I regard as tending to confirm my opinion, that the tales of the Thousand and One Nights, in general, differ extremely from any others upon which they may have been founded. For the incomparable superiority of the tale of Kamar-ez-Zemán over that of Peter of Provence renders it, I think, highly improbable that the latter could have been founded upon the former; or that the former could have been indebted, otherwise than in the points here noticed, to any tale of which the latter may be an imitation. The chief merit of the former tale I most confidently ascribe to an Arab writer.

NOTE 68. It is perhaps unnecessary to observe to the reader, that the danger which Kamar-ez-Zemán is said to have incurred in the city of the Magians is inconsistent with the idea that his story may be one borrowed from the "Hezár Afsáneh;" that is, of an ancient Persian origin. So, too, is the treatment experienced by El-As'ad, later in the tale.

NOTE 69. "El-Islám" is a term often used to signify "the Muslims."

NOTE 70. In a former tale, "the king of the further parts of India" is called "lord of the Ebony Island."

NOTE 71. The same principle which induced Mohammad to forbid all games of chance was strictly regarded by him in his laws relating to commerce and industry, as in the cases of "musákáh" and "muzára'ah." "Musákáh signifies a man's giving over his trees in charge to another, to attend upon them and improve them, by watering them for a fixed proportion of their produce; such as half, a third, or a fourth. Muzára'ah is the giving of land in charge, to be cultivated on similar conditions." It appears that Mohammad forbade the latter practice, and consequently the former also, under certain circumstances. "My two uncles," says Ráfe' the son of Khadeej, "informed me, that the companions of the Prophet used to let land by this agreement, that the sower should sow his own seed, and that whatever grew upon the sides of small ponds should be for them; or they fixed on a part of the ground, and said, 'Whatever grows on this is for us, and the rest for you.'

Then the Prophet forbade it, because per-adventure nothing might grow on it: "that is, on one part of it. But it is also said, by one of the companions of Mohammad, "Verily the Prophet of God has forbidden muzára'ah in this sense, by saying, 'Whatever may be produced in this part is for me, and in the other part for you;' and ordered fixed rent, and said, 'In this there is no fear.'" It is evident, therefore, that he prohibited certain modes of muzára'ah, which were unfair; but I think it is also clear that he did not forbid the practice in cases in which the proprietor of the land and the labourer incurred a similar risk. 'Omar, the second Khaleefeh, "settled with the people, that if he found the seed, he should have half its produce; and if the labourers brought the seed, then two-thirds [should be] for them, and the remainder for him." Mohammad himself, also, "delivered over, to a Jew of Kheyber, the trees and grounds of Kheyber, by this stipulation, that he should work on them at his own expense, and give him half their produce."—I should be extremely glad to see a similar plan adopted in Egypt: the revenue of the government would be greatly increased by it; and the chief evil of which the peasants complain, remedied.

In the tale which this note is designed to illustrate, Kamar-ez-Zemán was merely an assistant: therefore a fourth of the produce of the garden was a fair remuneration for him.

NOTE 72. See Note 25 to Chapter iv.

NOTE 73. See Note 32 to Chapter vi.

NOTE 74. "Hayát-en-Nufoos" signifies "the Life of Souls."

NOTE 75. This he did to obtain a blessing.

NOTE 76. Thamood and 'Ád were two tribes of ancient Arabs, said to have been of enormous stature, who, with few exceptions, were destroyed for their obstinate idolatry. The tribe of 'Ád was the more ancient; but both lived before the time of Abraham.

NOTE 77. In the original, "amtár," plural of "matr." The terms "matr" and "matrah" are applied to a large jar or bottle of wood or leather, used for water, &c.

NOTE 78. I do not know of any kind of olives called "asáfeeree;" nor do I find this appellation in any dictionary.

NOTE 79. "Just so Peter of Provence, when leaving Egypt, put his valuables into barrels, which he filled with salt; and, having fallen asleep in the isle of Sagona, the ship sailed away, leaving him behind. On arriving at the place where Maguelone dwelt, the captain gave her the barrels of salt for the use of the hospital, and in them she found the treasure."

NOTE 80. This is a common expression of humility. An Arab, writing to a superior, often terms himself the latter's slave.

NOTE 81. From this we must understand that the gardener had left no natural heir.

NOTE 82. Tamarind, in Arabian countries, is generally formed into round, flat-tish cakes, which have a hole in the middle. When dry, they are strung together.

NOTE 83. The Muslims are forbidden not only to swear frequently and vainly by God, but especially to swear by any created thing. There are few of them, however, who are not in the constant habit of acting contrary to both these prohibitions. Their most common forms of oath are "By God!" and "By the existence of the Prophet!" but they also often swear by the life of any respected person; and by the life, head, or beard, of a man whom they are addressing.

NOTE 84. — *On Polygamy, &c.* In a former Note I have mentioned certain beneficial results of the law of the separation of the sexes; its promoting a more free and extensive intercourse among persons of the same sex and of different ranks, and its tendency, with Muslims, to increase what they consider domestic happiness. I must now remark upon some other effects of the same law.

First, the restriction of intercourse between the sexes before marriage renders indispensable, to some, the facility of divorce; for it would be unjust for a man who finds himself disappointed in his expectations of a wife whom he has never before seen, not to be enabled to put her away. Secondly, it sometimes renders indispensable the license of polygamy; for a man who finds his first wife unsuited to him may not be able to divorce her without reducing her to want; and the license of polygamy becomes as necessary in this case as that of divorce in another. Thirdly, the liberty of polygamy renders the facility of divorce more desirable for the happiness

of women; since, when a man has two or more wives, and one of them is dissatisfied with her situation, he is enabled to liberate her. Fourthly, the license of divorce often acts as a check upon that of polygamy; for the fear of being obliged, by the influence of his first wife, or by that of her relations, to divorce her if he take a second, often prevents a man from doing this. Thus both these licenses are required by the most important principle of the constitution of Muslim society, and each is productive of some moral benefit. In considering the question of their expediency, we should also remember, that barrenness is much more common in hot climates than in those which are temperate.

Christianity is plainly opposed to polygamy; but as to divorce, some have contended that it only forbids putting away a wife against her will, unless for one cause. Christians are often most unjust in their condemnation of Muslim laws and tenets, and especially condemn those which agree with the Mosaic code and the practices of holy men; such as polygamy (which Mohammad *limited*), divorce, war for the defence of religion, purifications, and even minor matters. Mohammad endeavoured to remove one of the chief causes of polygamy and divorce, by recommending that a man should see a woman whom he proposed to take as his wife. We might imagine that he could have made these practices less common than they now are, and always have been, among his followers, had he given more license, allowing the man to enjoy a limited intercourse with the object of his choice in the presence of her female or male relations (the former of whom might be veiled), without infringing further the general law of the separation of the sexes. But he saw that such liberty would very seldom, if ever, be allowed; scarcely any parents, among the Arabs, except those of the lower classes, permit the little license which he recommended. Instead of condemning him for allowing a plurality of wives, I think we should be more reasonable if we commended him for diminishing and restricting the number. I think too, that, as Moses allowed his people, for the hardness of their hearts, to put away their wives, and God denounced not polygamy when the patriarchs practised it, we should be more consistent as believers in the Scriptures if we admitted the permission of these practices to be more conducive to morality than their prohibition, among a people similar to the ancient Jews to whom Moses allowed such liberty. As to the privilege which Moham-

mad assumed to himself, of having a greater number of wives than he allowed to others, I have elsewhere remarked, that, in doing so, he may have been actuated by the want of male offspring rather than impelled by voluptuousness; he seems, however, to have been influenced by both these motives.

"On the subject of polygamy," says a recent writer who has deeply studied Muslim institutions and their effects, "a European has all the advantage in discussion with a Turkish woman, because her feelings are decidedly on the side of her antagonists; but then she has a tremendous power of reply, in the comparison of the practical effects of the two systems, and in the widely-spread rumours of the heartlessness and the profligacy of Europe.—All the convictions of our habits and laws stand in hostile array against the country where the principle of polygamy is admitted into the laws of the state; but yet, while we reproach Islamism with polygamy, Islamism may reproach us with practical polygamy, which, unsanctioned by law and reproved by custom, adds degradation of the mind to dissoluteness of morals."—It should further be remarked, that, by sanctioning polygamy, Mohammad did not make the practice general; nay, he could not. It is a license for the *hard-hearted*, which restrains them from worse conduct, and in some cases, as already shewn, a resource for the tender-hearted. "The permission," observes the author just cited, "does not alter the proportions of men and women. While, therefore, the law of nature renders this practice an impossibility as regards the community, it is here still further restrained among the few who have the means of indulging in it, both by the domestic inquiet that results from it, and by the public censure and reprobation of which it is the object."—I have remarked in a former work, that polygamy "is more rare among the higher and middle classes [in Egypt, and I believe in other Arab countries,] than it is among the lower orders; and it is not very common among the latter. A poor man may indulge himself with two or more wives, each of whom may be able, by some art or occupation, nearly to provide her own subsistence; but most persons of the higher and middle orders are deterred from doing so by the consideration of the expense and discomfort which they would incur. A man having a wife who has the misfortune to be barren, and being too much attached to her to divorce her, is sometimes induced to take a second wife, merely in the hope

of obtaining offspring; and from the same motive, he may take a third, and a fourth; but fickle passion is the most evident and common motive both to polygamy and to repeated divorces. They are comparatively few who gratify this passion by the former practice. I believe that not more than one husband among twenty has two wives."

I hope I have shewn, that, though I consider polygamy as necessary in the constitution of Muslim society, to prevent a profligacy that would be worse than that which prevails to so great a degree in European countries, where parties are united in marriage after an intimate mutual acquaintance, I consider it as a necessary evil.—When two or more wives of the same man live together, or when they visit each other, feelings of jealousy are generally felt, and often manifested, and especially on the part of the wife or wives who cannot claim precedence by having been married before the other or others, or by reason of being more favoured by the husband. The wife first married usually enjoys the highest rank: therefore parents often object to giving a daughter in marriage to a man who has already another wife; and it frequently happens that the female who is sought in marriage objects to such a union. The law provides in some measure against the discomforts arising from polygamy, by giving to each wife a claim to a distinct lodging, affording conveniences for sleeping, cooking, &c.; and further enjoins the husband to be strictly impartial to his wives in every respect. But fruitfulness and superior beauty are qualifications that often enable a second, third, or fourth wife to usurp the place of the first; though in many cases, as I have remarked in another note, the lasting favourite is not the most handsome.

There are, however, many instances of sincere affection existing in the hearts of fellow-wives. The following story of two wives of the father of El-Jabartee, the modern Egyptian historian, related by himself, and of undoubted truth, is a pleasing example.—Speaking of the first of these two wives, the historian says,—

"Among her acts of conjugal piety and submission was this, that she used to buy for her husband beautiful concubine slaves, with her own wealth, and deck them with ornaments and apparel, and so present them to him, confidently looking to the reward and recompense which she should receive [in Paradise] for such conduct. He took, in addition to her, many other wives from among free women, and bought female

slaves; but she did not in consequence conceive any of that jealousy which commonly affects women. Among other strange events which happened, was the following. When the subject of this memoir [the author's father] performed the pilgrimage, in the year 1156 (A. D. 1743-4), he became acquainted at Mekke, with the sheykh 'Omar El-Halabee, who commissioned him to purchase for him a white female slave, who should be a virgin, not arrived at womanhood, and having such and such other qualifications. So when he returned from the pilgrimage, he searched for female slaves among the slave-dealers, to choose from them such a one as was wanted, and ceased not until he found the object of his desire, and bought her. He brought her to his wife, above mentioned, to remain with her until he should send her with a person to whom he was commissioned to entrust her for the journey; and when the period at which she was to depart arrived, he informed his wife of it, that she might prepare the provisions for the way, and other necessaries. But she said to him, 'I have conceived a great love for this maid, and I cannot endure separation from her: I have no children, and I have taken her as a daughter.' The girl also wept, and said, 'I will not part from my mistress, nor ever leave her.' 'Then what is to be done' he asked. She answered, 'I will pay her price from my own property, and do thou buy another.' He did so. She then emancipated the girl, gave her to him by a marriage-contract, prepared her paraphernalia, and furnished for her a separate apartment; and he took her as his wife in the year 65. The former wife could not bear to be separated from her even for an hour, although she had become her fellow-wife, and borne him children. In the year 82 before mentioned, the [emancipated] slave fell sick, and she [the first wife] fell sick on account of her [friend's] sickness. The illness increased upon both of them; and in the morning the slave arose, and looked at her mistress when she seemed about to die, and wept, and said, 'O my God and my Lord, if Thou hast decreed the death of my mistress, make my day to be before her day.' Then she lay down, and her disease increased, and she died the next night; and they wrapped her up by the side of her mistress. And her mistress awoke at the close of the night, and felt her with her hand, and began to say, 'ZeleeKhà! ZeleeKhà!' They said to her, 'She is asleep.' But she replied, 'My heart telleth me that she is dead: and I saw in my sleep

what indicated this event.' They then said to her, 'May thy life be prolonged!' And when she had thus ascertained the event, she raised herself, and sat up, and said, 'No life remaineth to me after her.' And she wept and wailed until the day appeared, when they began to prepare for the speedy burial of the slave; and they washed the corpse before her, and carried it to the grave. Then she returned to her bed, and fell into the agonies of death, and died at the close of the day; and on the following day they carried her corpse to the grave in like manner.—This was one of the strangest of the things that I have witnessed and seen and remembered. My age at that time was fourteen years."

NOTE 85. "El-Amjad" signifies "the More, or the Most, Glorious."

NOTE 86. "El-As'ad" signifies "the More, or the Most, Fortunate, Prosperous, or Happy."

NOTE 87. I here omit an explanation which is of a nature to disgust every person of good taste. In this case, and in several others of a similar kind, the old version agrees with the original, being faithful to the latter when, to say the least, it is utterly unnecessary to be so, and unfaithful when fidelity is most desirable. He who is unacquainted with the original should be informed, that it contains many passages which seem as if they were introduced for the gratification of the lowest class of the auditors of a public reciter at a coffee-shop. These passages exhibit to us persons of high rank, both men and women, as characterized by a grossness which is certainly not uncommon among Arabs of the inferior orders; but this is all that I can venture to assert; for although there are numerous anecdotes which might be adduced with the view of justifying our original in the cases here alluded to, they are obviously of suspicious authority. It is highly probable that Hároon Er-Rasheed often exercised the wit of Abou-Nuwás by relating to him exaggerated or even fictitious accounts of occurrences in his own harem; and, still more so, that the latter person, in reciting his anecdotes to his friends, disregarded truth in a much greater degree.

NOTE 88. See Note 8 in the present series.—By sending, with the letter, the silk strings of her hair, we are to understand that the lady designed to testify the most abject submission. The same mean-

ing is conveyed in a more forcible manner by sending the hair itself. Thus, when Cairo was besieged by the Franks in the year of the Flight 564 (A. D. 1168), El-'Adid, the last Khaleefeh of the house of Fátiméh, sent letters to Noor-ed-Deen Mahmood, Sultán of Syria, imploring succour, and with them sent his women's hair, to shew their subjection and his own.

NOTE 89. This is one of the passages alluded to at the close of Note 8 in the present series.

NOTE 90. By "drinking of the anguish of another" is meant "partaking of his anguish by witnessing it." The same and a similar expression occur shortly afterwards, where the meaning is more obvious.

NOTE 91. The person here designated the "Treasurer" ("Kházindár," as generally pronounced,) is called in the Breslau edition "the Emeer Jendár," and in the old version, "an emeer called Giondar." Dr. Scott has converted "Giondar" into "Jehaun-dar." But "Jendár" is not a proper name. This term, more properly written "Jándár," was a title common to a class of officers under the Sultáns of Egypt, whose duty was to guard the door of the Sultán, to convey or enforce his orders with respect to emeers, and to guard the prison called the Zardakhánáh, in which persons of rank were confined. The Emeer Jándár was the chief of these officers.

It is important to remark, that the present work exhibits but a very imperfect acquaintance with the offices held under the Sultáns whose dominion was subverted by the Turkish conqueror Seleem. Such we should expect to be the case in a work either composed or remodelled *after* the Turkish conquest of Syria and Egypt, A. D. 1517.

NOTE 92. This prayer is addressed to God.

NOTE 93. When God desireth anything, He saith unto it, "Be," and it is.

NOTE 94. In the original, three pieces of poetry are here put into the mouth of El-As'ad. That which I have given is the second of them.

NOTE 95. The saráb (generally called by Europeans "mirage") is that remarkable vapour which is so often seen in the desert, tormenting the thirsty traveller by

presenting the appearance of a lake. So complete is the illusion, that I have seen the images of objects situate within or beyond it distinctly reflected by its surface. — In the verse in which this vapour is mentioned, the word “kahal,” which I have rendered “the black-edged eyelid,” literally signifies “the natural blackness round the eye, resembling the artificial blackness which is produced by the powder called kohl.”

NOTE 96. This sentence I have inserted from the Breslau edition.

NOTE 97. A small oratory, with a niche indicating the direction of Mekkeh, is often seen in Muslim countries, by the side of a spring, a well, a reservoir, or a large water-jar which is daily replenished for the use of travellers. Sometimes it is designed also as a place of repose, being a small, roofed chamber, open towards the north.

NOTE 98. In the story of the Young King of the Black Islands, the Muslims, Christians, Jews, and Magians, who composed his subjects, are said to have been transformed, respectively, into white, blue, yellow, and red fish; and here a Magian is described with a red turban. When the Christians and Jews were compelled to distinguish themselves by wearing, respectively, blue and yellow turbans (as mentioned in Note 55 to Chapter ii.), and the white turban was made peculiar to the Muslims, the Samaritans were also compelled to wear *red* turbans; and our author appears to have made red the distinguishing colour of the *Magians* from this circumstance; for an Arab writer quoted by El-Makreezee, in his account of the Samaritans, says that the tenets of this latter people were a mixture of Judaism and *Magism*. — This explanation I think more probable than one which might be deduced from the Turkish term “Kizilbâsh,” or “Red-head,” a nickname applied by the Turks to a Persian, and so applied by the Persians themselves. It is said to have been derived from a red cap first worn by the Persian soldiers under the Shâh Ismâ‘eel, about the commencement of the sixteenth century. I prefer the explanation first proposed because it would account for the distinctive colours of *all* the fish above mentioned.

NOTE 99. “Ghadbân” signifies “enraged,” or “angry.”

NOTE 100. The remainder of this paragraph is from the Breslau edition. — Here

I may mention that, in the old version, the old man orders his “daughters, Bostama and Cavama,” to undertake the office of torturing El-As‘ad: in the Breslau edition, he is said to have so commissioned his “daughter Bustân and slave-girl Kâwâm.” This shews that he is the same person who is afterwards mentioned by the name of Bahrâm; which, in the Cairo edition, is not so clearly shewn. Agreeably with this edition, I have not here mentioned Bahrâm’s daughter; as I think that an incident at the close of the story is rendered needlessly improbable by describing her as the torturer of El-As‘ad.

NOTE 101. — *On the Magian Festivals of Fire*. As the present tale exhibits scarcely any acquaintance with the religion of the Magians, I consider it most unnecessary to attempt any illustration of its allusions to the rites of that people. The “Blue Sea and the Mountain of Fire” I suppose to be purely imaginary. But the idea of the human sacrifice at a particular period of the year, on the occasion of “the Festival of the Fire” (as afterwards said), may have been derived from a vague notion of the rites of two Magian festivals. The first of these was celebrated in the month of Âdur, or Âzur, which (except in the middle ages of Persia, when the calendar was altered,) corresponded with November. The angel after whom this month was named “presided over fire; in consequence of which on the ninth, his name-day, the country blazed all around with flaming piles; whilst the Magi, by the injunction of Zoroaster, visited, with great solemnity, all the temples of that element throughout the empire, which, upon this occasion, were adorned and illuminated in a splendid manner. On this day it was reckoned a point of religion to pare the nails and to shave the hair, under the idea that, with these excrescences, they threw away, at the same time, all their sins and defects.” — In the following month (Dei), “on the 11th, or the angel’s day,” the other “great festival of fire was celebrated all over the kingdom; for the origin of which solemnity, a variety of traditional reasons have been handed down; one of them is curious: Winter, they say, having once, on the anniversary of that day, taken a fancy to come from hell, which was, it seems, too hot for him, their ancestors had lighted up immediately those piles of fire, to convince him that he had got into a still more infernal place, and force him again from earth to the shades of darkness. In order to improve the general scene of nocturnal splendour,

on this occasion, it was usual for the King and his courtiers to set fire to large bunches of dry herbs, fastened to wild beasts and birds, who being then let loose, the fields, mountains, and the air itself were immediately in one universal temporary blaze, heightened often by the accidental firing of the neighbouring woods, to which those terrified animals naturally fled for shelter. . . . A custom similar to this prevailed even in England within this century; it having been customary, on Twelfth-night, in Shropshire and other places, to kindle bonfires on the mountain-tops and other high grounds, as a farewell to winter, and a welcome to the spring. The 15th of this month was remarkable for another singular ceremony: they formed a number of images of paste or clay, representing those deceased personages whom they meant to honour, which they placed in the most public places, especially where many roads or streets met, and, after paying them great homage, burnt them with much formality."— Might not this last practice have given rise to a vulgar belief among the Arabs, that the Magians offered human sacrifices?

NOTE 102.— *On the Soofees.* On this characteristic passage, my sheykh remarks, in a marginal note, that it is usual with the Soofees thus to beg for an increase of the afflictions that they suffer.—The Soofees are so called either from the Arabic word "soof," signifying "wool," on account of their wearing woollen garments, or from the Greek word σοφός, because of their philosophical tenets. There is an order of Muslim darweeshes called Soofees, "who make profession of a more regular and more contemplative life than darweeshes in general; and many of this class have written books of spirituality, of devotion, and of contemplation, which mostly bear the title of 'Tasowwuf,' that is, of spiritual life." The first convent of this order in Egypt was founded by Salâh-ed-Deen, who is commonly called by European writers Saladin. But the title of Soofee is adopted by many who do not belong to this order of darweeshes; by those who lead a life of contemplation, and of philosophical religion; and of this class are many excellent men, who regard with especial veneration the moral and most other doctrines of the Gospel. Their grand principle seems to be love of God.—The Sunnee Soofees are in a great degree mystical and latitudinarian; but not so much so as the Soofees of the Persian sect.

NOTE 103. So in the Breslau edition and in the old version. In the Cairo edition, the distance by sea is said to be *six* months. The preferable reading is "four months," because this city is evidently the same as that in the neighbourhood of which Kamar-*ez-Zemân* resided with the gardener. The two princes are said to have performed in three months a journey which usually occupied a year; and we must therefore suppose that they did it in that comparatively short space of time by taking a route too arduous to be generally followed, and impracticable for caravans. This is implied by El-Amjad's remark on the first discovery of the city.

NOTE 104. The Muslims hold (and I believe adduce a saying of their Prophet in confirmation of their opinion) that it is improper to eat in a street or other place where many people are passing; because a person who does so cannot give to all who pass by and desire to partake; and when he has given all that he can spare, the remainder may be looked upon by an envious eye, which renders it injurious, or at least unprofitable.

NOTE 105. In the present day, in many parts of the East, the Frank Christian may dress as a Muslim: but formerly, Muslims were distinguished from all other persons, especially by the colour and form of the turban. The Eastern Christians and Jews, with few exceptions, are still distinguished by the turban, which is generally black or blue, or of a greyish, or light-brown, colour.—See Note 55 to Chapter ii., and Note 98 in the present series.

NOTE 106. The meaning of this is, "Thy beauty is continually increasing."

NOTE 107. See Note 59 in the present series.

NOTE 108. By "the thorns of lances," it is perhaps needless to state, that piercing eyes or eyelashes are meant.

NOTE 109. This sentence commences the thirty-eighth verse of the fourth chapter of the Kur-ân. By "He whose name be exalted" we are always to understand God. The Muslim never quotes the Kur-ân but as the word of God, and generally in doing so says, "He whose name be exalted hath said, in the Excellent Book,"—never mentioning the Prophet in this case unless he use some such phrase as this,

"God hath said by the tongue of his Prophet."

NOTE 110. The word which I render "flowers" (namely "sohbeh") also signifies "a branched candlestick, or candelabrum, with many candles." Either sense would be appropriate here; but in speaking of wine, it generally signifies "a bunch of flowers," which are often placed in a candlestick in the midst of the wine-serv-ice.

NOTE 111. The wooden lock which is in general use in Arabian countries for the doors of houses and chambers is described and figured in the Introduction to my work on the Modern Egyptians.

NOTE 112. See Note 12 to Chapter iii.

NOTE 113. In a MS. Arabic dictionary of my own composition I see that the only meaning that I have given to "sidilleh" (a word that I do not find in any other dictionary) is that of "a long seat, or couch;" and accordingly, in a former instance I have rendered the plural of this word, with that of "mastabah" preceding it, by "benches of different kinds." In the present case, my sheykh has explained the plural of "sidilleh" by words signifying "places elevated a little, like the sufreh;" which last term is applied to "a kind of shelf or sill of stone," and "a bench or sofa." The term "sidilleh" is applied in Cairo to a slightly elevated recess, without a window; and to a platform of stone, for a deewán, generally about half a foot high.

NOTE 114. The clothes here mentioned are those which were usually worn at wine-parties.—See Note 22 to Chapter iii.

NOTE 115. The most appropriate meaning of "sufreh" here appears to be "a round cloth." A stool with a round tray upon it is also called a sufreh; and this term is applied to a round piece of leather, which serves as a table for meals, and which is usually spread on the ground; chiefly used by travellers, whence its name.

NOTE 116. This word is Persian and Turkish, and signifies "courageous," "bold," "a hero." It is pronounced by the Arabs as I have written it; by the Persians, "Bahádar;" and by the Turks, "Behádir." Turkish and Persian names became familiar to the Arabs in the times

of the 'Abbásee Khaleefehs, and were still more so in later times.

NOTE 117. This is said to shew more strongly the disturbed state of his mind; for it is usual to put the feet into the shoes or slippers on stepping off the carpeted portion of the floor.

NOTE 118. "Bahrám" is a common Persian name. It is also a name of the planet Mars; and signifies "a king," "a sword," &c.

NOTE 119. See Note 100 in the present series.

NOTE 120. "Marjáneh" (vulg., "mur-jáneh"), in modern Arabic, signifies "a piece of coral." It also signifies "a small pearl," and "a kind of spring pot-herb."

NOTE 121. This sentence I insert from the Breslau edition.

NOTE 122. Here, again, I insert a few words from the Breslau edition, ending with "El-Moatarr."

NOTE 123. "El-Moatarr" signifies "the Poor," "the Indigent," "He who dares not ask for what he needs." It is a name assumed as the opposite of "El-As'ad," or "the Most Fortunate." In the old version, it is written "Motar," and rendered "Devoted to be sacrificed."

NOTE 124. "These two verses are by one of the sect of the Murjiáh, or Murjis, and one of the Sunnees (or orthodox Muslims) answered them, and said,—

"If God protect him, no moisture will touch him, and he need not care for being hand-bound, and thrown;
But if the Lord have decreed that he shall be drowned, he will be drowned though he be cast upon a desert."

Thus my sheykh comments upon the two verses to which this note relates. The tale itself also shews their fallacy, by a subsequent incident (of no very improbable nature) in the history of El-As'ad. In their place are inserted, in the Breslau edition, with some slight variations and errors, the verses of which a translation has been given in a former tale, and the same appears to be the case in the manuscript from which Galland translated.

NOTE 125. The drum and pipe are the instruments most commonly used in Ara-

bian countries on occasions of festivity; as in the procession of a bride or bridegroom, that of a boy about to be circumcised, and that of a pilgrim approaching his home on his return from the holy places.

NOTE 126. The burialgrounds adjacent to Arab towns generally contain a number of dome-crowned structures erected over graves, which often afford shelter to benighted travellers.

NOTE 127. "Bustán" signifies "a garden."

NOTE 128. This is said in allusion to his name, which signifies "more, or most, fortunate."

NOTE 129. See Note 9 to Chapter vi.

NOTE 130. In the edition of Breslau, this story occupies a different place, commencing the seventh volume.

NOTE 131. "El-Koofeh" is the city commonly called by European writers "Kufah" and "Cufa," situate on the west bank of the Euphrates. It was founded in the reign of the Khaleefeh 'Omar, and was a famous seat of Arabian learning.—The inhabitants of El-Koofeh were a people difficult to please, always ready to revolt, and continually complaining of their Governors. A party of them one day urging a complaint, to the Khaleefeh El-Ma-moon, against one of his officers, one of them abused this person in such gross terms that the Khaleefeh took his officer's part, and highly praised him for the strict justice which he rendered to every one. Upon this, one of the complainants replied that all which the Khaleefeh said was very true, and that all the accusations which his townsmen had advanced against the officer were pure calumnies; yet, as it was necessary that justice should be rendered everywhere, it was not right that the people of El-Koofeh alone should enjoy the advantage of possessing such a man, while all the other provinces of the Empire were deprived of him. "Cause thy people, then, O our lord," he continued, "to praise and bless thee equally, by sending him else where."

NOTE 132. "Neamet-Allah" signifies "the Boon of God."

NOTE 133. The meaning of "Towfeek" is "a causing to be prosperous, or agreeable," &c.

NOTE 134. "Saad" signifies "prosperity," "happiness," "good fortune."

NOTE 135. "Noam" is synonymous with "Saad." The name was changed that it might agree with that of Neamet-Allah.

NOTE 136. In "Neamet-Allah" and similar names, the latter word is often dropped. In this case, the final t in the former is changed into h.

NOTE 137. That is, each of them was in some respects more beautiful than the other.

NOTE 138. I here put "four" instead of "nine," as the sequel requires it.

NOTE 139. "Zeyd" and "'Amr" are here used as fictitious names, in the same manner as they are by the Arab grammarians.

NOTE 140.—*Of El-Hajjáj and his Character.* El-Hajjáj the son of Yoosuf Eth-Thakafee was Governor of the Hejáz and of the Arabian 'Erák under 'Abd-El-Melik and his son El-Weleed, the fifth and sixth Khaleefehs of the house of Umeiyeh, for a space of about twenty years, until the period of his death, which happened in the year of the Flight 95 (A. D. 713-14). He was highly celebrated for his eloquence and courage, but execrated for his tyranny. His cruelty, however, has perhaps been exaggerated by the Shiya'ees, or Shee'ees, to whom he rendered himself especially odious; and I do not place entire reliance on the correctness of the following illustrations of his character, which I insert on account of their singular nature.

In his last illness, "he ventured to consult an astrologer whether the position of the stars, that year, prognosticated the demise of any person in power. To which the astrologer replied, that a prince would shortly die, who either bore or had borne the appellation of Kuleyb; and El-Hajjáj confessing that his mother had in his infancy been accustomed to address him by that name (puppy, perhaps), the astrologer rashly declared that the person whose death was indicated could be no other than himself. 'At least thou shalt precede me,' said El-Hajjáj, and the unfortunate wizard was ordered to be immediately despatched by the attendants.—This ferocious tyrant, whose memory has been indeed loaded with sufficient obloquy by the Shiya'ees, and whom he on his part never ceased to persecute with unsparing

vengeance, expired, at the age of fifty-four, about the twenty-fifth day of the month of Ramadán, in the ninety-fifth year of the Hijrah. Some time previous to his death he complained that his bowels were lacerated by dogs; and a roll of flexible silk being passed down his throat, by the physicians who attended, it was drawn up, covered with vermin. And though it does not appear to have rendered his government at all more palatable, it is recorded, probably as a proof of his boundless prodigality in the public expenditure, that among the disciples of the Kur-án, he was the first who, on one occasion, displayed a thousand tables for the entertainment of the people; or in a single donation disbursed a million of dirhems.—Exclusive of those who perished in battle, the amount of whom could be estimated by Him alone who knows all things, there fell by the arbitrary mandates of El-Hajjáj, not less than one hundred and twenty thousand persons. Nevertheless, in a dream, in which he is said to have appeared to some one a short time after his death, he is made to declare, that, though for each of this numerous list of the victims of his fury, divine justice was satisfied with inflicting on him the punishment of a single death, yet that for the execution of Sa'eed alone, he was condemned to suffer seventy times the agony of dissolution. There were, after all, found in the different prisons of his government, when Providence thought fit to relieve mankind from his oppressions, no less than thirty thousand men, and twenty thousand women; many of these confined in that species of prison invented by himself, without roof; in which, alternately exposed to the scorching rays of the sun, and the vicissitudes of cold, heat, and rain, the unhappy victims were left to suffer under every variety of pain and wretchedness."

NOTE 141. It is a common custom of the religious devotees among the Muslims to wear woollen garments.

NOTE 142. It is a custom of many Muslim devotees to hang to the neck, in several circumvolutions, a string of many hundreds of beads. The object is either to employ these beads in repeating certain ejaculations in praise of God, or to make others believe that the wearer is accustomed so to employ them.—See the forty-fourth note of the present series.—A string of a thousand beads, and the use to which it is applied, have been mentioned in Note 15 to Chapter iv.

The whole description of the costume,

manners, and expressions, of the hypocritical old woman in this tale is admirably just. It is perfectly applicable to persons who may be seen occasionally in the streets of Cairo in the present day, though probably the character of many of these may be sincere. The female devotees who thus distinguish themselves are very few in comparison with the male.—I should also add that the conduct of Noam towards the old woman described in this story is consistent with that of the generality of Arab women in similar cases. Indeed the story altogether is as true a picture of Arab manners as any of the present collection.

NOTE 143. In some Arab houses, in one or more of the apartments, a niche is formed or painted, in or upon one of the walls, indicating the direction of Mekkeh. But more commonly a prayer-carpet answers the same purpose, its pattern presenting the form of a niche, the point of which is turned towards Mekkeh, so that a visitor need not ask of his host in what direction he is to turn his face in prayer.

NOTE 144. These words are the commencement of the seventieth verse of the twenty-fifth chapter of the Kur-án. They follow a denunciation against the wicked, and Noam is supposed to know what precedes them, as well as the remainder of the verse, which is this:—"for unto them God will change their evil works into good; and God is ready to forgive, and merciful."

NOTE 145. By "the sheykhs" we are here to understand the saints, or persons who devote themselves to religious exercises. And "the holy places" mentioned in the same passage are those mosques and other buildings containing the tombs or cenotaphs of saints; such buildings being frequently visited by men and women, in the belief that the prayers there offered up are especially efficacious.—See Note 63 to Chapter iii.

NOTE 146. By this is meant that she was a descendant of the Kings of El-Koofeh; but the author was probably ignorant that there were no such Kings. If by "Kings" are meant merely "Governors," he is still in error; for the Governors of El-Koofeh were, from its foundation, Muslims; and their daughters could not be sold as slaves.

NOTE 147.—On *Astrological Calculations*. My sheykh remarks, in a marginal

note, that the calculation here spoken of is founded upon the numerical values of the letters composing the name. Thus, Noam (in Arabic) consists of three letters, Noon, 'Eyn, and Meem: Noon is 50; 'Eyn, 70; and Meem, 40: the sum of the three is therefore 160: subtract from this 9 and 9, or 12 and 12, and so on until there remains either 12 or less than 12; the remainder is the number of the sign of the Zodiac that influences the person to whom the name belongs: 1, being Aries; 2, Taurus; 3, Gemini; and so on.

I have mentioned two other modes of making calculations of the same kind; but from the above it appears, that I should have stated, in explaining the former of those two modes, that the calculation is sometimes (and perhaps generally) founded upon the numerical values of the letters composing only the name of the person whose sign is sought, and that then the number of the sign is obtained in the manner above described. The reader has seen that two different results may be obtained according to my sheykh's directions. He does not state whether it is the general practice to subtract 9 or 12 from the number of the name.

NOTE 148. "O brother of the Persians" (yâ akhâ-l-Furs) is synonymous with "O Persian." "O brother of the Arabs" is a common expression used in addressing an Arab.

NOTE 149. Arab shopkeepers very often make their calculations by writing on the palm of the hand.

NOTE 150. "Soadâ" and "Juml" are fictitious names of women. They are chosen for the sake of a play upon words, which I could not preserve in the translation.

NOTE 151. — *On the Koofee Character.* The Koofee character (generally called by European writers "Cufic") was so termed from the city of El-Koofeh, in which without doubt, it originated, and which was founded in the seventeenth year of the Flight. Some papyri lately discovered in Egypt shew that the character employed by the Arabs of the Hejâz before this differed little from that which superseded the Koofee, and which has generally been employed by the Arabs to the present day. But the character, as well as the language (called Hemyeree, or Himyaritic,) used in El-Yemen, and probably in several other

parts of Arabia, before the time of the Prophet, is unknown. My learned friend M. Fulgence Fresnel has discovered a language still spoken in some parts of El-Yemen, a dialect of the ancient Hemyeree; and it may be hoped that his discovery will be productive of important results, and be of value in biblical literature.

A flexuous Koofee character, an ornamental style which came into use in the fourth century of the Flight, has been erroneously called, by many European writers, the Carmatic character, and supposed to have been invented by the nation or people called the Karmatees. This mistake seems to have originated in a misinterpretation of the word "karmatah," which is defined in the Kâmoos as signifying "a diminutive style of writing and a close [or short] step [in walking]."

NOTE 152. It is related in the Soorat Yoosuf (the twelfth chapter of the Kur-ân), that Jacob's eyes became white with mourning for Joseph; but that the latter, when he had discovered himself to his brethren in Egypt, gave to them his inner garment, desiring them to throw it on his father's face; and when this was done, Jacob recovered his eyesight. — This garment, we are told in the Commentary of the Jelâleyn, "was the shirt of Ibrâheem, which he wore when he was thrown into the fire. It was on his [Yoosuf's] neck in the well; and it was from Paradise. Jibreel or [Gabriel] ordered him to send it, and said that in it was its odour, [i. e. the odour of Paradise,] and it should not be thrown on any one afflicted [with a disease] but he should be restored to health."

NOTE 153. For the insertion of the words enclosed between crotchets in this sentence, I have the authority of my sheykh.

NOTE 154. See Note 65 to Chapter viii.

NOTE 155. In my original it is here added, "and her name was Noam," which would explain what the Khaleefeh's sister wished as yet to conceal.

NOTE 156. Marjâneh, we may suppose, came thither with him.

NOTE 157. The words "And God is all-knowing" are added by the narrator to imply that the story may perhaps be not entirely true!

NOTES TO CHAPTER ELEVENTH

NOTE 1. This story is in the edition of Breslau, as well as in that of Cairo, from which I translate it. In the former, it occupies the next place to the story of Neameh and Noam. It appears to be comprised also in the MS. of Von Hammer; but with a title not exactly the same; for in a list of the contents of his MS., prefixed to Trébutien's "Contes Inédits des Mille et une Nuits," I find, in the place corresponding with that in which the story of 'Alá-ed-Deen Abu-sh-Shámát occurs in the Cairo edition, a tale entitled "Aladdin le père des Envieux," with the words "Traduit par Caussin" added. Caussin's translation of this story, I believe, forms part of an edition of which I have in vain endeavoured to procure a copy, published in Paris, by Lenormant, in 1806.

In presenting the story of 'Alá-ed-Deen Abu-sh-Shámát to the English reader, I may give my opinion that it is a purely Arab tale, of Egyptian character, either wholly composed, or in some parts altered, since the conquest of Egypt by the Turkish Sultán Selem; faithfully describing Arab manners and customs, as existing during the last three or four centuries.

NOTE 2. That Cairo is here meant, as usual, by "Misr" (vulg. "Masr"), is proved afterwards, towards the close of the story, by the mention of a street.

NOTE 3. "Sháh-Bandar" is a title given to the chief or general syndic, of the merchants of Cairo; but in some parts of the East it is applied to the receiver-general of duties or tribute.

NOTE 4. It is a duty of the Muslim to perform a lustration of the whole person before the congregational prayers of Friday.

NOTE 5. To utter an ejaculation of this kind on looking at his face in a glass is a usual custom of a Muslim; but I believe it is more common to say in this case, "O God, bless our lord Mohammad!"—a person being often fearful even of the influence of his own admiring glance; for these words are generally used to counteract the influence of the evil eye, which is always dreaded when a look of admiration is cast.—When a person is about to leave the bath, the barber's glass is presented to him, and upon it he places the money that he has to pay.

NOTE 6. The allusion here is to Death, or the Angel of Death.

NOTE 7. This custom prevails in the present day among the women. They say to the infant, "In the name of the Prophet and of his cousin (the son of his paternal uncle) 'Alee!" The object is, to preserve the child from the influence of the Jinn.

NOTE 8. This, also, is done with the view of preventing any mischief from the Jinn.—The "tekbeer" is the exclamation of "God is most great!" and the "adán," or "adhán," the call to prayer. See Note 24 to Chapter iv.

NOTE 9.—*On the Customs observed on the Seventh Day after the Birth of a Child.* The messes which are distributed after the birth of a child I have described in my work on the Modern Egyptians, vol. ii. ch. xiv. They are generally prepared on the fourth or fifth day after the birth. In the work above mentioned, in the same chapter, I have described the customs observed on the seventh day, and I must here repeat, nearly in the same words, what I have there said on this subject.—In the families of the higher classes, professional female singers are hired to entertain a party of ladies, friends of the infant's mother, who visit her on this occasion, in the harem; or a concert of instrumental music, or a recitation of the whole of the Kur-án, is performed below by men. The mother, attended by the midwife, being seated on a chair which is the property of the latter, the child is brought, wrapped in a handsome shawl, or something costly; and, to accustom it to noise, that it may not be frightened afterwards by the music, and other sounds of mirth, one of the women takes a brass mortar, and strikes it repeatedly with the pestle, as if pounding. After this, the child is put into a sieve, and shaken; it being supposed that this operation is beneficial to its stomach. Next, it is carried through all the apartments of the harem, accompanied by several women or girls; each of whom bears a number of wax candles, sometimes of various colours, cut in two, lighted, and stuck into small lumps of paste of hennà, upon a small round tray. At the same time, the midwife, or another female, sprinkles, upon the floor of each room, a mixture of salt with seed of the fennel-flower, or salt alone, which has been placed during the preceding night at

the infant's head: saying, as she does this, "The salt be in the eye of the person who doth not bless the Prophet!" or "The foul salt be in the eye of the envier!" This ceremony of the sprinkling of salt is considered a preservative, for the child and mother, from the evil eye; and each person present should say, "O God, bless our lord Mohammad!" The child, wrapped up, and placed on a fine mattress, which is sometimes laid on a silver tray, is shewn to each of the women present, who looks at his face, says, "O God, bless our lord Mohammad! God give thee long life!" &c., and usually puts an embroidered handkerchief, with a gold coin (if pretty or old the more esteemed) tied up in one of the corners, on the child's head, or by its side. This giving of handkerchiefs and gold is considered as imposing a debt, to be repaid by the mother, if the donor should give her the same occasion; or as the discharge of a debt for a similar offering. The coins are generally used, for some years, to decorate the head-dress of the child. After these presents for the child, others are given for the midwife. During the night before the seventh-day's festivity, a water-bottle full of water (a *dórak* in the case of a boy, and a *kulleh* in that of a girl), with an embroidered handkerchief tied round the neck, is placed at the child's head while it sleeps. This, with the water it contains, the midwife takes, and puts upon a tray and presents it to each of the women, who put presents of money for her into the tray.—In the evening, the husband generally entertains a party of his friends.

NOTE 10. That is, Where is the new-born child, which is God's deposit? For he belongeth to God, who hath intrusted him to us; and when He desireth to take him, He taketh him by death. The poet saith,—

Wealth and families are nought but deposits,
and a day must come when deposits shall
be restored.

NOTE 11. The daughter is named by her mother; and the son, by his father.

NOTE 12. "Alá-ed-Deen" signifies "the Nobility of the Religion;" and "Abu-sh-Shámát," "Having Moles" (literally, "Father of the Moles"). The former is changed by the vulgar into "Aláy-ed-Deen," and is generally written by us "Aladdin."—The custom of deriving a name from an omen is still general among the Bedawees.

NOTE 13. Many a house in Cairo has a trap-door in some apartment (often in a cupboard), opening into a secret chamber, or into a passage by which the tenant may make his escape in any case of danger.

NOTE 14. When a youth has attained to years of discretion, and begun to say his prayers and to acquit himself of other religious duties, he is believed to be less obnoxious to the influence of the eye: still more so, when his beard is grown; for then he is less likely to be admired, or envied, or coveted. Many Arabs preserve their children from the public gaze with a care almost as ridiculous as that of which 'Alá-ed-Deen Abu-sh-Shámát is said to have been the object. On this subject I have made some remarks in Note 24 to Chapter iv.

NOTE 15. When a person admires a child or any other object, he should say, "In the name of Allah!" or utter some similar words, as "Má sháa-lláh!" (explained in Note 81 in this series). Such expressions are believed to prevent and to counteract the influence of the eye.

NOTE 16. These are metaphorical expressions, alluding to the careful manner in which the boy had been reared, and to his gentility.

NOTE 17. See Note 20 to Chapter viii.

NOTE 18. Since Egypt has been under the dominion of foreign princes, the great officers of the state have generally been, almost exclusively, foreigners. On this account, the Sháh-Bandar of the merchants is here called "Sultán of the Sons of the Arabs;" being the chief man of substance among them. The term "'Arab" is now given only to the Bedawees, or Arabs of the desert: the townspeople and villagers call themselves "Owlád el-'Arab," or "Sons of the Arabs."

NOTE 19. This is a saying of the Prophet.

NOTE 20. The "Nakeeb" of a sook, or market, is an officer under its Sheykh, or syndic. The Sháh-Bandar, being chief of all the merchants, was of course chief of the market in which he had his shop.

NOTE 21. It is customary to recite the Fátéhah (or opening chapter of the Kur-án) on making for the first time, and on renewing, a profession of submission to

the authority of another, as well as in concluding a bargain, and on various other occasions.

NOTE 22. "Simsim," here used as a surname, is the name of the grain which we call sesame.

NOTE 23. "Aseede" is a kind of custard, made with boiling water, flour, clarified butter, and honey.

NOTE 24. See Note 16 to Chapter x.

NOTE 25. The word which I render "pavilion" is "kasr." This word is used to signify a palace; a mansion; and a pavilion (or a piece of building, or set of apartments, isolated, or only connected with another piece of building on one side; or an upper room, generally isolated, or nearly so): the same as the Turkish "kyúshk," generally called by us "kiosk" and "kiosque." The term "pavilion," when used in this work, except when it signifies "a large tent," may be understood in either of the senses in which it is explained above.

NOTE 26. Among the Arabs, it is very seldom that a beardless youth, in genteel society, can be persuaded to eat with men, unless with those who are much inferior to him in rank. That this is a result of an education which inculcates an affectionate respect for elders, and superiors in station, is evident to every person familiar with Muslim society; for he will often hear a servant address his master by the appellation of father. In the tale upon which I am commenting, a servant of 'Alá-ed-Deen becomes his adopted father. 'Alá-ed-Deen disobeys him on one occasion; but his doing so is an exception to a general rule. The kind of respect shewn by Muslims to parents and other elders, and to masters, excited my high admiration during my residence among the Arabs. This respect of servants for masters is attributable in a great measure to the occasional presents which the former receive from the latter. Mr. Urquhart has well observed, "The habit of irregular remuneration, in lieu of fixed, invariable, and *actionable* wages, produces a difference of mental habits, as regards servants and masters, that I am sure is not to be understood through description; and yet every day you see Europeans, those men who affect such comprehensive views and such powers of logic, reviling the habit of giving presents, not perceiving that this practice leads to the

preservation of those interesting domestic relations which I conceive to be the greatest lesson, political and moral, that is presented to us by the Eastern world." The Muslim servant generally feels far greater respect for his master, though he often *shews* less, than the European.

NOTE 27. Here, in the original, is introduced a character of a disgusting description, and unnecessary to the carrying on of the story.

NOTE 28. The appellation of "'Akkám" is here applied to a person who ties and loads camels and other beasts of burden. It is also often applied to one who has the charge of the tents and baggage.

NOTE 29. The meaning is, This is not my time; for I am grown old.

NOTE 30. "Mukaddam" signifies "one placed before, or over, others; a superior, chief, or overseer."

NOTE 31. The kind of "covering" here mentioned is placed over the oblong monument that is erected over the grave of a saint; and is like the covering of the Kaabeh, at Mekkeh. 'Abd-El-Kádir El-Geelánee was a very famous saint, and founder of a celebrated order of Darweeshes called the Kádireeyeh, who died at Baghdád, in the year of the Flight 561 (A. D. 1165-6). The Sháh-Bandar is said to have bought a covering for him because his son was going to Baghdád, where this saint is buried; and by carrying with him this offering, he might hope to obtain the saint's favour and intercession.—A new covering for the Kaabeh is sent from Cairo every year with the great caravan of pilgrims: it is carried in procession through that city, and is believed to be one of the chief means of procuring safety to the attendants during their arduous and dangerous journey.—The reader needs not to be informed that camels are the beasts generally employed in Arabian countries to carry the baggage on long journeys: but mules are preferred by the rich, when camels are not necessary.

NOTE 32. The festival here alluded to is similar to those periodical festivals which I have described in Note 63 to Chapter iii., and further illustrated by Note 37 to Chapter viii.

NOTE 33. The "Ráfidees" are the Mohammedan sect of the Shiya'ees, or

Shée'es; the followers of 'Alee; who are regarded by the Sunnees as heretics. The principal point wherein they differ from the Sunnees is their denying the right of the first three Khaleefehs, Aboo-Bekr, 'Omar, and 'Othmán; asserting the only legitimate successors of the Prophet to be 'Alee and his descendants, called by them their Imáms; the twelfth and last of whom (El-Mahdee) they believe to be still living, though invisible. The Shiya'ee faith became the national religion of Persia about the commencement of the sixteenth century of our era, under the Sháh Ismá'eel, the founder of the Safee Dynasty; and since that period (a period with which the character of the story of 'Alá-ed-Deen Abush-Shámát appears best to agree), the adjacent territories of Sunnee princes and governors have always been coveted, and often invaded, by the Ráfídees. The first war between the 'Osmánlee Sunnees under the Sultán Seleem, and the Persian Shiya'ees under the Sháh above mentioned, occasioned the conquest of Syria and Egypt by the former monarch; for though the inhabitants of these countries were Sunnees, they were in alliance with the Sháh Ismá'eel.

NOTE 34. A Sakká is a water-carrier, or a person who has the charge of supplying water.

NOTE 35. "O thy blessing!" is an invocation for supernatural aid, which is generally signified by the word "blessing" when it is employed with reference to a saint. The hand afterwards mentioned is to be understood as that of Seyyidee 'Abd-El-Kádir, or as the result of a miracle performed by him.

NOTE 36. This prayer is addressed not to Seyyidee 'Abd-El-Kádir, but to God.

NOTE 37. The Seyyideh Nefeeseh, who was the great-granddaughter of the Imám El-Hasan, was a very celebrated saint, and many miracles are related to have been performed by her. Her tomb, which is greatly venerated, is in a mosque in a southern suburb of Cairo.

NOTE 38. The meaning is, Thou wast always swearing by divorce, as though it were thy mus-haf (or copy of the Kur-án) in which thou wast constantly reading.

NOTE 39. "El-'Oodeeyeh" is derived from "ood," which signifies "wood," and particularly "aloes-wood," and also "a

lute," &c. As Zubeydeh was very skilful in playing on the lute, I think that "El-'Oodeeyeh" here signifies "the Lute-player." My sheykh has remarked, in a marginal note, "Probably she was so called because her odour was sweet, like that of aloes-wood;" but I find the term "'oodeeyeh" used to signify "a female lute-player" in the Breslau edition of the Thousand and One Nights (for instance, in vol. vii. p. 205,) instead of the more proper term "'Owwádeh."

NOTE 40. I have before mentioned that when a Muslim has divorced his wife three times, or by a triple divorce expressed in one sentence, he cannot take her again, unless by her own consent and by a new contract, and after another man has consummated a marriage with her and divorced her. When a man is employed to do this, he is called a "mustahall" or "mustahill," or a "mohallil:" but such a proceeding is regarded by all respectable persons as disgraceful, and is clearly contrary to the spirit of the law, which has ordained this consequence of a third or triple divorce as a check upon the husband, and as an indulgence to the wife. As I am not desirous of expatiating here on this subject, if any reader require further information respecting it, I beg to refer him to my work on the Modern Egyptians, vol. i. ch. vi. I have there mentioned a plan which is sometimes pursued to defeat the mustahall if he refuses to divorce. The wife also may withhold her consent to a reunion with her former husband, unless she is not of age, which we must understand to have been Zubeydeh's case. A girl who is not of age may be married by her father or other lawful guardian to whom he pleases.

NOTE 41. This impudent avowal of the design is contrary to the law; but there are doubtless Kádees who would listen to such a proposition. The ten thousand pieces of gold which 'Alá-ed-Deen was required to pay in case of his not divorcing, we are to understand as constituting that portion of the dowry which is usually paid before concluding the marriage-contract; for the remainder is not paid but on the occasion of a divorce, or from the property which the husband leaves at his death. But if 'Alá-ed-Deen divorced his wife at the time promised, no dowry was to be required of him.

NOTE 42. The Prophet denied the communication of diseases from one person

to another; but said, "Run from the person afflicted with *elephantiasis* as you would from a tiger:" yet he himself took hold of the hand of a person who had that disease, and put it into a dish out of which he was eating, and said, "I depend upon God."—On this subject see Note 5 to Chapter i.

NOTE 43. This is the thirty-sixth Chapter of the *Kur-án*. It is one which is very frequently recited.

NOTE 44. By "the family of Dáood" is meant Dáood (or David) himself, agreeably with a common form of speech. On David's recitation of the Psalms, see Note 18 to Chapter i.

NOTE 45. This expression, according to my sheykh, alludes to the appearance of the *veins* in the midst of the wrist, dividing it as the spine does the back.

NOTE 46. The raven is regarded as an omen of separation.

NOTE 47. In the original, "nuf fad-dah." The same coin is also called simply "nuf," and vulgarly "nuss." See Note 17 to Chapter iii.

NOTE 48. The "Sháhids" of a Kádee's court are officers whose business is to hear and write the statements of the cases to be submitted for judgment. The same term is also applied to witnesses.

NOTE 49. "Efendee" is a Turkish title given to judges, ministers of religion, learned men, writers, and others. It is here improperly applied to the Kádee of an Arabian city at a period when that city had not become subject to Turkish dominion.

NOTE 50. In the original, the chords are said to have called out, O Dáood!—See above, Note 44.

NOTE 51. It is a common custom of Arab musicians to commence a piece slowly, and afterwards, as if becoming excited, to perform with a rapid measure. The word which I have rendered "the more rapid part" (agreeably with an explanation given by my sheykh) also signifies "trilling" or "quavering."

NOTE 52. By the term "lyric songs" I render the Arabic word "*muweshshahát*," plural of "*muweshshah*." This word is

used, it appears, by the Persians, to signify an acrostic; but I have heard, and possess copies of, many Arabic poems so entitled, none of which is of this character; they are poems in stanzas; all the stanzas of the same *muweshshah* agreeing in the last rhyme, or the last two or more rhymes. In many instances, all the stanzas of the same poem end with two pairs of hemistichs rhyming alternately; the preceding hemistichs of each stanza also rhyming alternately, but the rhymes of these being different in different stanzas. This kind of poem is generally sung.

NOTE 53. Aboo-Nuwás was a celebrated poet and wit, who stood high in the favour of Hároon Er-Rasheed. He was surnamed "Aboo-Nuwás" from his having two long locks of hair which hung down upon his shoulders. He died (according to Abu-l-Fidá) in the year of the Flight 195, aged fifty-nine years.

NOTE 54. So in the Breslau edition, both here and where the dowry is next mentioned. In the Cairo edition, in both cases, fifty thousand.

NOTE 55. "Seleem" (generally written by European authors "Selim") signifies "sound," "safe," "entire," &c. — The inappropriate style of this letter seems to be intentional.

NOTE 56. Until he had paid that portion of the dowry which he had agreed to give in case of his refusing to divorce, his marriage was not lawful.

NOTE 57. It often happens in Cairo (as my sheykh mentions in a marginal note), that when a person arrives from a journey, his friends say to him, "Make an entertainment for us as a gratuity for thy safety" (*haláwet es-seláme*); so also when a person recovers from a sickness, and on other occasions. I was often required there to comply with this custom.

NOTE 58. What I have said in the fiftieth note of the present series applies also to this passage.

NOTE 59. "May thy head long strive (or, literally, May thy head [long] live with respect to, or in comparison of,) such-a-one!" is a common form of speech used in announcing a person's death; for, in communicating any bad news, it is a general custom among the Arabs to greet the individual addressed with some kind

of salutation. It is meant that the person here mentioned was one of the Khaleefeh's appointed boon-companions. I use the term "boon-companion" for the Arabic "nedeem," which properly signifies "a cup-companion," but is employed in a more extended sense, applied to one who is a regular associate on occasions of conviviality or diversion; generally a poet, wit, musician, or any other who is an amusing companion, or a favourite.

NOTE 60. "Raes es-Sitteen" signifies "Chief of the Sixty;" and I believe it is improperly used here as the title of some great officer of the state. In the Breslau edition we find, in its place, a title which appears to me still more improper, namely, "Bâsh es-Sitteen Sultân," or "Chief of the Sixty Sultâns;" and the palaces of the Sixty Sultâns are afterwards mentioned. "Raes es-Sitteen" seems to be of similar import to "Emeer 'Asharah," "Emeer Miâh," &c., which we meet with in the histories of the Memlook Sultâns, signifying "Emeer of Ten Memlooks," "— of a Hundred Memlooks," &c.; the chief of hired soldiers being commonly called "Mukaddam."

NOTE 61. Shaking the handkerchief is a common signal for the dispersion of an assembly.

NOTE 62. The poet calls the bier "curving" (literally "humpbacked") "in allusion to the bier of the Arabs [i. e. of the Bedaweess]; for they used to carry the dead upon cords interwoven between two poles, so that the corpse lay depressed within them."

NOTE 63. The Khaleefeh's making this motion to welcome 'Alâ-ed-Deen was a proof of most extraordinary condescension.

NOTE 64. See Note 21 to Chapter vii.

NOTE 65. The kind of litter here mentioned is the takhtrawân, described in Note 8 to Chapter viii.

NOTE 66. From this we must infer, that when 'Alâ-ed-Deen heard Koot-el-Kuloob perform on the lute in the Khaleefeh's palace, she was concealed from him by a curtain, or a screen of lattice-work, in accordance with usual custom.

NOTE 67. "Khâtoon," here used as a proper name, is a Persian and Turkish word, signifying "a lady" and "a matron."

NOTE 68. "Habazlam" and "Bazâzah" are, I believe, words of no meaning; but chosen for the uncouthness of their sound, as composing a suitable name for an uncouth person.

NOTE 69. This is a metaphorical expression, signifying the rushing headlong into peril.

NOTE 70. "Yâsemeen," or "yâsimeen," signifies "jasmine."

NOTE 71. This is explained by the note immediately preceding.

NOTE 72. "He would steal the Kohl from the eye" is a phrase often used to denote wonderful expertness in thieving. — See Note 34 to Chapter ii.

NOTE 73. See Note 39 to Chapter vi.

NOTE 74. On the oath of divorce, see Note 48 to Chapter viii., Note 40 in the present series, and Note 39 to Chapter iv.

NOTE 75. This was done in order to fulfil the Khaleefeh's oath. Arabs often have recourse to shifts of this kind in similar cases.

NOTE 76. Respecting benj, see Note 46 to Chapter ii. — The following remarks by the celebrated Von Hammer, who regards the benj as hyoscyamus (or henbane), should have been there added. "'Bendj,' the plural of which in Coptic is 'nibendj,' is without doubt the same plant as the 'nepenthe,' which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it."

NOTE 77. The "durká'ah" is the depressed portion of the paved floor. See Note 12 to Chapter iii.

NOTE 78. I do not remember to have found this custom mentioned in any other Arabic work; but Mr. Salamé, whom I have consulted on the subject, has informed me of a similar custom among the Turks. The billets of the tribute exacted from unbelievers have occasionally been of red paper, and the issuing of these has spread consternation among the tributaries; red being the colour significant of anger, as white and black (or blue) are, respectively, the colours appropriated to joy and mourn-

ing. But red, among the *Arabs*, was certainly not always indicative of anger; for *Arabs* at *carousals* used to wear dresses of this colour, and of yellow, and green: and red dresses are very commonly worn by them. Their princes, however, may have been accustomed to exhibit the striking and dramatic spectacle described by our author; which, I conceive, may have been more effective than any words could be.

NOTE 79. In the description of this rod or staff in the Cairo edition, there is an error: I therefore follow the edition of Breslau. I suppose this kind of rod to have been employed for the purpose of inducing a belief that it possessed some magical property.

NOTE 80. I have inserted the word "surnamed," as the *Khaleefeh* is afterwards said to have surnamed 'Alá-ed-Deen "the Trusty and Faithful."

NOTE 81. The words which I render "Wonderful is Allah's will!" (*Má sháa-lláh!*) are sometimes used to signify literally "What God hath willed:" in other cases, as in the present instance, "What hath God willed!" i. e. "How wonderful is the event that God hath brought to pass!"

NOTE 82. "Ez-Zeebak" is a surname, or nickname, signifying "quicksilver." Many traditional stories of extraordinary feats said to have been performed by 'Alee Ez-Zeebak are related in Cairo. I believe that there really was a famous thief so named in that city; but have met with no authentic record of him stating the age in which he lived.

NOTE 83. "It is the most received opinion among the *Mohammadans* that the son whom Abraham offered was Ismael, and not Isaac: Ismael being his only son at that time; for the promise of Isaac's birth is mentioned lower [in the *Kur-án*], as subsequent in time to this transaction. They also allege the testimony of their prophet, who is reported to have said, 'I am the son of the two who were offered in sacrifice;' meaning his great ancestor, Ismael, and his own father, 'Abd-Allah: for 'Abd-El-Muttalib had made a vow, that if God would permit him to find out and open the well Zemzem, and should give him ten sons, he would sacrifice one of them; accordingly, when he had obtained his desire in both respects, he cast lots on his sons, and the lot falling on

'Abd-Allah, he redeemed him by offering an hundred camels, which was therefore ordered to be the price of a man's blood in the *Sunneh*."

NOTE 84. This expression is to be understood as metaphorical; for there is no city to which, in the literal sense, it is more inapplicable than Alexandria, which is encompassed by sea and desert.

NOTE 85. It is here proper to mention that Ahmad Ed-Denef, in other stories of the *Thousand and One Nights*, is said to have been an iniquitous character; and so is Hasan Shoomán.

NOTE 86. A small village, I believe, now occupies the site of the city of Ayás (supposed to be that of the ancient *Ægæ*), on the shore of the Gulf of Iskenderoon.

NOTE 87. The coin is not specified here, and I cannot attempt to supply the omission, the property being so vaguely described.

NOTE 88. The Arabic term "*sukatee*" I render "a dealer in second-hand goods." My sheykh remarks, in a marginal note, that this term is here improperly applied; and that it denotes one who sells the pluck and the feet, &c., of animals. So it generally does; but it has another application in Egypt; and it is singular that I should be acquainted with a sense in which it is there employed, and that a learned native of that country should not. In inquiring for a sprinkling-bottle and perfuming-vessel of brass or bronze and of old workmanship, I was told that I should apply for them to a *sukatee*; and being directed to a person so called, I found that he dealt in a variety of old and damaged articles, chiefly of metal, and mostly purchased at sales of old furniture, &c. Professor Habicht, in the seventh volume of the Breslau edition of the *Thousand and One Nights*, page 5 of the Glossary, explains this term in a similar manner.

NOTE 89. That a corpse should remain hanging during the period required to go from Baghdád to Alexandria and to return, is too improbable. The remains of a person who has been executed are generally left exposed for three days, and then interred.

NOTE 90. By "the two sheykh" are meant Aboo-Bekr and 'Omar, the first two *Khaleefehs*. Many of the *Ráfidees*, or *Shiya'ees*, it is said, write the names of the

first two Khaleefehs, or only the name of 'Omar, whom they especially hate, upon the upper surface of the soles of their shoes, and upon their heels, to be habitually trodden upon, by way of shewing contempt. See above, Note 33.

NOTE 91. "Aslân" is a Turkish word, signifying "a lion."

NOTE 92. This might convey, to some readers, a wrong notion; for the Râfidees do call themselves Muslims, though the Sunnees often deny them to be so. The passage reminds me of an anecdote related by Burckhardt. A Bedawee one day presented himself before Mohammad 'Alee, during his war with the Wahhâbees, "kissed his beard, and exclaimed, 'I have abandoned the religion of the Muslims' (or 'True Believers,' as the Wahhâbees style themselves); 'I have adopted the religion of the heretics' (so the Wahhâbees entitle all those Mohammadans who are not of their own creed); 'I have adopted the religion of Mohammad 'Alee.' This unintended blunder caused a general laugh; and the Pâshâ answered through his interpreter (for he but imperfectly understood Arabic), 'I hope you will always be a stanch heretic.'"

NOTE 93. He rubbed the bead to try if it were a talisman, and if this process would procure the presence of some obedient Jinnee; for in this manner the virtues of a talisman are generally proved.

NOTE 94. That is, Probably it is a stone naturally variegated or marked.

NOTE 95. "Consul" (pronounced by the Arabs "Kunsul") is a title often given in Egypt, not merely to those to whom it justly belongs, but also to any wealthy Frank.

NOTE 96. The Arabic phrase thus rendered literally signifies "May God open," or "— assist." It is commonly used by Arab shopkeepers in the present day.

NOTE 97. This incident deserves especial remark. What 'Alâ-ed-Deen is here described to have done is an act very common with Arab shopkeepers, and is a proof of their general good faith. When an Arab quits his shop intending to return to it the same day, he usually hangs a net before the front.

NOTE 98. The poles here mentioned are those which are used in shoving off a small vessel from the shore, or from a bank on which it has run, in propelling it in a calm in shallow water, and also in sounding.

NOTE 99. The Arabic words "bâb kystoon," which I render "a door opening upon the sea," my sheykh explains as applied to a door which opens upon a river, as the doors opening upon the canal in Cairo.

NOTE 100. Cannons are mentioned in several places in the Thousand and One Nights; but perhaps by copyists.

NOTE 101. See Note 10 to Chapter v.

NOTE 102. The "mineeneh" is a kind of small biscuit or cracknel made of fine wheat-flour with a little clarified butter.

NOTE 103. The "weybeh" is the sixth part of the ardebb; consequently nearly equivalent to six English gallons and two-thirds.

NOTE 104. "Hosn-Maryam" (literally "the Beauty of Maryam") is here used to signify "Beautiful as Maryam," i. e. "— as the Virgin Mary."

NOTE 105. "Yoohannâ" is the Arabic *Christian* name corresponding to "John;" the corresponding *Muslim* name is "Yahyâ."

NOTE 106. "Ôn" is used as synonymous with "Mârid," an appellation already explained as applied to an evil Jinnee of the most powerful class.

NOTE 107. In the original, "sureatu," which literally signifies "I was prostrated," particularly "by an epileptic fit." My sheykh explains it by the words "iltebestu bi-l-jinneeyi," or "I was possessed by the Jinnee;" the belief that epilepsy is thus occasioned generally prevailing among the Arabs. A person under the influence of this malady they term "melboos," or "possessed."

NOTE 108. See the last paragraph of Note 5 to Chapter i.

NOTE 109. I have remarked before, that we must suppose Zubeydeh to have been under age when 'Alâ-ed-Deen married her; consequently, at the time of her reunion with him, we need not infer that her age

was much more than thirty years: for some Arab girls are married at the age of ten years; and we may imagine Zubeydeh to have been eleven or twelve years old at the time of her second marriage; yet in person, notwithstanding, nearly a woman.

NOTE 110. The marriage of a Muslim with a Christian woman is not absolutely forbidden; but it is generally disapproved.

NOTE 111. The sum called "a purse" in Egypt is five hundred Egyptian piasters, now nearly equivalent to five pounds sterling.

NOTE 112. "The Furkán" is an appellation of the Kur-án, and sometimes applied to "other books of scripture," "from the verb 'faraka,' 'to divide' or 'distinguish;' not, as the Mohammanan doctors say, because those books are divided into chapters or sections, or to distinguish between good and evil; but in the same notion that the Jews use the word 'Perek,' or 'Pirka,' from the same root, to denote a section or portion of scripture."—The Muslims believe that the copies of the Pentateuch, Psalms, and Gospels, now existing, have been corrupted, and that the passages in them wherein Mohammed is foretold have been altered or expunged: yet they pretend to trace a prophecy of him in the modern copies of the Gospel of St. John, reading, instead of "Paraclete," "Periclyte," which is similar in signification to "Mohammad" and "Ahmad," both of which are names of the Arabian Prophet; the former of these two names signifying "greatly praised;" the latter, "more or most laudable."—Here it is worthy of remark, that the name of Mohammed, pronounced as Europeans generally write it, with an "e" instead of an "a" in the last syllable, might be understood by an Arab in an active instead of a passive sense, as meaning "greatly praising."

NOTE 113. Shahrazád, in relating this story, says, "the *remote* will die," instead of "*thou* wilt die," as the latter expression might seem to be intended as a prophecy of the death of the King Shahriyár, whom she is addressing. See Note 8 to Chapter ii.

NOTE 114. A marriage without witnesses in this case was perfectly lawful.

NOTE 115. Thrones, carpets, &c., of this kind are mentioned in several Eastern

tales, the authors of which may have all taken the idea from the tradition of Solomon's mode of travelling through the air. It is said "that he had a carpet of green silk, on which his throne was placed, being of a prodigious length and breadth, and sufficient for all his forces to stand on, the men placing themselves on his right hand, and the spirits [or Jinn] on his left; and that when all were in order, the wind, at his command, took up the carpet, and transported it, with all that were upon it, wherever he pleased; the army of birds at the same time flying over their heads, and forming a kind of canopy, to shade them from the sun."

NOTE 116. The "Darb-el-Asfar" is a street in the Jemáleeeych, in the northern part of Cairo.

NOTE 117. Here it becomes necessary to mention, that many anecdotes are inserted among the longer stories of the Thousand and One Nights. They are chiefly, I believe, extracted from other works, and many are historical; but most of them are very inferior in interest to the longer stories; and, from a hasty perusal of them, I found that it would be advisable to omit, in my translation, the greater number; introducing the rest in their proper places, but appending them to my notes. A few of these anecdotes have been already given from other sources; for at the time of my inserting them, I had not received from Cairo the whole of the copy from which my translation is made, and had no means of knowing that it contained those anecdotes. Their places in the original will be mentioned as they occur in order. As they rest on better authority than that of the Thousand and One Nights, and illustrate the notes in which they are inserted, it has been thought best to retain them in their present form in this edition.

Almost the whole of that portion of the Thousand and One Nights which is wanting in Galland's version was translated into French by the late Baron Von Hammer Purgstall; and from his manuscript French version, a German translation was made by Professor Zinserling; but the latter alone was published; the former being afterwards most unfortunately lost by a person to whose care it was intrusted to bring it to England for the purpose of publication. Again, from the German version, a French translation was made, by M. Trébutien, and published in Paris in 1828; and likewise an English translation of most of the longer stories, and four

anecdotes, by the Rev. George Lamb, published in London in 1829. I regret extremely that I am unable to read the German version; for it is natural to infer that the merits of the version of Von Hammer are more imperfectly reflected in the second, than in the first, of two successive translations of which one has been made from the other. With respect to Von Hammer's version, the only remarks that I can venture to make are these; 1st, that he appears to have considerably abridged the stories; 2ndly, that he has omitted very few of them altogether but such as had been previously translated, and not all of these; and, 3rdly, that he has generally preserved the best of the verses with which they are interspersed. Thus, in two respects, his plan differs from that which is pursued by me; for I scarcely ever abridge in the smallest degree, except in the omission of many of the pieces of poetry; but reject entirely those stories which I think the English reader would find tedious, or otherwise displeasing. And here I must remark, that some pieces of appropriate poetry occur in the versions above mentioned in places where none, or some slightly different, are found in mine, because the pieces in my original do not always admit of being rendered as they are in the former versions. Of this, the reader may judge by comparing my translation of the first poetical quotation in the third of the following anecdotes with the corresponding couplet in M. Trébutien's version (vol. iii. pp. 280-1), which runs thus:—

“Le ciel a récompensé ceux qui honorèrent
Joseph lorsqu'il était encore dans sa prison;
ainsi le ciel me mettra peut-être un jour en
état de reconnaître vos bienfaits envers
moi.”

In my original, as follows:—

“Wa'asa-lledhee ahdà li-yosufa ahlahu: wa-
a'azzahu fi-s-sejñi wa-hwa asceru;
An /yestejeeba lanà wa-yejma'a shemlanà; wa-
llàhu rabbu-l-'álameena kadeeru.”

The same remark applies also in many cases to the prose. M. Trébutien's version I consider superior to that of Mr. Lamb; but I regret his having endeavoured to imitate the style of Galland.—I have deemed it necessary to make the above observations in justice to Von Hammer and his translators, and to myself; as my reader has now arrived at the point where he is first enabled to compare the versions above mentioned with my own.

The following anecdotes are selected from a series of nine, commencing with

part of the two hundred and sixty-ninth Night, and ending with part of the two hundred and eighty-fifth.

Liberality of Hátim Et-Táee after his Death

It is related of Hátim Et-Táee, that, when he died, he was buried on the summit of a mountain, and they made over his grave two troughs of stone, and stone images of damsels with dishevelled hair. Beneath that mountain ran a river; and when travellers arriving there alighted at that place, they heard a loud crying during the whole night, from nightfall until morn; but when they arose in the morning, they found no one save only the damsels carved of stone. And when Zu-l-Keláa, the King of Hemyer, alighted in that valley, going forth from his tribe, he passed a night there, and, approaching the place, he heard the crying: so he said, What is this lamentation that is on the summit of this mountain? They answered him, Here is the sepulchre of Hátim Et-Táee, over which are two troughs of stone, with stone images of damsels with dishevelled hair, and every night, persons who alight in this place hear this lamentation and crying. Upon this Zu-l-Keláa said, in mockery of Hátim Et-Táee, O Hátim, we are this night thy guests, and lank with hunger. And after sleep had overcome him, he awoke in alarm, exclaiming, O Arabs, come hither to me and to my beast! And when they came, they found the she-camel convulsed: so they slaughtered her, and roasted her flesh, and ate. They then asked him the cause of this; and he answered, I was sleeping, and saw in a dream Hátim Et-Táee, who came to me with a sword, and said, Thou hast visited us when we have nothing in our possession. And he wounded my she-camel with the sword. Had ye not slaughtered her, she had died.

And when the next morning came, Zu-l-Keláa mounted the beast of one of his companions, taking the man up behind him; and at mid-day they saw a man riding a beast and leading another beast by his hand; and they said to him, Who art thou? He answered, I am 'Adee the son of Hátim Et-Táee. And where, he added, is Zu-l-Keláa, the Prince of Hemyer? So they answered him, This is he. And he said to Zu-l-Keláa, Mount this she-camel, instead of thine own; for thy she-camel, my father hath slaughtered for thee.—And who, said Zu-l-Keláa, informed thee? 'Adee answered, My father came to me in sleep this last night, and said to me, O 'Adee, Zu-l-Keláa, the King of Hemyer,

hath demanded my hospitality, and I have slaughtered for him his she-camel: so repair thou to him with a she-camel for him to ride; for I have nothing in my possession.—Zu-l-Kelaa therefore took her, and wondered at the generosity displayed by Hátim while living and when dead.

Maan and the Three Damsels

As Maan the son of Zaidéh was hunting one day, he thirsted, and found not any water with his young men. But while he was in this state, lo, three damsels approached him, carrying three skins of water. He therefore requested drink of them, and they gave it him; and he demanded something of his young men, to give it to the damsels; but found that they had no money. So he presented to each of the damsels ten arrows from his quiver, the heads of which were of gold. Whereupon one of them said to her companions, This generous conduct cannot proceed from any but Maan the son of Zaidéh: do ye each, then, recite some poetry in his praise. Accordingly, the first said,—

He headeth his arrows with points of gold, and
in smiting his enemies dispenseth his
munificence,

Affording the wounded a means of cure, and
grave-clothes for him whose abode is the
tomb.

And the second said,—

A warrior of such excessive liberality, that his
benefits are bestowed both on friends and
foes.

The heads of his arrows are made of gold, that
war may not hinder him from acts of
munificence.

Then the third recited a couplet, in substance the same as that of the first.

Adventures of Ibráheem the Rebel

Ibráheem the son of El-Mahdee, and brother of Hároon Er-Rasheed, when the office of Khaleefeh devolved to El-Ma-moon the son of his brother Er-Rasheed, refused to vow allegiance to him, and repaired to Er-Rei, where he assumed to himself the title of Khaleefeh, and thus he continued to do for the space of one year and eleven months and twelve days. His brother's son, El-Ma-moon, remained expecting his return to obedience, and his ranging himself among the number of his followers, until at length, despairing of his doing so, he mounted and set forth with his horsemen and foot-soldiers to Er-Rei.

And when the news of his approach was brought to Ibráheem, he found no resource but that of going to Baghdád, where he hid himself, fearing for his life; and El-Ma-moon offered to any one who would point out his place of concealment a hundred thousand pieces of gold.

Now when I heard of this reward that was offered, says Ibráheem, I feared for myself, and was perplexed at my case. So I went forth from my house at the hour of mid-day, not knowing whither to repair, and I entered a great street that was not a thoroughfare, and, seeing at the upper end of it a barber standing at the door of his house, I advanced towards him, and said to him, Hast thou any place in which I may conceal myself for a while? He answered, Yes: and opened the door, and I entered a clean house. Then, after he had brought me in, he closed the door upon me, and went away. I suspected, therefore, that he had heard of the reward that was offered, and said within myself, He hath gone forth to betray me. So I remained in a state of agitation like the pot upon the fire, reflecting upon my case; but while I was in this state, lo, he came, attended by a porter with all that he required; and, looking towards me, he said to me, May I be thy ransom!—I was in want of food, and prepared for myself a saucepan-full, the like of which I do not remember ever to have eaten before; and when I had satisfied myself with it, he said, O my master, it is not consistent with my station to converse with thee; but if thou desire to honour thy slave, thine own surpassing judgment will determine. I therefore said to him, not imagining that he knew me, And whence hast thou learned that I excel in conversation? Whereupon he exclaimed, Extolled be the perfection of Allah! Our lord is too celebrated for me to be ignorant of that. Thou art my master, Ibráheem the son of El-Mahdee, respecting whom El-Ma-moon hath announced that he will give to him who discovereth thee a hundred thousand pieces of gold.—And when he said this, he became exalted in my eye, and his generosity was established in my opinion: so I complied with his desire, and, the remembrance of my children and my family occurring to my mind, I said,—

Perhaps He who restored to Yoosuf his family,
and aggrandized him in the prison when
he was a captive,

May answer our prayer, and reunite us; for
God, the Lord of all creatures, is able.

And when he heard these words from me, he said, O my master, wilt thou permit me

to repeat what hath suggested itself to my mind? I answered, Do so. And he recited two pieces of poetry; on hearing which, I was filled with the utmost wonder at him, and moved with extreme delight. I then took a purse that I had with me, containing a number of pieces of gold, and threw it towards him, saying to him, I commend thee to the care of God; for I am about to depart from thee; I beg thee to employ the contents of this purse in the purchase of some of the things that thou requirest, and thou wilt receive from me an abundant recompense when I am secure from that which I fear. But he gave me back the purse, and said, O my master, paupers like myself are of no estimation with you; yet, consistently with my feelings of generosity, how can I accept payment for the boon which fortune hath granted me in causing thee to shew me such favour and to visit my abode? By Allah, if thou repeat those words, and throw the purse to me a second time, I will kill myself. So I took the purse, putting it into my sleeve, and the weight of it incommoded me; and I turned to leave him but when I came to the door of his house, he said, O my master, this place is more suited for thy concealment than another, and the supplying thee with provisions is no burden to me; therefore remain with me until God dispel thy trouble. So I replied, On the condition that thou expend from this purse. And he deceived me by professing his assent to this condition. Accordingly, I remained with him some days; but he expended nothing from the purse.

I then attired myself in women's apparel, with the khuff and the veil, and went forth from his house. But when I was in the street, excessive fear overcame me; and as I was about to pass over the bridge, I found myself in a place sprinkled with water, and a trooper, one of those who had been in my service, saw me and recognised me; whereupon he called out and said, This is the person of whom El-Ma-moon is in quest! And he laid hold upon me. I however pushed him and his horse, and threw both down in that slippery place, so that the rider became an example to him who would be admonished, and the people hastened towards him.

I therefore hurried on until I had passed the bridge, when I entered a great street, and, seeing the door of a house, and a woman standing in the passage, I said, O my mistress, save my life; for I am a man in fear. She replied, No harm shall befall thee. And she took me up into a supping-room, where she spread furniture for me,

and brought to me some food, saying to me, Let thy terror subside. And while she was thus comforting me, the door was knocked with violence. So she went forth and opened it; and, lo, my acquaintance whom I had pushed upon the bridge came forward, with his head bound, and his blood running down upon his clothes, and his horse was not with him. She said to him, What is this? What calamity hath befallen thee? — He answered, I caught the man, and he made his escape from me. And he related to her the whole affair. And she took forth a piece of rag, with which she bound his head; after which, she spread a bed for him, and he lay sick. Then coming up to me, she said to me, I imagine that thou art the person in question. I replied, Yes. And she said, No harm shall befall thee. She then renewed her generous conduct to me, and I remained with her three days; at the expiration of which, she said to me, I am in fear for thee from this man, lest he come up to thee, and thou fall into the misfortune that thou darest: therefore save thyself by flight. But I requested her to delay my departure until the night; and she said, There will be no harm in that.

So when the night came, I put on the women's apparel, and, going forth from her, repaired to the house of an emancipated female slave who had belonged to us; and when she saw me, she wept, and appeared grieved, and praised God (whose name he exalted!) for my safety, and went forth as though she would go to the market to procure what was requisite for my entertainment. But suddenly I beheld Ibrâheem El-Môsilee, approaching in the midst of his young men and troopers, with a woman before them; and, looking narrowly at her, I found that she was the emancipated slave, the owner of the house where I was. She walked on before them until she delivered me into their hands, and I was carried, in the women's attire, to El-Ma-moon.

He held a general council, and caused me to be brought in before him; and when I entered, I saluted him as Khaleefeh; but he replied, May God not preserve thee nor bless thee! So I said to him, Act according to thy good pleasure, O Prince of the Faithful: thou hast the command; therefore decide upon punishment or pardon; but pardon is the more agreeable, with piety. God hath made thy pardon to excel that of every other person, as He hath made my offence to exceed every other offence, O Prince of the Faithful; and if thou take vengeance it will be in thy jus-

tice, and if thou pardon it will be in thy generosity. Then I recited these verses:—

My offence against thee is great; but thou art greater than it:
So exact thy due, or else, in thy clemency remit it.
If I have not been of the generous in conduct, do thou be so.

El-Ma-moon then raised his head, and I quickly recited these other verses:—

I have committed an enormous offence; but thou art disposed to pardon.
If thou pardon, thou wilt be gracious; and if thou punish, thou wilt be just.

And El-Ma-moon hung down his head, and repeated this couplet:—

When a friend desireth to enrage me, and causeth me to be choked in my anger,
I forgive his offences, and pardon him, fearing lest I should live friendless.

So when I heard these words from him, I perceived from them the odour of mercy. He then addressed the son of his uncle, and his brother Is-hák, and all his chief officers who were present, and said to them, What course do ye see to be suitable to his case? Whereupon every one of them advised him to slay me; but they differed as to the mode of slaughter. El-Ma-moon, however, said to Ahmad the son of Khálid, What sayest thou; O Ahmad?—O Prince of the Faithful, he answered, if thou slay him, we find an instance of such a person as thyself who hath slain such as he is; and if thou pardon him, we find not an instance of any like thee who hath pardoned one like him. And when El-Ma-moon heard the words of Ahmad the son of Khálid, he hung down his head, and repeated the saying of the poet:—

My family have slain Umeym, my brother: so if I shoot at them, my arrow will revert to me.
If I pardon, I shall grant an egregious pardon; and if I assault, I shall weaken my own bones.

And he recited also these words of the poet:—

Forgive thy brother when he mingleth what is right with what is wrong;
And continue thy kindness to him, whether he be thankful or ungrateful;
And abstain thou from reproaching him, whether he err or act justly.
Dost thou not see that what thou lovest and what thou hatest are conjoined?
And that the delight of long life is disturbed by the mixture of grey hairs?
And that the thorns appear upon the branches together with the fruit that is gathered?

Who is he that hath never done evil? And who hath done good alone?
If thou triedst the sons of this age, thou wouldst find that most of them had erred.

On hearing these verses from him, I removed the veil from my head, loudly exclaiming, God is most great!—and said, May God pardon thee, O Prince of the Faithful! He replied, No harm shall befall thee, O uncle.—O Prince of the Faithful, I rejoined, my offence is too great for me to utter any thing in excuse of it, and thy pardon is too great for me to express my thanks. Then, with mirth-exciting modulations, I sang these verses:—

Verily the Author of all virtues collected them in the loins of Adam for the Seventh Imám. Thou hast filled men's hearts with reverence for thee, and with an humble heart thou guardest them all.

I rebelled not against thee, overwhelmed by delusion, from any motive but that of covetousness;

And thou hast pardoned one whose like never was pardoned before, though none interceded with thee,

And hast pitied little-ones like those of the *katá*, and the yearning of a mother with impatient heart.

To this, El-Ma-moon replied, I say, in imitation of the example of our lord Yoo-suf (upon our Prophet and upon him be blessing and peace!), There shall be no reproach cast on you this day: God forgive you; for He is the most merciful of those who shew mercy. And I restore to thee thy wealth and thy lands, O uncle, and no harm shall befall thee.—So I devoutly supplicated blessings upon him, and recited these verses:—

Thou hast restored my wealth, and not been avaricious of it; and before thou didst this, thou sparedst my life.

I would give my blood to obtain thine approval, and my wealth till I drew off the shoe from my foot.

Were I ungrateful for the favours thou hast granted me, I should be more base than thou art generous.

El-Ma-moon then treated me with honour and beneficence, and said to me, O uncle, verily Aboo-Is-hák and El-'Abbás advised me to slay thee. I replied, Verily Aboo-Is-hák and El-'Abbás advised thee faithfully, O Prince of the Faithful; but thou hast acted as became thyself, and averted that which thou fearedst by doing what thou desiredst. And he said, I have extinguished my rancour by sparing thy life, and I have pardoned thee without burdening thee by obligations to intercessors. Then he prostrated himself in adoration for a long time; after which he raised his head, and said, O uncle, knowest thou

wherefore I prostrated myself? I answered, Perhaps thou didst so to thank God for his having made thee master of thine enemy. He replied, I desired not that; but to thank God that He had inspired me to pardon thee. — I then explained to him my case, and told him what had happened to me with the cupper [or barber], and with the trooper and his wife, and the emancipated female slave who betrayed me: whereupon El-Ma-moon gave orders to bring that emancipated female slave. She was in her house, expecting the reward to be sent to her; and when she came before El-Ma-moon, he said to her, What induced thee to act as thou didst to thy master? She answered, Desire for the money. And he said, Hast thou a child or a husband? She answered, No. And upon this he gave orders to inflict upon her a hundred lashes, and commanded that she should be imprisoned for life. He then caused the trooper and his wife and the cupper to be brought; and when they had all come, he asked the trooper the cause of his having acted as he had done. He answered, Desire for the money. And El-Ma-moon replied, Thou must be a cupper. And accordingly he commissioned a person to place him in the shop of a cupper that he might teach him his art. But the trooper's wife he treated with honour, and he took her into his palace, and said, This is a sensible woman, fit to be employed in affairs of importance. Then he said to the cupper, There hath been such evidence of thy generosity as requireth that extraordinary honour should be paid to thee. And he commanded that the house of the trooper should be given up to him, and bestowed upon him, in addition to that, fifteen thousand pieces of gold.

Irem, the Terrestrial Paradise

It is related that 'Abd-Allah the son of Aboo-Kilábeh went forth to seek a camel that had run away, and while he was proceeding over the deserts of El-Yemen and the district of Sebá, he chanced to arrive at a vast city encompassed by enormous fortifications, around the circuit of which were pavilions rising high into the sky. So when he approached it, he imagined that there must be inhabitants within it, of whom he might inquire for his camel; and accordingly he advanced to it; but on coming to it, he found that it was desolate, without any one to cheer its solitude.

I alighted, says he, from my she-camel, and tied up her foot; and then, composing my mind, entered the city. On ap-

proaching the fortifications, I found that they had two enormous gates, the like of which, for size and height, have never been seen elsewhere in the world, set with a variety of jewels and jacinths, white and red and yellow and green; and when I beheld this, I was struck with the utmost wonder at it, and the sight astonished me. I entered the fortifications in a state of terror, and with a wandering mind, and saw them to be of the same large extent as the city, and to comprise elevated pavilions, every one of these containing lofty chambers, and all of them constructed of gold and silver, and adorned with rubies and chrysolites and pearls and various-coloured jewels. The folding-doors of these pavilions were like those of the fortifications in beauty, and their floors were overlaid with large pearls and with balls like hazelnuts composed of musk and ambergris and saffron. And when I came into the midst of the city, I saw not in it a created being of the sons of Adam; and I almost died of terror. I then looked down from the summits of the lofty chambers and pavilions, and saw rivers running beneath them; and in the great thoroughfare-streets of the city were fruit-bearing trees, and tall palm-trees; and the construction of the city was of alternate bricks of gold and silver: so I said within myself, No doubt this is the Paradise promised in the world to come.

I carried away, of the jewels, which were as its gravel, and the musk that was as its dust, as much as I could bear, and returned to my district, where I acquainted the people with the occurrence. And the news reached Mo'áwiyeh the son of Aboo-Sufyán (who was then Khaleefeh) in the Hejáz; so he wrote to his lieutenant in San'á of El-Yemen, saying, Summon that man, and inquire of him the truth of the matter. His lieutenant therefore caused me to be brought, and demanded of me an account of my adventure, and of what had befallen me; and I informed him of what I had seen. He then sent me to Mo'áwiyeh, and I acquainted him also with that which I had seen; but he disbelieved it: so I produced to him some of those pearls and the little balls of ambergris and musk and saffron. The latter retained somewhat of their sweet scent: but the pearls had become yellow and discoloured.

At the sight of these, Mo'áwiyeh wondered, and he sent and caused Kaab-el-Ahbár to be brought before him, and said to him, O Kaab-el-Ahbár, I have called thee on account of a matter of which I desire to know the truth, and I hope that thou mayest be able to certify me of it.

— And what is it, O Prince of the Faithful? asked Kaab-el-Ahbār. Mo'āwiyeh said, Hast thou any knowledge of the existence of a city constructed of gold and silver, the pillars whereof are of chrysolite and ruby, and the gravel of which is of pearls, and of balls like hazel-nuts, composed of musk and ambergris and saffron? He answered, Yes, O Prince of the Faithful. It is Irem Zāt el-'Emād, the like of which hath never been constructed in the regions of the earth; and Sheddād the son of 'Ad the Greater built it. — Relate to us, said Mo'āwiyeh, somewhat of its history. And Kaab-el-Ahbār replied thus: —

'Ad the Greater had two sons, Shedeed and Sheddād; and when their father perished, they reigned conjointly over the countries after him, and there was no one of the Kings of the earth who was not subject to them. And Shedeed the Son of 'Ad died: so his brother Sheddād ruled alone over the earth after him. He was fond of reading the ancient books; and when he met with the description of the world to come, and of Paradise with its pavilions and lofty chambers and its trees and fruits, and of the other things in Paradise, his heart enticed him to construct its like on the earth, after this manner which hath been above mentioned. He had under his authority a hundred thousand Kings, under each of whom were a hundred thousand valiant chieftains, and under each of these were a hundred thousand soldiers. And he summoned them all before him, and said to them, I find in the ancient books and histories the description of the Paradise that is in the other world, and I desire to make its like upon the earth. Depart ye therefore to the most pleasant and most spacious vacant tract in the earth, and build for me in it a city of gold and silver, and spread, as its gravel, chrysolites and rubies and pearls, and as the supports of the vaulted roofs of that city make columns of chrysolite, and fill it with pavilions, and over the pavilions construct lofty chambers, and beneath them plant, in the by-streets and great thoroughfares, varieties of trees bearing different kinds of ripe fruits, and make rivers to run beneath them in channels of gold and silver. — To this they all replied, How can we accomplish that which thou hast described to us, and how can we procure the chrysolites and rubies and pearls that thou hast mentioned? But he said, Know ye not that the Kings of the world are obedient to me, and under my authority, and that no one who is in it disobeyeth my command? They answered, Yes we know

that. — Depart then, said he, to the mines of chrysolite and ruby, and to the places where pearls are found, and gold and silver; and take forth and collect their contents from the earth, and spare no exertions. Take also for me from the hands of men such of those things as ye find, and spare none, nor let any escape you; and beware of disobedience.

He then wrote a letter to each of the Kings in the regions of the earth, commanding them to collect all the articles of the kinds above-mentioned that their subjects possessed, and to repair to the mines in which these things were found, and extract the precious stones that they contained, even from the beds of the seas. And they collected the things that he required in the space of twenty years; after which, he sent forth the geometricians and sages, and labourers and artificers, from all the countries and regions, and they dispersed themselves through the deserts and wastes, and tracts and districts, until they came to a desert wherein was a vast open plain, clear from hills and mountains, and in it were springs gushing forth, and rivers running. So they said, This is the kind of place which the King commanded us to seek, and called us to find. They then busied themselves in building the city according to the direction of the King Sheddād, King of the whole earth, in its length and breadth; and they made through it the channels for the rivers, and laid the foundations conformably with the prescribed extent. The Kings of the various districts of the earth sent thither the jewels and stones, and large and small pearls, and carnelion and pure gold, upon camels over the deserts and wastes, and sent great ships with them over the seas; and a quantity of those things, such as cannot be described nor calculated nor defined, was brought to the workmen, who laboured in the construction of this city three hundred years. And when they had finished it, they came to the King and acquainted him with the completion; and he said to them, Depart, and make around it impregnable fortifications, of great height, and construct around the circuit of the fortifications a thousand pavilions, each with a thousand pillars beneath it, in order that there may be in each pavilion a Wezeer. So they went immediately, and did this in twenty years; after which they presented themselves before Sheddād, and informed him of the accomplishment of his desire.

He therefore ordered his Wezeers, who were a thousand in number, and his chief officers, and such of his troops and others

as he confided in, to make themselves ready for departure, and to prepare themselves for removal to Irem Zát el-'Emád, in attendance upon the King of the world, Sheddád the son of 'Ad. He ordered also such as he chose of his women and his hareem, as his female slaves and his eunuchs, to fit themselves out. And they passed twenty years in equipping themselves. Then Sheddád proceeded with his troops, rejoiced at the accomplishment of his desire, until there remained between him and Irem Zát el-'Emád one day's journey; when God sent down upon him and upon the obstinate infidels who accompanied him a loud cry from the heaven of his power, and it destroyed them all by the vehemence of its sound. Neither Sheddád nor any of those who were with him arrived at the city or came in sight of it, and God obliterated the traces of the road that led to it; but the city remaineth as it was in its place until the hour of the judgment.

At this narrative related by Kaab-el-Ahbár, Mo'áwiyeh wondered, and he said to him, Can any one of mankind arrive at that city?—Yes, answered Kaab-el-Ahbár: a man of the companions of Mohammed (upon whom be blessing and peace!), in appearance like this man who is sitting here without any doubt.—Esh-Shabee also saith, It is related on the authority of the learned men of Hemyer, in El-Yemen, that when Sheddád and those who were with him were destroyed by the loud cry, his son Sheddád the Less reigned after him; for his father Sheddád the Greater had left him as successor to his kingdom, in the land of Hadramót and Sebâ, on his departure with the troops who accompanied him to Irem Zát el-'Emád. And as soon as the news reached him of the death of his father on the way before his arrival at the city of Irem, he gave orders to carry his father's body from those desert tracts to Hadramót, and to excavate a sepulchre for him in a cavern. And when they had done this, he placed his body in it, upon a couch of gold, and covered the corpse with seventy robes interwoven with gold and adorned with precious jewels; and he placed at his head a tablet of gold, whereon were inscribed these verses:—

Be admonished, O thou who art deceived by a prolonged life!
I am Sheddád the son of 'Ad, the lord of the strong fortress;
The lord of power and might and of excessive valour.
The inhabitants of the earth obeyed me, fearing my severity and threats;

And I held the east and west under a strong dominion.
And a preacher of the true religion invited us to the right way;
But we opposed him, and said, Is there no refuge from it?
And a loud cry assailed us from a tract of the distant horizon;
Whereupon we fell down like corn in the midst of a plain at harvest;
And now, beneath the earth, we await the threatened day.

—Eth-Tha'álibee also saith, It happened that two men entered this cavern, and found at its upper end some steps; and having descended these, they found an excavation, the length whereof was a hundred cubits, and its breadth forty cubits, and its height a hundred cubits. And in the midst of this excavation was a couch of gold, upon which was a man of enormous bulk, occupying its whole length and breadth, covered with ornaments and with robes interwoven with gold and silver; and at his head was a tablet of gold, whereon was an inscription. And they took that tablet, and carried away from the place as much as they could of bars of gold and silver, and other things.

Is-hák, *the Maiden Khadeejeh, and the Sultán*

I went forth one night, says Is-hák El-Mósilee, from the presence of El-Ma-moon, and, turning into a by-street, I saw something hanging from one of the houses there. So I felt it, to discover what it was, and found that it was a large basket, with four handles, and covered with brocade; whereupon I said within myself, There must be some cause for this. And I was perplexed at my case.

Intoxication induced me to seat myself in the basket; and when I had done so, lo, the people of the house drew it up with me in it, thinking that I was the person whom they were expecting. And when they had raised it to the top of the wall, behold, four damsels were there, and they said to me, Descend, and may ample enjoyment attend thee. Then a damsel walked before me with a candle until I descended into a mansion in which were sitting-rooms spread [with carpets and other furniture], the like of which I had never seen except in the palace of the Khaleefeh. And after I had sat a while, suddenly some curtains were raised on one side of the apartment, and, lo, maids walked in with candles in their hands, and with perfuming-vessels containing aloes-wood; and among them was a damsel like the rising full moon. So I rose; and she

said, Thou art a welcome visitor. Then having desired me to be seated, she inquired of me my story. I therefore answered her, I came forth from certain of my brethren, and, turning into this street, found a basket let down; whereupon the wine induced me to seat myself in it, and it was drawn up, with me in it, to this house. This, said I, is my case.—And she said, No harm shall befall thee, and I hope thou wilt approve of the result of thine adventure. And what, she added, is thine occupation? I answered, That of a merchant in the market of Baghdád. And she said, Canst thou repeat any verses?—Some trifling pieces, I answered.—Then mention them to us, said she, and recite to us somewhat of them. But I replied, The visitor is bashful: do thou begin. Thou hast spoken truly, she said. And she recited some elegant verses, of the poetry of ancient and of recent composers, some of their most admirable effusions; and I listened, and knew not whether to wonder most at her beauty and loveliness, or at the charming style of her rehearsal. After this she said, Hath thy bashfulness passed away?—Yea, by Allah, I answered. And she said, If thou wilt, recite to us somewhat of that which thou art able to rehearse. So I recited to her an abundance of pieces by a number of old writers; and she approved them, and said, By Allah, I did not imagine that there existed among the sons of the common people such a person as this.

She then gave orders to bring the food; and it was brought, and she began to take and to put before me; and varieties of sweet-smelling flowers were there, with rare fruits, such as are usually found nowhere but in the abodes of Kings. Afterwards she called for the wine, and she drank a cup, and handed one to me, saying, This is the time for conversation and relating stories. I therefore began to converse with her, and to say I have been told that such and such things happened, and there was a man who said so and so,—until I had related to her a number of agreeable stories; with which she was delighted; and said, I wonder how it is that one of the merchants is able to repeat stories like these; for they are such as are proper for Kings. So I said, I had a neighbour who used to converse with the Kings, and serve as their boon-companion; and when he was unoccupied, I used to visit his house, and sometimes he would relate what thou hast heard.—And she replied, By my life, thou hast retained them well. We continued our conversation, whenever I was silent she be-

ginning, until we had passed the greater part of the night, the fumes of the aloeswood imparting a constant odour to the air; and I was in such a state that if El-Ma-moon could have imagined it, he would have flown with a desire to enjoy it. She then said, Verily thou art one of the most pleasant and polished of men; for thou art a person of surpassing good breeding; and there is but one thing wanting.—And what, said I, is that? She answered, Couldst thou sing verses to the sounds of the lute? So I replied, I used to devote myself to this art of old; but not being endowed with a talent for it, I relinquished it; and my heart is inflamed on that account. I should be glad to sing something well on the present occasion, that my night's enjoyment might be complete.

On hearing this, she said, It seemeth thou hast proposed that the lute should be brought. I replied, It is thine to decide: thou art the conferrer of favours, and art entitled to thanks for thy kindness. And she gave orders to bring a lute; and when it was brought, she sang with a voice which I had never heard equalled in sweetness, with a charming manner, and admirable skill in striking the chords, and altogether with consummate excellence: after which she said, Knowest thou by whom this air was composed, and whose are the verses? I answered, No. And she said, the verses are by such-a-one, and the air is Is-hák's. I said, And is Is-hák (may I be thy ransom!) endowed with such talent?—Wonderful! wonderful! she exclaimed: Is-hák surpasseth all in this art. And I said, Extolled be the perfection of Allah, who hath given to this man what He hath not given to any beside him!—And how then wouldst thou be charmed, she added, if thou heardest this air sung by him!—Thus we continued to pass the time until daybreak, when an old woman, who seemed to be her nurse, addressed her and said, The time hath arrived. So she arose at her words, and said, Keep thou our conduct secret; for social meetings are confidential.—May I be thy ransom! I replied: I required no charge on that subject. I then bade her farewell, and she sent a damsel to walk before me to the door of the house, and she opened to me, and I went forth to my own abode.

Having arrived there, I performed the morning-prayers, and slept; and the messenger of El-Ma-moon came to me; so I repaired to him, and remained with him that day. And when the hour of night-fall came, I reflected upon the pleasure that I had enjoyed during the preceding night,

and it was such as none but the fool could be withheld from. I therefore went forth, and, coming to the basket, seated myself in it, and was drawn up to the place in which I was the night before. The damsel said to me, Thou hast been assiduous. But I replied, I do not think myself to have been otherwise than neglectful. We then chatted together, as in the preceding night, each of us supplying subjects of conversation; and reciting poetry, and relating strange tales, until dawn, when I departed to my abode, and performed the morning-prayers, and slept.

The messenger of El-Ma-moon then came to me, and I repaired to him; and after I had passed the day with him, and the hour of nightfall arrived, the Prince of the Faithful said to me, I conjure thee to sit here until I have gone and accomplished an object that I have in view and come back. But when the Khalefeh had gone away from me, disquieting thoughts arose in my mind, and, reflecting upon my late enjoyment, what I might experience from the Prince of the Faithful seemed of little moment to me. So I sprang up and retired, and went forth running until I came to the basket; whereupon I seated myself in it, and it was drawn up with me to the place of my former visits; and the damsel said, Probably thou art our friend? — Yea, by Allah, I answered. — And she said, Hast thou made our house thine abode? I answered, May I be thy ransom! The right of a stranger to hospitality is for three days; and if I return after that period, ye shall be free to shed my blood. — We then sat amusing ourselves as on the former occasions; and when the time of departure drew near, knowing that El-Ma-moon would certainly question me, and would not be content with any thing but an explanation of the affair, I said to her, I see thee to be one of those who take pleasure in singing, and I have a cousin who is more comely than myself in countenance, and of higher rank, and more accomplished manners, and he is most nearly acquainted of all the creatures of God (whose name be exalted!) with Is-hák. Upon this she said, Art thou a spunger and dost thou urge an impertinent request? I answered her, Thou art the arbitress of the matter. And she replied, If thy cousin be as thou hast described him, we shall have no dislike to be acquainted with him. — Then the time came, and I arose and went homewards.

But before I arrived at my house, the messengers of El-Ma-moon rushed upon me, and violently bore me away to him.

I found him sitting upon a throne, and incensed against me; and he said, O Is-hák, hast thou swerved from allegiance? I answered, No, by Allah, O Prince of the Faithful. — What then is thy story? said he: relate the affair to me with truth. So I replied, Well; but in privacy. He therefore made a sign to those who were before him; whereupon they retired; and I told him the story, and said to him, I promised her that thou wouldst pay her a visit. And he said, Thou hast done well. We then occupied ourselves with our usual pleasures that day; but the heart of El-Ma-moon was intent upon the damsel; and scarcely had the appointed time arrived when we departed. I charged him, saying, Refrain from calling me by my name before her; and be as though thou wert my attendant in her presence. And we agreed on this subject.

We proceeded until we came to the place where the basket had been hung, and we found two baskets: so we seated ourselves in them, and they were drawn up with us to the same place. The damsel then advanced and saluted us; and when El-Ma-moon beheld her, he was astonished at her beauty and loveliness. She began to relate stories to him, and to recite verses, and afterwards caused the wine to be brought, and we drank; she making him the object of her particular favour, and rejoicing in his society, and he shewing the same favour to her, and alike delighted with her. And she took the lute, and sang these verses: —

The beloved visited me towards the close of night. I stood, to shew him honour, until he sat down.

I said, O my intimate, and all my desire, hast thou come this night and not feared the watch?

He answered, The love-smitten feared: but his desire had forcibly deprived him of his reason.

She then said to me, And is thy cousin of the merchants? And she pointed towards El-Ma-moon. I answered, Yes. And she said, Verily ye nearly resemble each other. I replied, Yes.

And when El-Ma-moon had drunk three pints, being moved with joy and merriment, he called out and said, O Is-hák! I replied, At thy service, O Prince of the Faithful. — Sing, said he, this air. And when the damsel discovered that he was the Khalefeh, she retired into another apartment. So after I had finished my song, El-Ma-moon said to me, See who is the master of this house. Whereupon an old woman quickly answered and said, It

belongeth to El-Hasan the son of Sahl. And he said, Bring him hither unto me. The old woman, therefore, was absent for a short time, and, lo, El-Hasan came in. El-Ma-moon said to him, Hast thou a daughter? He answered, Yes: her name is Khadeejah. — Is she married? said the Khaleefeh. El-Hasan answered, No, by Allah. Then, said El-Ma-moon, I demand her of thee as my wife. El-Hasan replied, She is thy hand-maiden, and at thy disposal, O Prince of the Faithful. And the Khaleefeh said, I marry her on the condition of paying in ready money, as her dowry, thirty thousand pieces of gold, which shall be brought to thee this next morning: so, after thou shalt have received the money, do thou convey her to us in the following night. He replied, I hear, and obey. We then went forth; and he said, O Is-hák, tell not this story to any one. I therefore kept it a secret until El-Ma-moon died.

Never had such pleasures altogether fallen to the lot of any one, as those which I enjoyed during these four days, keeping company with El-Ma-moon by day, and with Khadeejah by night. By Allah, I have seen no one among men like El-Ma-moon, and I have not beheld among women the like of Khadeejah, nor any who approached her in intelligence and sense and elocution. — And God is all-knowing.

[Some Arab authors have, not without reason, pronounced this anecdote an invention of Is-hák. It is well known that El-Ma-moon married the daughter of his Wezeer El-Hasan the son of Sahl; but that he became acquainted with her in the manner above described is highly improbable. The marriage took place at Fem-es-Silh, on the bank of the Tigris, near Wásit, and was celebrated with a magnificence scarcely credible. El-Hasan, the father of the bride, scattered, among the officers and other

chief persons who were present, balls of musk of the size of hazel-nuts, containing paper inscribed with the names of lands and of female slaves, and the descriptions of beasts, &c., and into whose hand soever a ball fell, the property of which the name or description was written upon the enclosed paper was delivered to him, whether it were a piece of land, or other possession, or a horse, or a female slave, or a memlook. After that, he scattered, among the rest of the people, pieces of gold and silver, and bags of musk, and balls of ambergris. He expended upon the entertainment of El-Ma-moon and his companions, and all his troops and other attendants, the number of whom was incalculable, even the camel-drivers, and the hired conductors of beasts, and the boatmen, so that none had occasion to purchase anything for himself or for his beast. It is said that El-Ma-moon remained with El-Hasan nineteen days, the latter providing him each day, with every thing that they required; and that the sum which he expended upon them was fifty millions of pieces of silver. El-Ma-moon, on his departure, gave orders to present him with ten millions of pieces of silver, and allotted him Es-Silh as a possession; whereupon El-Hasan sat, and distributed the money among his grandees and companions and retinue. El-Ma-moon likewise gave up to him the revenues of Fáris and of the cities of El-Ahwáz for the period of a year. It is related, also, that when El-Ma-moon first entered the apartment of the bride, and seated himself with her, her grandmother scattered over them both a thousand large pearls from a tray of gold; and that a candle of ambergris weighing forty menns, in a lantern of gold, was lighted that night; but that El-Ma-moon disappeared of it, and pronounced it an act of prodigality.]

NOTES TO CHAPTER TWELFTH

NOTE 1. This story is not in the edition of Cairo, nor in the MS. of the Thousand and One Nights from which Galland translated, though he has introduced it in his version; and I am not aware of its being found in any copy of that work, except the

one from which the Breslau edition is printed. From these circumstances, and from my having discovered that its chief and best portion is a historical anecdote, related as a fact, I am inclined to think that it is not a genuine tale of the Thou-

sand and One Nights, and that it has been inserted in some copies of that work (perhaps only in one), to supply a deficiency. But as it exists in one copy, and is one of the best tales in Galland's version, I have gladly given it a place in the present collection. The place which it occupies in the order of the Nights, in the edition of Breslau, I have mentioned at the head of this chapter; but in the order of the *Tales* in that edition, it follows the story of Es-Sindibád of the Sea and Es-Sindibád of the Land.

The author by whom I have found the chief portion of this tale related as a historical anecdote is El-Is-hákee, who finished his history shortly before the close of the reign of 'Osmánlee Sultán Mustafá, apparently in the year of the Flight 1032 (A. D. 1623). He does not mention his authority; and whether it is related by an older *historian*, I do not know; but perhaps it is founded upon fact.

The story is narrated in El-Is-hákee's work in a simple and agreeable manner: in the Breslau Thousand and One Nights it is given more fully, but in language of a vulgar style, and abounding with errors, of which a few will be found particularized in the following notes. I have, therefore, here availed myself of both these works, each of which, in this case, possesses merits that the other does not. To the former, as far as it has enabled me to do so, I have adhered more closely; but the additions I have made, of the best parts of the narrative in the latter work, constitute the main portion of my translation of the tale. Abu-l-Hasan's marriage, and the subsequent events, are not related by El-Is-hákee.

Galland has evidently added to this story considerable embellishments of his own invention, and made it in many parts inconsistent with Arab manners and customs. But his version of it appears to have been mainly derived from an Arabic original more full than the corresponding text in the Breslau edition; for I distinguish in it several poetical and other passages which are not in the tale as given in that edition, and which are certainly not invented by him. For instance, near the commencement of the story, I observe a loose translation of four verses occurring in the Cairo edition in an earlier tale.

NOTE 2. The word "khaleea," which I render "wag" (though this is not its primary meaning, nor do I find it so explained in any Dictionary, except one in MS. of my own composition), is generally used in

the present day to signify "waggish," "frolicsome," or "witty," and has been so used by many good writers. That it is to be thus understood here, and not in the sense of an "abandoned person," or a "reprobate," is evident from the manner in which it is employed at the close of the tale. In like manner, "khalá'ah" signifies "waggishness," &c.

NOTE 3. In the original, "kumájeh." This word appears to be from the Persian "kumáj," or "kumásh" ("unleavened bread," or "bread baked in the ashes"); but it is commonly used to signify "fine flour," and I have not found it used in any other sense.

NOTE 4. Potash is used for washing the hands after eating; but the most common substitute for soap I have observed to be "dukák," which is the meal of the lupin, called in Arabic "turmus," vulgarly "tirmis."

NOTE 5. In illustration of this part of the story, as it respects the character of Hároon Er-Rasheed, see Note 22 to Chapter iii.

NOTE 6. See Note 18 to Chapter vii.

NOTE 7. The morning-prayers consist of only four rek'ahs; namely, two sunneh (or ordained by the Prophet), and two fard (*i. e.*, of divine appointment). Respecting the "rek'ah," see Note 1 to the Introduction.

NOTE 8. After the sunneh prayers, and after the fard, the worshipper, looking upon his right shoulder, says, "Peace be on you, and the mercy of God!" then, looking upon the left shoulder, he repeats the same words. These salutations are considered by some as addressed only to the guardian angels who watch over the believer, and note all his actions; but others say that they are addressed both to angels and men (*i. e.*, believers only), who may be present: no person, however, returns them. Some hold that every believer is attended by two angels; others say, five; others, sixty, or a hundred and sixty.

NOTE 9. In the Breslau edition, four hundred lashes.

NOTE 10. "Kadeeb-el-Bán" signifies "the Twig of the Oriental willow."

NOTE 11. See Note 78 to Chapter v.

NOTE 12. Or hospital. The same building, in an Arabian city, generally serves both as an hospital for the sick and an asylum for the mad.

NOTE 13. "Shut your doors at night," said the Prophet; "and at the time of doing it, remember [or rather repeat] God's name; because the Devil cannot open the door which has been shut in the name of God."—As I have remarked in my work on the Modern Egyptians, it is a common custom of many learned and devout persons, and some others, to say, "In the name of God, the Compassionate, the Merciful," on locking a door, covering bread, laying down their clothes at night, and on other occasions, to protect their property (as well as themselves) from evil genii, or devils.

NOTE 14. Literally, "I have not seen thee to have a heel prosperous to me."

NOTE 15. See Notes 44 and 18 to Chapter x. "The Chapter of Sincerity" is the 112th (or last but two) of the *Kur-án*.

NOTE 16. "Nuzhet-el-Fuád" signifies "the Delight of the Heart."

NOTE 17. Two of the customs here mentioned, namely, tying the toes of the corpse, and placing a knife, or rather, a sword, upon the body, are still common in some Muslim countries; but I did not hear of their being observed in Egypt, nor of the custom of putting the salt with the knife or sword. Iron and salt are both believed to repel genii, and to prevent their approach and hence, perhaps, are thus used.

NOTE 18. Nuzhet-el-Fuád must have resigned her office of Treasurer on marrying Abu-l-Hasan.

NOTE 19. Abu-l-Hasan expected the present of the money for the purpose of defraying the expenses of the funeral, and the piece of silk for grave-clothing. See Note 11 to Chapter vi.

NOTE 20. This is a common kind of ejaculation. By the "hour," in this instance, we may understand either "the hour of Abu-l-Hasan's birth, or that in which he was appointed the Khaleefeh's boon-companion.

NOTE 21. Literally "the Hâshimee vein." The vein of anger between the eyes appears to have been especially remarkable in descendants of Hâshim. Whether it was so in Hâshim himself, I do not find; but it is mentioned among the characteristics of his great-grandson, the Prophet.

NOTE 22. The word rendered "pictures" generally signifies "carved images," "effigies," or "models." I suppose pictures to be here meant because carved images are generally representations of living creatures, which representations are forbidden by the Muslim law.

NOTE 23. This is a saying of the Prophet, and is often quoted by a Muslim to silence his wife.

NOTE 24. The text here is faulty; but Dr. Habicht has pointed out the corrections, and I only differ from him in adding the article (in the Arabic) to the last word of the latter of the two proverbs.

NOTE 25. Here, also, the text appears to be faulty. I read "kibleh" for "keeleh" or "keyleh."—Some Muslims turn the *head* of the corpse in the direction of the Kibleh, or Mekkeh: others, the *right side*, inclining the *face* in that direction. In the latter position the corpse is placed in the tomb.

NOTE 26. In this passage, again, I am obliged to have recourse to a conjectural emendation.

NOTE 27. The word here rendered "two clods" also signifies "two lumps of stone," or "two bricks." Beating the bosom with two clods of hard, dry earth, in a case of extreme distress, is not an uncommon action with the Arabs of the lower orders.

NOTES TO CHAPTER THIRTEENTH

NOTE 1. This story, and that in the next chapter of the present work, have, I believe, been translated into French, by M. Caussin, and published in the edition of the Thousand and One Nights mentioned in the first of the notes to my eleventh chapter.

NOTE 2. The kind of cresset here mentioned, called in Arabic "mesh'al," is a staff with a cylindrical frame (commonly of iron) at the top, filled with flaming wood, or having two, three, four, or five of these receptacles for fire. The mesh'al with a single receptacle for fire is the most common, and the entire length is generally about seven feet. Two different kinds are figured in my work on the Modern Egyptians, vol. i. ch. vi. They are borne in various nocturnal processions, and often before a horseman riding by night.

NOTE 3. The term "meezer" or "mizer" is properly applied to a cloth which is wrapped round the waist and reaches to the knees, or lower; and is now also used to signify a pair of drawers.

NOTE 4. What is here meant is doubtful. A cresset-bearer before a *horseman* might be properly described as having on his shoulder an embroidered saddle-cover, called in Arabic "gháshiyeh." This was usually borne before a King, and a less costly kind is now often seen on the shoulder of a groom preceding a horseman of the higher or middle rank.

NOTE 5. See Note 52 to Chapter ii.

NOTE 6. Literally, "the *second*, or the *other* Khaleefeh." So also in the other instances in which I use the term "False Khaleefeh."

NOTE 7. "Sáj" is the name of an Indian tree, the wood of which is imported into Arabian countries; but our Orientalists disagree as to its species. De Sacy thinks it likely that "sáj" is an Indian name adopted by the Arabs: if so, the tree so called is probably the teak (as he first supposed); this tree being termed in Sanscrit, "sáka."

NOTE 8. In the original, "shádhawán." This word, which I here render in accordance with the manner in which my sheykh has explained it in several places, is also

written "shádarwán" and "shádirwán," and is, I believe, generally applied to a fountain, or jet d'eau, with pieces of glass, or glass bells, which, being put in motion by the water, produce a constant tinkling. The word is Persian.

NOTE 9. The "long mattresses" here mentioned are those described in Note 12 to Chapter iii.

NOTE 10. For a knowledge of the particular kind of round cushion here mentioned, by the term, "mudowwarah," I am indebted to Mr. Salamé; for although I have one, which I purchased of an Arab at Gibraltar, I either did not inquire, or else forgot, the name. It is generally about fifteen inches in diameter, three or four inches thick, and covered with velvet or leather, embroidered or otherwise ornamented. Cushions of this kind I did not see in the East; but they are common among the Arabs in Western Africa, and have of late years been imported into England, where they are used as footstools. The Arabs use them generally to recline against, and sometimes as pillows for the head.

NOTE 11. Literally, "O full moons." The plural is used for the reason explained in Note 34 to Chapter x.

NOTE 12. Here again the plural is used in the original, to convey a superlative sense.

NOTE 13. It is a general custom among the Arabs when a person is asked "What is the news?" to reply, "Good" (kheyr), even when the news to be imparted is bad.

NOTE 14. I believe I have before mentioned El-'Abbás, as an uncle of the Prophet, and ancestor of the Khaleefehs of Baghdád, who were hence called the 'Abbásse Khaleefehs.

NOTE 15. See Note 8 to the Introduction.

NOTE 16. It is common with the Arabs to say that a day is like milk, or white as milk, to imply that it is fortunate; and that it is like mud, or black as mud, to signify the contrary.

NOTE 17. A money-changer is employed by Kings and grantees to pay and receive their money.

NOTE 18. See Note 39 to Chapter ii.

NOTE 19. The action here mentioned is accompanied with a gentle rubbing. The object in this case was to awake the lady. See Note 55 to Chapter iii.

NOTE 20. These two verses may be explained by the following amplified paraphrase.—"May thy palace never cease to be an object of desire, a place where prayer will be answered, resorted to by multitudes, like the Temple of Mekkeh; and may men ever exhibit tokens of the honours or benefits that they have received there in paying their homage, as a person who has just prayed upon the bare ground exhibits a forehead marked with the dust: thus throughout every country it will be known, that thy palace is like the station of Ibrâheem (or Abraham), a place within the inner enclosure of the Kaabeh, where prayer is especially blessed, and that thou art like Ibrâheem himself." But my sheykh remarks, that these verses are not well applied except in praise of a person whose name is Ibrâheem.

NOTE 21. See Note 95 to Chapter v.

NOTE 22. This story is followed by four anecdotes, ending with part of the two hundred and ninety-ninth night. The third and fourth of these are here subjoined.

The Lover Who Pretended to Be a Thief

It is related that Khâlid the son of 'Abd-Allah El-Kusheyree was Governor of El-Basrah; and there came to him a number of men grasping a young man of surpassing comeliness and evident good breeding and abundant intellect, of handsome figure, of sweet odour, and of a grave and dignified appearance; and they brought him forward unto Khâlid. So Khâlid inquired of them his story, and they said, This is a thief, whom we caught yesterday in our abode. And when Khâlid looked at him, the beauty of his appearance, and his cleanliness, excited his admiration, and he said, Loose him. Then, approaching him, he asked him his story; and the young man answered, The people have spoken truth, and the case is as they have related.—And what, said Khâlid, induced thee to do this, when thou hast so comely an appearance and so handsome a form? He

answered, Covetousness of worldly goods, and the decree of God, whose perfection be extolled, and whose name be exalted! And upon this, Khâlid said, May thy mother be bereft of thee! Hadst thou not in the comeliness of thy face, and the soundness of thy sense, and in thy good breeding, what would suffice to restrain thee from thieving?—Abstain from this language, O Emeer, replied the young man, and proceed to do what God (whose name be exalted!) hath ordained; for such is the recompense of that which my hands have done, and God is not tyrannical towards his servants. And Khâlid remained a while silent, reflecting upon the affair of the young man; after which he desired him to draw near, and said to him, Thy confession before the witnesses hath perplexed me so that I know not what to do; and I do not think thee to be a thief. Probably thou hast some story to tell that is not one of theft. Acquaint me then with it.—But the young man replied, O Emeer, let nothing be imagined by thee, except that which I have confessed to thee; for I have no story to relate but this, that I entered the house of these people, and stole what I could, and they caught me, and took the property from me, and conveyed me unto thee. Upon this, therefore, Khâlid gave orders to imprison him, and commanded a crier to proclaim throughout El-Basrah, Ho! whosoever desireth to witness the punishment of such-a-one, and the cutting off of his hand, let him come in the morning to such a place!

And when the young man had been a while in the prison, and they had put the irons upon his feet, he sighed heavily, shed copious tears, and recited these verses:—

Khâlid hath threatened me with the cutting off of my hand if I reveal not to him her story;

But I said, Far be it from me that I should reveal the love for her which my heart entertaineth!

The cutting off of my hand for that which I have confessed is easier to my heart than disgracing her.

And the persons who were commissioned to guard him, hearing this, came to Khâlid, and acquainted him with that which he had said. So when the night grew dark, he gave orders to bring him into his presence; and on his coming before him, he urged him to speak, and found him to be sensible, well-bred, intelligent, polite and discreet. He gave orders to bring him food; and he ate, and conversed a while with him; after which, Khâlid said to him, I know that thou hast a story to tell that is

not one of theft: so when the morning cometh, and the people are present, with the Kádee, and he asketh thee respecting the theft, deny it, and assert that which may avert from thee the punishment of amputation; for the Apostle of God (may God bless and save him!) hath said, In cases of doubt, avert the punishments fixed by the law. — He then gave orders to take him back to the prison, where he remained that night.

And in the morning the people came to witness the amputation of the young man's hand, and there was not any one in El-Basrah, man or woman, who did not come to behold the punishment of that young man. Khálid mounted attended by the chief persons of El-Basrah, and others, and, having summoned the Kádees, gave orders to bring the young man, who approached, jumping in the chains; and not one of the people beheld him without weeping for him, and the voices of the women rose in shrieks. So the [chief] Kádee commanded to silence the women, and then said to the young man, These people assert that thou enterdest their house, and stolest their property. Probably thou stolest less than the nisáb. — Nay, he replied, I stole a complete nisáb. — Probably, rejoined the Kádee, thou art a partner of the people in some of the property. But the young man replied, Nay: the whole of it was theirs: I had no right in it. And upon this, Khálid was enraged, and came to him and struck him upon the face with the whip, repeating this verse as applicable to his own case: —

Man desireth that his wish may be granted unto him; but God refuseth all save what Himself desireth.

He then called for the butcher, who came, and drew forth the knife, and, stretching forth the young man's hand, put the knife upon it.

But a damsel hastened forward from the midst of the women, clad in tattered and dirty garments, and cried out, and threw herself upon the young man; after which she displayed a face like the moon; whereupon a great clamour arose among the people, and a fiery excitement of the passions of the spectators well nigh ensued in consequence of this spectacle. Then the damsel cried out with her loudest voice, I conjure thee by Allah, O Emeer, that thou hasten not the amputation until thou shalt have read this note. And she gave him a note, which Khálid opened and read, and, lo, in it were written these verses: —

O Khálid, this person is a distracted slave of love, wounded by a glance shot from the bows of my eye-lashes.

An arrow from my eye hath prostrated him; for he is wedded to the ardour of love, and recovereth not from his malady.

He hath avowed a deed that he had not committed, thinking this better than the disgrace of his enamoured.

Have patience then with the afflicted lover; for he is one of the noble of mankind, not a thief.

When Khálid, therefore, read the verses, he withdrew, and separated himself from the people, and, having summoned the woman, inquired of her respecting the case. So she informed him that this young man was enamoured of her, and that she was enamoured of him; and that he had repaired to the house of her family with the desire of visiting her, and thrown a stone into the house to acquaint her with his arrival; but that her father and her brothers heard the sound of the stone, and came up to him; and when he perceived them, he collected all the linen of the house, making it appear to them that he was a thief, in order to protect the honour of his beloved. Therefore when they saw him thus engaged, they took him and said, This is a thief, — and brought him to thee; whereupon he confessed that he had committed theft, and persisted in doing so, that he might not disgrace me. These things he did, making himself a thief, from the excess of his kindness, and the generosity of his mind. — And Khálid replied, Verily he is worthy of the accomplishment of his desire. Then having called the young man to him, he kissed him between the eyes; and he gave orders to bring before him the damsel's father, and said to him, O sheykh, we had determined upon the execution of the sentence upon this young man by the amputation of his hand; but God (to whom he ascribed might and glory!) hath preserved me from that act; and I have ordered that ten thousand pieces of silver be given to him, for his generous exposure of his hand in order to preserve thy honour and the honour of thy daughter, and to protect you both from reproach. I have ordered also that ten thousand pieces of silver shall be given to thy daughter, in consideration of her having informed me of the truth of the affair; and I beg that thou give me permission to marry her to him. — O Emeer, replied the sheykh, I give thee permission to do so. And Khálid praised God, and thanked Him, and recited an eloquent khutbeh; after which he said to the young man, I marry to thee this damsel, such-a-one, who is here present, with her permission and consent, and

with the permission of her father, for a dowry consisting of this money, the amount of which is ten thousand pieces of silver. And the young man replied, I accept from thee this offer of marriage. The Khálid gave orders to carry the money to the house of the young man, borne in procession, upon trays; and the people dispersed full of happiness. — I have not witnessed (says the narrator) a day more strange than that day, beginning with weeping and misfortunes, and ending with joy and happiness.

[In the following anecdote, mention is made of an event of a most melancholy nature, the knowledge of which has caused me to derive less pleasure than I should find, if ignorant of the fact, in many of the best stories in the present collection; and I therefore think that some of my readers may prefer passing over it unread.]

The Token of the Bean

A Bedawee of a distant desert used every year to bring an ode to Jaafar El-Barmekkee, who used to give him a thousand pieces of gold as a largess for his ode; and the Bedawee took the money and departed, and remained expending from it upon his family until the close of the year. Now this Bedawee brought him the ode according to his custom, and, when he came, found Jaafar hanged; and he came to the place where he was hanged, and there, having made his camel lie down, wept violently, mourned greatly, and recited his ode, and slept. And in his sleep he saw Jaafar El-Barmekkee, who said to him, Thou hast wearied thyself, and come to us, and found us in the state thou seest: but repair to El-Basrah, and inquire for a man whose name is so-and-so, one of the merchants of El-Basrah, and say to him, Jaafar El-Barmekkee saluteth thee, and saith to thee, Give me a thousand pieces of gold, by the token of the bean.

When the Bedawee, therefore, awoke from his sleep, he repaired to El-Basrah, and inquired for that merchant; and, having met with him, he acquainted him with the words that Jaafar had said in the dream; whereupon the merchant wept violently, so that his soul almost quitted the world. He then treated the Bedawee with honour, seating him by him, and making his stay pleasant; and the Bedawee remained with him three days, honourably entertained. And when he desired to depart, the merchant gave to him a thousand and five hundred pieces

of gold, saying to him, The thousand are what I am commanded to give thee, and the five hundred are a present to thee from myself, and thou shalt receive every year a thousand pieces of gold.

And at his departure, the Bedawee said to the merchant, I conjure thee by Allah to acquaint me with the affair of the bean, that I may know its foundation. So the merchant replied, I was, at the commencement of my career, in a state of poverty, going about with hot beans through the streets of Baghdád, and selling them as a means of subsistence. And I went forth on a cold and rainy day, without sufficient clothing on my body to preserve me from the bleakness of the air, now shivering from the severity of the cold, and now falling in the water of the rain, in so horrible a state that the skin quaketh at thinking upon it. Now Jaafar was sitting that day in a pavilion overlooking the street, and with him were his chief attendants and concubines; and his eye fell upon me; whereupon he was moved with pity for my condition, and sent to me one of his servants, who took me and led me in to him; and when he saw me, he said to me, Sell the beans that thou hast with thee to my attendants. So I began to mete them with a measure that I had with me, and every one who took a measure of beans filled the measure with gold, until all that I had with me was exhausted, and there remained nothing in the basket [except one bean]. Then I collected together the gold that had accrued to me; and Jaafar said to me, Doth aught of the beans remain with thee? I answered, I know not. And searching in the basket I found in it nothing but one bean; whereupon Jaafar took it from me, and split it in twain; and he took one half of it, and gave the other half to one of his concubines, saying, For what sum wilt thou buy the half of this bean? She answered, For twice the quantity of this gold. So I was confounded at my case, and said within myself, This is impossible. But while I was wondering, lo, the concubine gave orders to one of her female slaves, who brought a quantity of gold twice as much as that which was already collected. Then Jaafar said, And I will buy the half that I have taken for twice the quantity of the whole. And he said to me, Receive the price of thy bean. And he gave orders to one of his servants, who collected together the whole of the money and put it into my basket; and I took it and departed. After that, I came to El-Basrah, and trafficked with the money in my possession, and God gave me

ample wealth. To God therefore be praise and thanks! So if I give thee every year a thousand pieces of gold, derived from the munificence of Jaafar, it injureth me not

at all.—Observe, then, the generous disposition of Jaafar, and the praise bestowed upon him living and dead. The mercy of God (whose name be exalted!) be on him!

NOTES TO CHAPTER FOURTEENTH

NOTE 1. This story I suppose to be the same as that which is entitled, in the list of the contents of Von Hammer's MS., as given by Trébutien, "Aboubekr Alkozlan;" the surname, or nickname, which I render "the Lazy," being in my original "El-Keslân."

NOTE 2. So in the two editions of Cairo and Breslau; but what a white emerald is I know not. Perhaps the word which I have rendered "white" may here signify "bright."

NOTE 3. The battlements here mentioned (in the original, "sharâreef," plural of "shurrâfeh,") are in general merely ornamental, and of various different forms in different buildings.

NOTE 4. The Arab cupper is generally a barber, and shaving is a more common operation in the bath than bleeding.

NOTE 5. The "Zunooj," also called "Zinj" and "Zenj," are, properly speaking, an Ethiopian nation, the inhabitants of the country commonly called by us "Zanguebar."

NOTE 6. By the term "possessions" we may here understand property consisting of houses, &c., such being the general meaning of the word so rendered. "Raba" is a term commonly applied to a range of dwelling-rooms over shops or magazines.

NOTE 7. "Shereef" (signifying "noble"), and "seyd" or "seyyid" ("master," or "lord"), are titles given to any descendant of the Prophet, however low his station. Men and women of this caste often contract marriages with persons who are not members of the same; and as the title of shereef is inherited from either the father or the mother, the number of persons who enjoy this distinction has become very considerable. The men are privileged to wear the green turban; but not all of them do so. Many of the women wear a green face-veil.

NOTE 8. "It is related that a rich man informed his friends who were sitting with him, that the mice had eaten an iron utensil belonging to him, and they pronounced his assertion to be true: then a poor man told them that the mice had eaten his palm-stick [or staff], and they declared his assertion to be false. So he said to them, How is it that ye do not admit the truth of my assertion that the mouse ate the palm-stick, and ye admit its having eaten the iron?"

NOTE 9. By this description, El-Khidr is evidently meant. See Note 2 to the Introduction.

NOTE 10. "Henád" I suppose to be an imaginary name, as the city so called is said to have been near to the regions of the Jinn.

NOTE 11. The three anecdotes here following occupy the next place to the story of Aboo-Mohammad the Lazy, and end with part of the three hundred and eighth Night.

The Generosity of Yahyâ

It is related that Hároon Er-Rasheed called for one of his guards, named Sâleh, before the period at which he became changed against the Barmekes, and when the man came before him he said to him, O Sâleh, go to Mansoor, and say to him, Thou owest us a million pieces of silver, and we require that thou bring to us this sum immediately. I command thee also, O Sâleh, that if this sum be not paid to thee forthwith, before sunset, thou sever his head from his body, and bring it to me.—So Sâleh replied, I hear and obey. He repaired to Mansoor, and informed him of that which the Prince of the Faithful had said; whereupon Mansoor exclaimed, I perish, by Allah; for the price of all my property and all that my hand possesseth, if sold for its highest value, would not exceed a hundred thousand: how then, O Sâleh, can I procure the remaining nine

hundred thousand pieces of silver? Sáleh therefore said to him, Contrive for thyself some stratagem by which thou mayest save thyself quickly, or thou perishest; for I cannot grant thee a moment's delay after the period which the Khaleefeh hath prescribed me, nor can I fail in aught of that which the Prince of the Faithful hath commanded me to do. Hasten then to employ a stratagem by which to save thy life before the period shall have expired. — Mansoor replied, O Sáleh, I beg thee of thy kindness to take me to my house, that I may bid farewell to my children and my family, and give my directions to my relations. — Accordingly, says Sáleh, I went with him to his house, and he began to take leave of his family; and a clamour arose in his abode, with weeping and crying, and supplication for the aid of God, whose name he exalted!

Then Sáleh said to him, It hath occurred to my mind that God may effect thy relief by means of the Barmekes: so repair with us to the house of Yahyà the son of Khálid. And when they went to Yahyà the son of Khálid, he acquainted him with his case; whereat Yahyà grieved, and hung down his head for a while towards the ground; after which, he raised his head, and, having called his treasurer, said to him, How much money is in our treasury? He answered, The sum of five thousand pieces of silver. And Yahyà ordered him to bring it. He then sent a messenger to his son El-Fadl, with a note, the purport of which was, There have been offered to me for sale some estates of great value, that will never be laid waste: so send to us some money. And he sent to him a million pieces of silver. Then he sent another man to his son Jaafar, with a note, of which the purport was this: We have an important affair to transact, and want for that purpose some money. And Jaafar sent to him immediately a million pieces of silver. And Yahyà continued to send messengers to the Barmekes until he had collected from them for Mansoor a great sum of money. Sáleh and Mansoor, meanwhile, knew not of this proceeding; and Mansoor said to Yahyà, O my lord, I have laid hold upon thy skirt, and I know not how to procure this money but from thee, agreeably with thy usual generosity: complete for me then the remainder of my debt, and make me thine emancipated slave. And Yahyà hung down his head and wept, and said, O page, the Prince of the Faithful presented to our slave-girl Denáneer a jewel of great value. Repair then to her, and tell her to send to us this jewel. — So

the page went, and brought it to him; and he said, O Mansoor, I purchased this jewel for the Prince of the Faithful from the merchants for two hundred thousand pieces of gold, and the Prince of the Faithful presented it to our slave-girl Denáneer, the lute-player; and when he seeth it with thee, he will know it, and will treat thee with honour, and spare thy life on our account, in honour of us; and thy money, O Mansoor, is now complete.

So I carried the money and the jewel, says Sáleh, to Er-Rasheed, taking Mansoor with me; but while we were on the way, I heard him repeat this verse, applying it to his own case: —

It was not from love that my feet went towards them; but because I feared to be smitten by the arrows.

And I wondered at the wickedness of his disposition, and his worthlessness and depravity, and the baseness of his origin and birth; and I retorted and said to him, There is not upon the face of the earth any one better than the Barmekes, nor is there any more base or more evil than thyself; for they bought thee off from death, and saved thee from destruction, bestowing upon thee the means of thy deliverance, and thou hast not thanked them nor praised them, nor behaved in the manner of the ingenuous; but hast requited their kindness with these words. — I then went to Er-Rasheed, and related to him the story, acquainting him with all that had happened; and Er-Rasheed wondered at the generosity of Yahyà, and his munificence and kind disposition, and at the vileness of Mansoor, and ordered that the jewel should be restored to Yahyà the son of Khálid, saying, Any thing we give unto him, it is not fit that we revoke. And Sáleh returned to Yahyà the son of Khálid, and related to him the story of Mansoor, acquainting him with his evil conduct. But Yahyà replied, O Sáleh, when a man is in want, with a contracted heart and with a troubled mind, for whatsoever proceedeth from him he is not to be reproached; for it doth not come from his heart. And he sought excuses for Mansoor. And upon this, Sáleh wept, and said, The revolutions of time will never bring about the existence of a person like thee. Alas, then, how can it be that one endowed with a nature like thine and generosity like thine shall be buried in earth! — And he recited these verses: —

Hasten to accomplish any kind intention; for it is not always that generosity can be exercised.

How many a man, when able, hath withheld himself from an act of generosity till poverty prevented him!

The Kindness of Yahyà

It is related also, that there existed, between Yahyà the son of Khálid, and 'Abd-Allah the son of Málik El-Khuzá'ee, a secret enmity, which neither of them manifested; and the reason of this enmity between them was, that the Prince of the Faithful, Hároon Er-Rasheed, loved 'Abd-Allah the son of Málik so greatly as to occasion Yahyà the son of Khálid and his sons to say, that 'Abd-Allah enchanted the Prince of the Faithful. Thus they continued for a long time, with hatred in their hearts.

And it happened that Er-Rasheed bestowed the government of Irmeeneeyeh upon 'Abd-Allah the son of Málik El-Khusá'ee, and despatched him thither. And after he had established himself there in the seat of government, there came to him a man of the inhabitants of El-'Erák, of surpassing good breeding, and acuteness and intelligence; but his means had become contracted, and his wealth had passed away, and his prosperity had vanished: so he forged a letter in the name of Yahyà the son of Khálid to 'Abd-Allah the son of Málik, and journeyed to him in Irmeeneeyeh. On arriving at his door, he delivered the letter to one of his chamberlains, who took the letter and delivered it to 'Abd-Allah the son of Málik El-Khuzá'ee; and he opened it and read it, and, considering it, he knew that it was forged. So he gave orders to bring the man; and when he presented himself before him, he prayed for him and praised him and the members of his court; and 'Abd-Allah the son of Málik said to him, What induced thee to undergo this long toil, and to come to me with a forged letter? But be of good heart; for we will not disappoint thy labour. — The man replied, May God prolong the life of our lord the Wezeer! If my coming be troublesome to thee, employ no pretext to repel me; for God's earth is wide, and the Bestower of the means of subsistence existeth: the letter that I have brought to thee from Yahyà the son of Khálid is genuine, not forged. — So 'Abd-Allah said, I will write a letter to my agent in Baghdád, and order him to inquire respecting this letter that thou hast brought to me; and if it prove to be true and genuine, not forged, I invest thee with the government of one of my districts, or I give thee two hundred thousand pieces of silver, with horses and excellent camels of

high value, and an honorary gift besides, if thou desire a present: but if the letter prove to be forged, I give orders that thou shalt be beaten with two hundred blows of a staff, and that thy beard shall be shaven. — Then 'Abd-Allah commanded that he should be taken into a chamber; and that what he required should be put for him there until he should have ascertained his case. After this, he wrote a letter to his agent in Baghdád, the purport whereof was as follows: —

There hath come unto me a man with a letter which he asserteth to be from Yahyà the son of Khálid, and I have an evil opinion of this letter. It is therefore necessary that thou neglect not this affair; but go thyself and ascertain the case of this letter, and hasten to send me a reply, that we may know the truth or the falsity of the matter.

So when the letter was brought to him in Baghdád, he mounted immediately, and repaired to the mansion of Yahyà the son of Khálid. He found him sitting with his boon-companions and chief attendants, and he saluted him, and delivered to him the letter; and Yahyà the son of Khálid read it, and said to the agent, Return to me to-morrow, that I may write for thee the answer. Then looking towards his boon-companions, after the departure of the agent, he said, What shall be the recompense of him who beareth a letter forged in my name, and taketh it to mine enemy? And every one of the boon-companions offered some opinion, and each of them proposed some kind of punishment. But Yahyà said to them, Ye have erred in that which ye have proposed, and this advice which ye have given hath arisen from the baseness and meanness of your minds. Ye all know the close favour in which 'Abd-Allah is held by the Prince of the Faithful, and ye know the wrath and enmity that subsisteth between me and him. Now God (whose name be exalted!) hath made this man a means of effecting a reconciliation between us, and hath fitted him for that purpose, and appointed him to extinguish the fire of hatred in our hearts, which hath been increasing for a period of twenty years; and by his intervention our affairs shall be peaceably adjusted. It is incumbent on me to satisfy this man by verifying his opinions and amending his circumstances; and I will write for him a letter to 'Abd-Allah the son of Málik El-Khuzá'ee, to the effect that he shall treat him with increased honour, and continue to exalt and respect him. — And when the boon-companions

heard this, they invoked blessings upon him, and wondered at his generosity and the abundance of his kindness. He then demanded the paper and the inkhorn, and wrote to 'Abd-Allah the son of Málik a letter in his own hand, of the following purport:—

In the name of God, the Compassionate, the Merciful. Thy letter hath arrived: may God prolong thy life! and I have read it, and rejoiced at thy safety, and been delighted at the tidings of thy well-being and thy general prosperity. Now thou imaginedst that that ingenuous man forged a letter as from me, and did not bear an epistle from me: but the case was not so; for the letter I myself wrote, and it was not forged; and I hope from thy liberality and kindness and excellence of disposition that thou wilt satisfy the hope and wish of that ingenuous and generous man, and regard him with the respect that he meriteth, and cause him to attain his desire, and make him a particular object of overflowing kindness and abundant favour; and whatsoever thou dost for him, I shall regard myself as the object of it, and shall be thankful to thee.

Then he directed the letter and sealed it and delivered it to the agent. So the agent sent it to 'Abd-Allah, who, when he read it, was delighted at its contents, and, having caused that man to be brought to him, said to him, Whichever of the two things that I promised thee is the more agreeable to thee I will present to thee. And the man replied, The gift will be more agreeable to me than any thing else. Accordingly, 'Abd-Allah gave orders to present him with two hundred thousand pieces of silver, and ten Arab horses, five of them with housings of silk, and five with jewelled saddles such as are used in processions of state, and with twenty chests of clothes, and ten memlooks, horsemen, together with what was appropriate of costly jewels. Then he bestowed upon him a dress of honour, and sent him to Baghdád magnificently equipped.

When he arrived, therefore, at Baghdád, he repaired to the door of the mansion of Yahyà the son of Khálid before he went to his family, and he begged permission to go in to him. So the chamberlain went in to Yahyà, and said to him, O our lord, at our door is a man of respectable appearance and comely form and good condition, with a number of pages, desiring to come in to thee. And he gave him permission to enter; and when he came in to him, he kissed the ground before him, and Yahyà said to him, Who art thou? The man

answered, O master, I am he who was killed by the tyranny of fortune, and thou hast brought me to life from the grave of calamities, and raised me to the paradise of desires. I am he who forged a letter in thy name, and conveyed it to 'Abd-Allah the son of Málik El-Khuzá'ee.—And what, said Yahyà, hath he done with thee; and what hath he given to thee? He answered, He gave me of the benefits proceeding from thy liberality and benevolence, and thy comprehensive favours and universal generosity, and thy magnanimity and ample bounty, so that he enriched me, and he distinguished me by especial beneficence, and bestowed presents upon me; and I have brought all his gifts and his presents; they are at the door, and the case is submitted unto thee, to decide upon it as thou wilt. Upon this Yahyà replied, The action that thou hast done for me is better than that which I have performed for thee, and thou art entitled to abundant thanks from me, and great bounty, since thou hast changed the enmity that subsisted between me and that highly-revered man into sincere friendship and affection. I will therefore give thee the like of that which 'Abd-Allah the son of Málik hath given thee.—He then ordered that he should be presented with money and horses, and chests of clothing, such as 'Abd-Allah had bestowed upon him; and thus that man's original prosperity was restored to him by the kindness of these two generous men.

El-Ma-moon and the Learned Man

It is said that there was not among the Khaleefehs of the descendants of El-'Abbás any more learned in all the sciences than El-Ma-moon. On two days in every week, he used to preside at discussions of the learned men; and the professors of religion and law, and the scholastic theologians, by whom the discussions were carried on, used to sit in his presence according to their several ranks and degrees. Now on one occasion, while he was sitting with them, there came in to his assembly a stranger, clad in white, tattered clothing, who seated himself at the lower end, behind the professors, in an obscure place. And when they began the discussion, and entered upon the consideration of the different propositions,—it being their custom to submit the proposition to the members of the assembly one after another, and for each who could offer some quaint addition to what others advanced, or some extraordinary, witty saying, to mention it,—the question was

proposed to them by turns until it came to that stranger; whereupon he gave a reply better than the replies of all the professors; and the Khaleefeh approved it, and ordered that he should be raised from the place that he had taken to a higher one. Then, when the second question came to him, he gave a reply better than the first; and El-Ma-moon ordered that he should be raised to a place of higher dignity. And when the third question went round, he gave a reply better and more just than the two former replies; upon which El-Ma-moon ordered that he should sit near unto himself. And after the discussion was ended, the attendants brought the water, and the guests washed their hands; and they brought the repast, and they ate.

The professors then arose and went forth; but El-Ma-moon prevented the stranger from going out with them: he caused him to draw near unto him, and treated him with courtesy, promising him to bestow favours and benefactions upon him. And after this, the banquet of wine was prepared, the comely boon-companions came, and the wine circulated; but when it came round to that man, he rose upon his feet, and said, If the Prince of the Faithful give me permission, I will speak one word. El-Ma-moon replied, Say what thou wilt. And he said, The possessor of eminent judgment (whose eminence may God increase!) knoweth that the slave was to-day, in this noble assembly, one of the obscure among the people, and one of the mean among the

company, and that the Prince of the Faithful hath raised him to a place near unto his own person, small as is the wisdom that he hath displayed, and hath elevated him to a rank above others, so that he hath attained to a goal to which his ambition did not aspire; and now he desireth to divest him of that small degree of wisdom which hath exalted him after his meanness, and enriched him after his poverty. But may God forbid, and by no means suffer, that the Prince of the Faithful should envy him for the small degree of wisdom and fame and excellence that he possesseth; for if the slave drink wine, wisdom will depart far from him, and ignorance will draw near to him, and he will be deprived of his politeness, and will return to his former contemptible station, and become despicable and obscure in the eyes of men. I therefore hope that the possessor of eminent judgment, of his bounty and generosity and princely qualities and excellent disposition, will not despoil him of this jewel. — And when the Khaleefeh El-Ma-moon heard these words from him, he praised him and thanked him, caused him to sit again in his place and treated him with respect, gave orders to present him with a hundred thousand pieces of silver and to mount him upon a horse, and gave him magnificent apparel. And in every assembly he exalted and favoured him above all the professors, so that he became the highest of them in rank and degree. — And God is all-knowing.

NOTES TO CHAPTER FIFTEENTH

NOTE 1. Though the scenes of this story are Khurásán and some neighbouring country, in, or adjacent to, the north or north-east of Persia, its character throughout is Arabian.

NOTE 2. "Mejd-ed-Deen" signifies "the Glory of the Religion."

NOTE 3. On this first occasion of the mention of 'Alee Shér, the surname (Shér) is omitted in the edition from which I translate; namely, that of Cairo. As there afterwards written, this surname may be pronounced either "Shár" or (by what is termed "imáleh") "Shér:" but the latter is the preferable pronunciation; as the word is evidently the Persian "Shér,"

signifying "a Lion." In the edition of Breslau it is "Sheer," or "Sheyr."

NOTE 4. This couplet has occurred before: so also have the sixth in the same paragraph, slightly varied, and the eighth, and one in my original which I omit because it is similar to the eighth, which it immediately follows.

NOTE 5. A person who only tastes a thing may find sweetness in it, when it is bitter at the heart. "Dhaka," in the original, is put, by an error of the compositor, for "Dhaka."

NOTE 6. See Note 42 to Chapter x.

NOTE 7. "Zumurrud" signifies "Emerald."

NOTE 8. "Rasheed-ed-Deen" signifies, in this case, "Rightly directed in Religion," or "Orthodox."

NOTE 9. The Arabs in general entertain a prejudice against blue eyes; a prejudice said to have arisen from the great number of blue-eyed persons among certain of their northern enemies.

NOTE 10. She compares the old man's mustaches to cotton, with which the nostrils, &c., of a corpse are stuffed. (See the second paragraph of Note 11 to Chapter vi.) From this it appears that the Arabs sometimes stuff the *mouth* of a corpse with cotton; but I have never heard of their doing so.

NOTE 11. Slapping the back of the neck is a common Arab custom, like slapping the face, or boxing the ears, in England; and beating with the shoe or slipper is one of the greatest insults that an Arab can offer. — The verse to which this note refers is, in my original, immediately followed by one too coarse to be translated.

NOTE 12. The Prophet forbade the dyeing of the hair black.

NOTE 13. The puppetmen here mentioned are the exhibitors of what we term "Chinese shadows," a show common in Arabian and other Eastern countries.

NOTE 14. See Note 81 to Chapter v.

NOTE 15. "Selsebeel" is the name of a fountain in Paradise.

NOTE 16. See Note 53 to Chapter viii.

NOTE 17. See Note 48 to Chapter iii.

NOTE 18. Seven different styles of writing are used by the Arabs in the present day. Herbin has given descriptions and specimens of them in an Essay on Oriental Caligraphy at the end of his "Développemens des Principes de la Langue Arabe Moderne."

NOTE 19. — *On the Occupations of the Harem.* Next to the service of her husband or master, the care of her children, and

attending to other indispensable domestic duties, the most important occupation of the wife or concubine-slave is that of spinning or weaving or needle-work. "Sitting for an hour employed with the distaff is better for women," said the Prophet, "than a year's worship; and for every piece of cloth woven of the thread spun by them they shall receive the reward of a martyr." — 'Aïsseh, the Prophet's wife, thus declared the merit of spinning: "Tell the women what I say. There is no woman who spins until she hath clothed herself but all the angels in the Seven Heavens pray for forgiveness of her sins; and she will go forth from her grave on the day of judgment wearing a robe of Paradise, and with a veil upon her head, and before her shall be an angel, and on her right an angel who will hand her a draught of the water of Selsebeel; and another angel will come to her, and carry her upon his wings, and bear her to Paradise. And when she enters Paradise, eighty thousand maidens will meet her, each maiden bringing a different robe; and she will have mansions of emeralds with three hundred doors, at each of which doors will stand an angel with a present from the Lord of the Throne." — The arts above mentioned are pursued by the females in the harems of the middle and higher classes. "Their leisure hours are mostly spent in working with the needle; particularly in embroidering handkerchiefs, head-veils, &c., upon a frame called 'mensej,' with coloured silks, and gold. Many women, even in the houses of the wealthy, replenish their private purses by ornamenting handkerchiefs and other things in this manner, and employing a dellâleh (or female broker) to take them to the market, or to other hareems, for sale."

Thus it was in ancient Greece. We are told of Andromache, that —

Far in the close recesses of the dome,
Pensive she ply'd the melancholy loom;
A growing work employ'd her secret hours,
Confus'dly gay with intermingled flow'rs.

Such also, until the decline of the Empire, was the habit of the Roman matrons. Of Augustus it is said, that his ordinary apparel was entirely of the manufacture of his wife, sister, daughter, and nieces.

NOTE 20. The word which I render "a tributary" (namely, "dhimmee,") signifies a client of the state, or one who, by paying an annual tribute, is entitled to the protection of the Muslims and to most of the civil rights which the latter enjoy.

NOTE 21. — *On the Obligation imposed by eating Bread and Salt.* The obligation which is imposed by eating another person's bread and salt, or salt alone, or eating such things with another, is well known; but the following example of it may be new to some readers. — Yaakoob the son of El-Leys Es-Saffâr, having adopted a predatory life, excavated a passage one night into the palace of Dirhem the Governor of Sijistân, or Seestân; and after he had "made up a convenient bale of gold and jewels, and the most costly stuffs, was proceeding to carry it off, when he happened in the dark to strike his foot against something hard on the floor. Thinking it might be a jewel of some sort or other, a diamond perhaps, he picked it up and put it to his tongue, and, to his equal mortification and disappointment, found it to be a lump of rock-salt; for having thus tasted the salt of the owner, his avarice gave way to his respect for the laws of hospitality; and throwing down his precious booty, he left it behind him, and withdrew empty-handed to his habitation: The treasurer of Dirhem repairing the next day, according to custom, to inspect his charge, was equally surprised and alarmed at observing that a great part of the treasure and other valuables had been removed; but on examining the package which lay on the floor, his astonishment was not less, to find that not a single article had been conveyed away. The singularity of the circumstance induced him to report it immediately to his master: and the latter causing it to be proclaimed throughout the city, that the author of this proceeding had his free pardon, further announced, that on repairing to the palace, he would be distinguished by the most encouraging marks of favour." Yaakoob availed himself of the invitation, relying upon the promise which was fulfilled to him; and from this period he gradually rose in power until he became the founder of a Dynasty.

NOTE 22. The Prophet is often invoked as an *intercessor* but not otherwise.

NOTE 23. Nearly the same couplet has occurred before. The idea expressed in the latter part of the first verse is found in a couplet in Dryden's Spanish Friar: —

There is a pleasure sure in being mad
Which none but madmen know:

and in Cowper's Task we have the following: —

There is a pleasure in poetic pains
Which none but poets know:

upon which Mr. Keightley remarks, "Though I think there is imitation here, I would not positively assert it."

NOTE 24. This is, as my sheykh states in a marginal note, the tradition of the Prophet, namely, his saying, "Whoso is in love, and acteth chastely, and concealeth [his passion], and dieth, dieth a martyr."

NOTE 25. The kind of broom here mentioned, called "mikashsheh," is short and flat and is sometimes made of the thickest part of a palm-stick; the larger portion of which, being soaked, is beaten until the fibres separate.

NOTE 26. From this question it seems that she feared he might be a Jinnee.

NOTE 27. "Kurdee" is the appellation of an individual of the nation called "El-Kurd," whose country, "Kurdistân," is on the south of Armenia. Salâh-ed-Deen (commonly called by Europeans "Saladin") was of this nation. — "Jawân" is a Persian word, from the same root as the Latin "juvenis," and has the same meaning.

NOTE 28. On feasts of this kind, see Note 7 to Chapter viii.

NOTE 29. A "hashshâsh" is a person addicted to the intoxicating hemp, called "hasheesh" and "hasheesh." — See Note 46 to Chapter ii., and the fourth paragraph of Note 22 to Chapter iii.

NOTE 30. "Kishk" (as the word is commonly pronounced, but properly "keshik,") is prepared from wheat, first moistened, then dried, trodden in a vessel to separate the husks, and coarsely ground with a hand-mill: the meal is mixed with milk, and about six hours afterward is spooned out upon a little straw or bran, and then left for two or three days to dry. When required for use, it is either soaked or pounded, and put into a sieve, over a vessel; and then boiling water is poured on it. What remains in the sieve is thrown away: what passes through is generally poured into a saucepan of boiled meat or fowl, over the fire. Some leaves of white bete, fried in butter, are usually added to each plate of it.

NOTE 31. See Note 55 to Chapter ii., and Note 98 to Chapter x.

NOTE 32. The narrator uses this expression, fearing to say, "*I am a Christian*," even in repeating the words of another.—See Note 8 to Chapter ii.

NOTE 33. This expression again, like that just noticed, is worthy of remark. If a man, reading this work aloud, said, "Divorcement shall be incumbent upon *me* if henceforth I eat of sweet rice," some persons, having heard him say so, might swear that he applied the words seriously to himself, and had thereby bound himself to divorce his wife if ever he ate of that dish.—See Note 48 to Chapter viii.

NOTE 34. "*Hâjj*" signifies "pilgrim," and is the usual Arab title of one who has performed the pilgrimage to Mekkeh and Mount 'Arafât. The Turks and Persians use instead of it, the synonymous Arabic word "*hâjjee*."

NOTE 35: "Biting one's hand" is a common expression of the Arabs similar to ours of "biting one's lip."

NOTE 36. The streets being deserted by the *men* of the city, it was a fit opportunity for the women to look out from the windows, and for those who were neighbours thus to converse with each other.

NOTE 37. See above, Note 29.

NOTE 38. "His hand descends into the dish resembling the foot of a raven [with the thumb and first and second fingers nearly joined, and the other fingers turned up towards the palm of the hand], and comes up [so full that it is] like the foot of a camel," is a common proverb, applied to a coarse glutton.—See Burckhardt's "Arabic Proverbs," No. 756.

NOTE 39. Properly, "*Rustam*" (the name of the most celebrated of the Persian heroes); but pronounced by the Arabs, and generally, I believe, by the Turks, "*Rustum*."

NOTE 40. The words here rendered "*I am of their number*" also signify, "*I am at the point of death*," or "*— in the agonies of death*," but the first is my sheykh's reading, and is more logical.

NOTE 41. The *Sirât* is the bridge which all must pass on the day of judgment, extending over the midst of Hell, finer than a hair, and sharper than the edge of a sword.

NOTE 42. See Note 55 to Chapter iii.

NOTES TO CHAPTER SIXTEENTH

NOTE 1.—*Invention of the Air-bed.* Hâroon Er-Rasheed seems to have been, like many other Easterns, much troubled with sleeplessness. The usual means employed to relieve or divert a person thus suffering are story-telling, music, and a gentle kneading or pressing of the flesh; and for the same purpose the air-bed was invented. El-Makreezee relates, in his account of the constructions of Khumâraweyh (the Governor of Egypt), the son of Ahmad, the son of Tooloon, that upon his complaining of excessive sleeplessness, his physician advised him to make a pool of quicksilver. This pool he made in front of his palace, which was in the place now called the Rumeyleh: it was fifty cubits in length and the same in breadth; and its construction, and the filling it with quicksilver, cost a great sum of money. At the corners of the pool were pegs of pure silver, to which were attached, by rings of silver, strong bands of silk; and a bed of skins, inflated with air, being thrown upon the

pool and secured in the midst of it by the bands of silk, remained in a continual state of agreeable vacillation while the Prince lay upon it.

NOTE 2. "*Ībn*" signifies "son;" and "*Ibn-Mansoor*," "*the Son of Mansoor*."

NOTE 3. This is, of course, a monstrous exaggeration.

NOTE 4. So in the edition of Breslau. In the Cairo edition, "like two *uk-howânehs*." This name is generally given to the chamomile.

NOTE 5. See Note 43 to Chapter x.

NOTE 6. "*Lutf*" signifies "elegance," "*delicacy*," &c.

NOTE 7. We may suppose that he had learnt this of some passenger.

NOTE 8. See Note 34 to Chapter x.

NOTE 9. Nearly the same couplet has occurred before. See Note 19 to Chapter iii.

NOTE 10. "Benec-Sheybân" is the name of two tribes of Arabs.

NOTE 11. See Note 112 to Chapter xi.

NOTE 12. "Khoolej," also written "khalenj," is explained in dictionaries as the name of a tree from which wooden bowls are made.

NOTE 13. The word which I render "cranes" ("gharâneek") may perhaps here signify some other kind of long-necked aquatic birds. That which I render "porringers" is "sekáreej," plural of "sukroojeh," also written "sukrujeh," and "sujur-jeh," of Persian origin: the meaning which I have given to it (and which I find in a MS. dictionary of my own) appears to have been unknown to my sheykh. On the "sikbáj" see Note 98 to Chapter v.; but, I may add, there are other kinds of sikbáj than that which is there mentioned: vinegar, I believe, enters into the composition of all. Instead of "mourn over," we may read "call;" but I prefer the former sense, as it implies the celebration of the excellencies of that which is mourned over. The "katá" is a kind of grouse, and has been before mentioned. The "browned meat" (in the original, "mohammar,") is meat cut into small pieces, and fried for a long time, till it becomes of a reddish-brown colour.—Four other verses follow in the original; but I have omitted them in my text, as I consider them inappropriate, and of little merit. I however insert them here:—

O the sighing of my heart for two dishes of fish that were placed by a cake of new bread on the stairs!

God be praised for the supper! How excellent it was, with the pulse steeped in the vinegar of the jars,

And the rice dressed with buffalo's milk, in which hands were plunged even to the armlets!

O my soul, be patient; for God is bountiful: if thy means be narrow, He will give thee relief.

NOTE 14. "Such is the custom of men; when any one acteth ill towards them, they revile both him and every one who cometh from his country."

NOTE 15. He who dieth of love will enjoy Paradise. See Note 24 to Chapter xv.

NOTE 16. That is, forget not to beg mercy for me.

NOTE 17. Lám and Alif, when not united with any other letter, generally have the form of two nearly upright strokes, crossing each other obliquely, and connected at the feet.

NOTE 18. This phrase (in the original, "zálet 'anhu 'illetu-lledhee lá yensarif"), which I have freely rendered, bears another meaning, and conveys an allusion to a rule of grammar, with which the Arabic scholar is acquainted, and of which others will not require an explanation.

NOTE 19.—On the Festival of the New-year's-days. The Festival of the New-year's-days, commencing at the Vernal Equinox, is generally said to have been of Persian origin; but I think it not improbable that it originated from the Jewish Passover. It was the principal festival among the ancient Persians, and continued six days. On the first [called by them 'Now-róz,' and by the Arabs 'Nórooz,'] the King gave his chief attention to promote the happiness of the body of the people; on the second, he entertained the doctors and astrologers; on the third, the priests, and counsellors of state; on the fourth, the princes of the blood, and grandees; on the fifth, the royal children; and on the sixth, which was considered as the King's particular day, his subjects made him free gifts agreeable to their rank. On the eve of the Now-róz, a young man of an elegant figure, personating the new year, was stationed at the door of the royal bedchamber, which he entered without ceremony the moment the sun appeared above the horizon. The King, immediately addressing him, said, 'What art thou? Whence dost thou come? Whither dost thou go? What is thy name? Wherefore dost thou approach? And what dost thou bring?' To which he answered, 'I am the fortunate and the blessed: I am sent hither by God, and bring with me the new year.' Then sitting down, another appeared with a large silver dish, in which were wheat, barley, peas, vetches, sesame, and rice (seven ears and nine grains of each), with a lump of sugar, and two new-coined pieces of gold, which, as an offering, were placed before the King. Then entered the prime-minister, the general of the forces, the lord high treasurer, and the superintendent of war; after whom followed the nobles and people, according to their dignity and respective classes. A

large loaf, made of the above-mentioned grains, being then presented to the King, after eating part of it he offered some to those who were around him, saying, 'This is the new day, of the new month, of the new year, of the new time; when all things consistent with time must be renewed.' Then investing his nobles with rich robes, he blessed and distributed amongst them the presents which had been brought. The origin of this solemnity is carried up to one of their ancient Kings, called Jemshéd, who then made his first public entry into Istakhr (Persepolis), which he had just finished; and, amongst other regulations, ordered that the Persian era should commence from that day."

A custom similar to that described in the passage to which this note refers prevails at the present day in Egypt. It is termed "*Shemm en-Naseem*" (or "*the Smelling of the Zephyr*"), and is observed on the first day of the *Khamaseen*, which is a period of forty-nine days (when hot southerly winds are of frequent occurrence), commencing on the day immediately following the Coptic festival of Easter Sunday, and terminating on the Day of Pentecost, or Whit Sunday. Early in the morning of the first day of this period, many persons, especially women, break an onion, and smell it; and in the course of the forenoon, many of the citizens of Cairo ride or walk a little way into the country, or go in boats, generally northwards, to take the air, or, as they term it, *smell* the air, which, on that day, they believe to have a wonderfully beneficial effect. The greater number dine in the country, or on the river. — The '*ulamà*' (or learned), however, have their *Shemm en-Naseem* at a fixed period of the solar year; the first three days of the spring-quarter corresponding with the Persian *Now-róz*.

Having mentioned the period of the *Khamaseen*, I may add that I believe it has been called by all European writers who have mentioned it, except myself, "*el-Khamseen*," or by the same term differently expressed, signifying "the Fifty:" i. e. "*the Fifty Days*;" but it is always termed by the Arabs "*el-Khamaseen*," which signifies "the Fifties," being a vulgar plural of "*Khamseen*." In like manner, the Arabs call the corresponding period of the Jewish calendar by a term exactly agreeing with "*el-Khamaseen*;" namely "*el-Khamseenát*;" only its *last day* being termed "*el-Khamseen*;" as may be seen in an extract from *El-Makreezee*, given by De Sacy. This eminent orientalist, however, appears to have had no authority but that

of Europeans for the name of the above-mentioned period of the Coptic calendar; for he has followed the travellers, and written it "*khamsein*."

NOTE 20. This story is followed by sixteen anecdotes, ending with part of the three hundred and fifty-seventh night; eleven of which I translate, and here insert.

Frecks of Fortune

It is related that a man was burdened with numerous debts, and his circumstances became strait unto him; so he left his people and his family, and went forth wandering in perplexity and at random. He ceased not to proceed until he approached, after a length of time, a city with lofty walls, and great buildings, and he entered it in a state of abasement and despondency. His hunger had become violent, and the journey had wearied him; and as he walked through one of its great thoroughfare-streets, he saw a company of the great passing along; whereupon he proceeded with them until they entered an abode resembling the abode of Kings, and he entered with them, and they went in until they came to a man sitting at the upper end of the mansion. He was of magnificent appearance, and great dignity, and surrounded by pages and servants as though he were of the sons of the wezeers; and when he saw the party he rose to them, and treated them with respectful hospitality. So trouble of mind overcame the man above mentioned at witnessing this thing, and he was confounded at that which he beheld of the beauty of the building, and the servants and dependants. He therefore drew back, in perplexity and distress, fearing for himself, until he seated himself in a place alone, remote from the people, that no one might see him. And while he was sitting, lo, there approached a man with whom were four dogs, of the dogs of the chase, decked with varieties of silk and brocade, and having, upon their necks, collars of gold with chains of silver; and he chained each of them in a separate place. Then he went away, and returned bringing to each dog a dish of gold full of rich food, and he put before each of them his separate dish, and departed and left them. This man therefore began to look at the food, on account of the violence of his hunger, and desired to advance to one of the dogs and to eat with him: but his fear of them prevented him. Presently, however, one of the dogs looked at him.

and God (whose name be exalted!) inspired him with a knowledge of his case: so he drew back from the dish, and made a sign to the man, who thereupon approached, and ate until he was satisfied, when he would have departed; but the dog made a sign to him that he should take the dish, with the food remaining in it, for himself, and pushed it towards him with his fore-paw. He therefore took it, and went forth from the house, and proceeded without any one following him.

He then journeyed to another city, where he sold the dish and, having purchased merchandise with its price, returned with it to his own town. There he sold what he had brought, and discharged the debts that he owed, and his wealth increased so that he became in a state of abundant affluence and perfect prosperity; and he ceased not to reside in his town for a length of time; after which, he said within himself, I must journey to the city of the owner of the dish, and take for him a handsome and suitable present, and pay him the price of the dish which one of his dogs bestowed upon me. Then he took a present befitting that person, and took with him the price of the dish, and set forth on his journey.

He ceased not in his journey days and nights until he arrived at that city, and he entered it, desiring to meet with the man; and he walked along its great thoroughfare-streets until he approached his abode. But he saw nothing of it save mouldering ruins, and a raven uttering its lamentable cry, and dwelling-places rendered desolate, and circumstances changed, and a state of things so altered as not to be recognized; whereupon his heart and soul were agitated, and he recited the words of the poet:—

The recesses are devoid of their hidden treasures, as hearts are devoid of sciences and piety;

And the valley is changed altogether, and its gazelles are not those antelopes, nor is its sand-heap that sand-heap.

And the saying of another:—

The phantom of Soadâ came by night to rouse me, towards morning, while my companions were sleeping in the desert:

But when we awoke to behold the nightly phantom, I saw the air vacant, and the place of visitation distant.

And when that man beheld those mouldering ruins, and saw what the hands of fortune had openly done unto them, and found of the substance nothing but traces, knowledge rendered it needless for him to

ask information. He then looked aside, and saw a miserable man, in a state that made the skin to quake at it, and rock to be moved with sympathy for it; and he said, O thou! what have fortune and time done with the master of this place, and where are his shining full moons and brilliant stars, and what hath been the cause of the event that hath happened unto his structures, that there remaineth of them naught save the walls? He answered, He is this miserable wretch whom thou seest, sighing on account of that which hath come upon him. But knowest thou not (he added) that in the saying of the Apostle is a lesson to him who would follow it, and an admonition to him who would be directed aright,—his saying (God bless and save him!), Verily it is the way of God (whose name be exalted!) not to elevate any thing of this world without afterwards bringing it down? If thou inquire respecting the cause of this event, there is nothing in the vicissitudes of fortune wonderful. I was the master of this place, and its founder and proprietor and builder, and the possessor of its shining full moons and magnificent appurtenances and splendid rarities and beautiful slave-girls: fortune however hath turned from me, and taken away the servants and the wealth, and reduced me to this present condition, and brought upon me events that it before kept concealed. But there must be a cause for this thine inquiry. Acquaint me then with it, and cease to wonder.—So the man acquainted him with the whole affair, being the while in grief and distress, and said to him, I have brought thee a present such as souls desire, and the price of thy dish of gold that I took, for it was the cause of enriching me after my poverty, and of the replenishment of my abode after it was desolate, and of the dissipation of the anxiety and straitness that I suffered. But the other man shook his head, and wept and sighed and lamented, and said, O thou! I imagine thou art a madman: for this conduct proceedeth not from a man of sense. How should one of our dogs make thee a present of a dish of gold, and I take it back? My taking back that which my dog hath presented would be wonderful; and were I in the severest anxiety and disease, by Allah there should not find acceptance with me, from thee, any thing of the value of a nail-paring. So go to the place whence thou camest, in health and safety.—The man therefore kissed his feet, and went forth on his return, praising him; and on parting with him, and taking leave of him, recited this verse:—

The men and the dogs are gone together; and
on the men and the dogs be peace!

—And God is all-knowing.

The Daring Sharper

There was, in the fortified coast-town of Alexandria, a Wálee named Hosám-ed-Deen; and as he was sitting in his seat of office one night, there came to him a trooper, who said to him, Know, O our lord the Wálee, that I entered this city in the present night, and took up my lodging in such a Khán, and slept there until a third of the night had passed; and when I awoke, I found my pair of saddle-bags cut open, and there had been stolen from it a purse containing a thousand pieces of gold. And his words were not ended when the Wálee sent, and caused the Mukaddams to come before him, and ordered them to bring all who were in the Khán, commanding them also to imprison those persons till the morning. So when the morning came, he gave orders to bring the instruments of punishment. He then caused those men to be brought before him in the presence of the trooper, the owner of the money, and was about to punish them.

But, lo, a man approached, forcing his way among the people until he stood before the Wálee and the trooper; and he said, O Emeer, release all these people; for they are unjustly treated: I am the person who took the property of this trooper, and here is the purse that I took from his saddle-bags. Then he produced it from his sleeve, and placed it before the Wálee and the trooper. So the Wálee said to the trooper, Receive thy property and take possession of it, and thou hast nothing further to demand of the people. And those people, and all who were present, began to praise that man, and to pray for him. But the man said, O Emeer, there was no cleverness in my presenting myself before thee, and bringing this purse: rather there would be cleverness in taking this purse a second time from this trooper. — And how, said the Wálee, didst thou do, O sharper, when thou tookest it?

O Emeer, he answered, I was standing in Cairo in the market of the money-changers, and saw this trooper when he took this gold in change and put it into the purse; and I followed him from by-street to by-street without finding any way of taking the property from him. Then he set forth on his journey, and I followed him from town to town, trying stratagems against him on the way; but could not take it

from him. And when he entered this city, I followed him until he entered this Khán; whereupon I took my lodging next to him, and watched him until he slept and I heard his snoring; when I walked gently towards him, cut open the saddle-bags with this knife, and took the purse thus: — So saying, he stretched forth his hand, and took the purse from before the Wálee and the trooper, both of whom, with the rest of the people, drew back, looking at him, and believing that he would only shew them how he took the purse from the saddle-bags: but, lo, he ran, and threw himself into a pool of water. So the Wálee cried out to his dependants and said, Overtake him, and descend after him. They however had not pulled off their clothes and descended the steps before the sharper had gone his way: and they searched for him; but found him not; for the by-streets of Alexandria all communicate one with another. The men therefore returned without catching the sharper; and the Wálee said to the trooper, Thou hast no claim upon the people; for thou hast known thine offender, and taken possession of thy property, and not guarded it. And the trooper arose, his money was lost, and the people were saved from his hands and from those of the Wálee, entirely through the favour of God, whose name be exalted!

The Strange Tales of The Three Wálees

El-Melik en-Násir summoned one day the three Wálees, the Wálee of El-Káhireh, the Wálee of Boolák, and the Wálee of Misr el-Kadeemeh, and said, I desire that each of you acquaint me with the most wonderful thing that hath happened to him during the period of his holding the office of Wálee. And they replied, We hear and obey.

Accordingly, the Wálee of El-Káhireh said, Know, O our lord the Sultán, that the most wonderful thing that hath happened to me during the period of my holding the office of Wálee was as follows: — There were, in this city, two legal witnesses, who gave testimony respecting blood and wounds; but they were addicted to the love of [disreputable] women, and the drinking of wine, and iniquity; and I could succeed in no stratagem to revenge myself upon them. So being unable to do this, I charged the vintners, and the sellers of dried fruits, and those of fresh fruits, and the dealers in candles, and the keepers of houses prepared for vicious practices, that they should inform me of these two wit-

nesses whenever they might be in a place drinking, or committing any act of iniquity, whether they should be together or separate, and if they bought, or either of them bought, any thing of these persons that was designed for the purpose of carousing; and that they should not conceal it from me. They replied, that they heard and obeyed. And it happened that a man came to me one night, and said, O our lord, know that the two witnesses are in such a place, in such a by-street, in the house of such-a-one, and that they are engaged in abominable iniquity. So I arose and disguised myself, I and my young man, and I repaired to them without any one accompanying me save my young man, and stopped not on the way until I stood before the door and knocked; whereupon a female slave came to me and opened to me the door, and said, Who art thou? So I entered without answering her; and I beheld the two witnesses and the master of the house sitting, with common women, and with abundance of wine. But when they saw me, they rose to me, treated me with honour, seated me at the upper end of the apartment, and said to me, Welcome to thee, as an excellent guest, and a polite boon-companion! They met me without fearing me or being alarmed; and after that, the master of the house arose from them, and, having been absent a while, returned bringing three hundred pieces of gold, without the least fear; and they said, Know, O our lord the Wálee, that thou canst do more than disgrace us, and that it is in thy power to chastise us; but naught save fatigue would accrue to thee from doing so. It is advisable, therefore, that thou receive this sum, and protect us, for God (whose name be exalted!) is named the Excellent Protector, and He loveth of his servants such as are liberal of protection; and thou wilt receive a reward and recompense.—So I said to myself, Receive this gold from them, and protect them this time; and if thou have them in thy power another time, take thy revenge upon them. I coveted the money, and took it from them, and left them and departed, no one knowing what I had done. But suddenly on the following day a sergeant the Kádee came to me, and said, Wálee, have the goodness to answer the summons of the Kádee; for he citeth thee. I arose, therefore, and went with him to the Kádee, not knowing the cause of this; and when I went in to him, I saw the two witnesses and the master of the house who gave me the three hundred pieces of gold sitting with him; and the master of the

house arose and sued me for three hundred pieces of gold. It was not in my power to deny it; and he produced a written obligation, and those two legal witnesses testified against me that I owed the money. So it was established with the Kádee by the testimony of the two witnesses, and he ordered me to pay that sum. I therefore went not forth from them until they had received from me the three hundred pieces of gold; and I was enraged, purposing every kind of mischief against them, and repented that I had not tormented them; and I departed in a state of the utmost confusion.

Then arose the Wálee of Boolák, and said, As to myself, O our lord the Sultán, the most wonderful thing that hath happened to me since I have been Wálee was this:—I had debts to pay amounting to three hundred thousand pieces of gold; and, being distressed thereby, I sold what was behind me and what was before me and what was in my hand, and thus collected one hundred thousand pieces of gold and no more. I therefore remained in great perplexity; and while I was sitting in my house one night, in this state, a person knocked at the door; upon which I said to one of the young men, See who is at the door. And he went forth, and then returned to me with sorrow countenance, changed in complexion, and with the muscles of his side quivering. So I said to him, What hath befallen thee? And he answered, Verily at the door is a man stripped of his proper clothing, and clad in apparel of leather, and with a sword, and in his girdle is a knife, and with him is a party of men equipped in the same manner, and he asketh for thee. I therefore took my sword in my hand, and went forth to see who these were and, lo, they were as the young man had said. I asked them, What is your affair? And they answered, We are robbers, and we have acquired this night vast booty, and assigned it to thee, that thou mayest thereby help thyself to manage the affair on account of which thou art in anxiety, and pay the debt that thou owest. I said to them, And where is the booty? And they brought before me a great chest full of vessels [apparently] of gold and silver. So when I beheld it, I rejoiced, and said within myself, I will pay the debt that I owe from this, and there will remain to me as much again as the amount of that debt. I therefore took it, and entered the house, and said within myself, It would not be consistent with humanity in me to let them go without any thing. Accordingly, I took the

hundred thousand pieces of gold that were in my possession, and gave it to them, thanking them for what they had done; and they took the pieces of gold and went their way under the covering of night, without any one's knowing of their coming. But when the morning arrived, I saw that the contents of the chest were gilded brass, and tin, the whole of them worth but five hundred pieces of silver; and the thing afflicted me: the pieces of gold that I had were lost: and my grief was increased.

Then the Wálee of Misr el-Kadeemeh arose and said, O our lord the Sultán, with regard to myself, the most wonderful thing that hath happened to me during the period of my holding the office of Wálee was this:—I hanged ten robbers, each on a separate gallows, and charged the guards to watch them, and not to suffer the people to take away any one of them. But on the morrow I came to see them, and beheld two men hanged upon one gallows: so I said to the guards, Who did this, and where is the gallows on which was the second of these hanged men? They however denied the fact; and I was about to beat them, when they said, Know, O Emeer, that we slept last night, and when we awoke, we found that one hanged man had been stolen, together with the gallows on which he was suspended; whereupon we feared thee; and, lo, a peasant on a journey approached us having with him an ass; and we seized him and killed him, and hanged him instead of the one that was stolen, on this gallows. And I wondered at this, and said to them, What was with the peasant? They answered, With him was a pair of saddle-bags on the ass.—And what, said I, was in them? They answered, We know not. And I said to them, Bring me the saddle-bags. So they placed them before me; and I gave orders to open them; and, lo, in them was a murdered man, cut in pieces; and when I saw this, I wondered at it, and said within myself, Extolled be the perfection of God! The cause of the hanging of this peasant was naught but the crime that he had committed against this murdered man; and thy Lord is not tyrannical towards his servants!

The Robber Who Tricked the Money-changer

It is related that a man of the money-changers had with him a purse full of gold, and he had passed by the robbers; whereupon one of the sharpers said, I am able

to take this purse. The others said to him, How wilt thou do? And he replied, See ye. Then he followed the money-changer to his abode, and the latter entered, and, having thrown down the purse upon the suffeh, called to a slave-girl to bring a ewer of water for ablution; and the slave-girl took the ewer to him, and followed him into a private chamber, leaving the street-door open. So the robber entered, took the purse, and repaired with it to his companions, whom he told what had happened to him with the money-changer and the slave-girl. They replied, By Allah, that which thou hast done was a clever exploit, and not every man is capable of performing such; but (they added) immediately the money-changer will come forth from the private chamber, and, not finding the purse, will beat the slave-girl, and inflict upon her a painful punishment; and it seemeth that thou hast not done any thing for which thou art to be praised. If then thou be a clever sharper, save the slave-girl from the beating and punishment.—So he said to them, If it be the will of God (whose name be exalted!), I will save the slave-girl and the purse.

Then the robber returned to the house of the money-changer, and found him punishing the slave-girl on account of the purse; and he knocked at his door; whereupon the money-changer said to him, Who is this? And he answered him, I am the young man of thy neighbour in the Keysá-reeyeh. The money-changer therefore came forth to him, and said to him, What is thy business? And he answered him, My master saluteth thee, and saith to thee, thy habits are all changed. How is it that thou throwest down such a thing as this purse at the door of the shop, and goest and leavest it? Had any stranger found it, he had taken it and gone away.—And had not my master seen it and taken care of it, thou hadst lost it.—He then took forth the purse, and showed it to him; and when the money-changer saw it, he said, This is my purse itself. And he stretched forth his hand to take it from the sharper; but the latter said to him, By Allah I will not give it to thee until thou write a paper to my master stating that thou hast received the purse from me; for I fear he may not believe me that thou hast taken the purse and received it safely unless thou write for me a paper and seal it with thy seal. So the money-changer entered to write for him a paper acknowledging the safe arrival of the purse as he had told him, and the robber went his way with the

purse, and the slave-girl was saved from the punishment.

[The next anecdote describes a trick exactly of the same kind as that related by the second of "the Three Wálees;" and therefore I omit it.]

The Girl with the Beautiful Hands

It is related that the Prince of the Faithful, El-Ma-moon, said to Ibráheem the son of El-Mahdee, Tell us the most wonderful thing that thou hast witnessed. And he replied, I hear and obey, O Prince of the Faithful.

Know that I went forth one day to divert myself, and my course led me to a place where I smelt the odour of food, and my soul longed for it. I stopped, O Prince of the Faithful, in perplexity, unable to depart from the spot or to enter that dwelling; and I raised my eyes, and, lo, there was a lattice-window, behind which were a hand and wrist, than which I had never beheld any more beautiful. My reason fled at the sight of them, and I forgot the odour of the food on account of that hand and wrist, and began to devise a stratagem by means of which to obtain access to that dwelling. And, lo, there was a tailor near unto that place: so I advanced to him and saluted him, and he returned my salutation. I then said to him, To whom belongeth this house? He answered, To a man of the merchants. And I said, What is his name?—His name, he answered, is such-a-one the son of such-a-one, and he carouseth with none but the merchants. And while we were speaking, lo, there approached two comely, intelligent men, and he informed me that they were his most particular associates, and acquainted me with their names.

I therefore urged on my beast until I met them, when I said to them, May I be your ransom! The father of such-a-one hath thought you tardy:—And I proceeded with them till we arrived at the door; whereupon I entered, and the two men entered also; and when the master of the house saw me with them, he doubted not that I was their associate: so he welcomed me, and seated me in the highest of places. Then the servants brought the table, and I said within myself, God hath granted me the attainment of my desire with respect to these viands, and there remain the hand and the wrist. And after this, we removed for the purpose of carousal to another apartment, which I found decked all over with elegant objects; and

the master of the house busied himself in shewing me courtesy, addressing his conversation to me, as he imagined me to be a guest of his guests, while they in like manner treated me with the utmost courtesy, imagining me to be a companion of the master of the house. They all continued incessantly their politeness to me until we had drunk several cups, when there came forth to us a damsel like a willow-branch, of the utmost elegance and comeliness of appearance, and she took a lute, and, with exciting modulations, sang these verses:—

Is it not wonderful that one house should contain us, and yet thou drawest not near, nor speakest?

Only eyes reveal the secrets of souls, and the breaking of hearts by love's fire inflamed. We have only signals with the eyes and eyebrows, and sidelong glances, and the hand saluting.

Disquieting feelings were excited in me, O Prince of the Faithful, and I was moved with delight by the excess of her beauty, and the elegance of her verses that she sang, and envied her for the excellence of her performance; but I said, Thou wantest one thing, O slave-girl. And upon this, she threw the lute from her hand in anger, and said, When were ye wont to bring impertinent dolts into your assemblies?

So I repented of that which I had done, and I saw that the party were displeased with me; wherefore I said, All that I hoped for hath eluded me, and I see no resource by which to avert reproach from me save this: I demanded a lute, and said, I will shew what was omitted by her of the air that she played. And the party replied, We hear and obey. They immediately brought me a lute, and I tuned its strings, and sang these verses:—

This is thy lover, prostrated in his passion; the enamoured, whose tears are running down upon his body;

He hath one hand raised in supplication to the Compassionate, for the attainment of his hope, and the other on his heart.

O thou who beholdest one perishing of his love, his death is occasioned by his eye and by his hand.

And upon this the slave-girl sprang up, and threw herself upon my feet, kissing them, and said, It is thine to excuse, O my master! By Allah I knew not thy dignity, nor have I ever heard the like of this performance.—Then the party began to honour and exalt me, after they had been moved with extreme delight; and each of them requested me to sing. I therefore sang an exciting piece, and the party became intoxicated, their reason quitting

them, so that the two guests were carried away to their houses, and the master of the house alone remained with the slave-girl. And after he had drunk some cups with me, he said, O my master, my life hath passed unprofitably, since I have not known such a person as thyself before the present time. By Allah, then, O my master, tell me who thou art, that I may know my cup-companion with whom God hath favoured me this night.—And I began to give ambiguous hints, without telling him plainly my name. But he conjured me: so I informed him. And when he knew my name, he sprang upon his feet, and said, I wondered to think that this excellence could belong to any but thyself; and fortune hath granted me a favour for which I am unable to render due thanks; but perhaps this is a dream; for when did I hope that one connected with the Khaleefeh would visit me in my abode, and pass this night carousing with me?

I conjured him to sit; and he sat, and began to enquire of me the cause of my visiting him, in the most polite manner. So I acquainted him with the affair from first to last, concealing nothing of it, and said, With regard to the food, I have attained what I sought; but with regard to the hand and wrist, I have not attained my desire. He replied, With regard to the hand and wrist, thou shalt attain thy desire, if it be the will of God, whose name be exalted! Then he said, O such-a-one [mentioning a female name], tell such-a-one that she is to come down. And he proceeded to call for his female slaves, one after another, and to shew them all unto me; but I saw not the object of my affection, until he said, By Allah, O my master, there remain none save my mother and my sister; but, by Allah, they must be brought down to thee and shewn to thee, that thou mayest see them. And I wondered at his generosity, and his frankness of mind; and I said, May I be thy ransom! Begin then with the sister.—He replied, With pleasure. Then his sister came down and he shewed me her hand, and, lo, she was the person, whose hand and wrist I had seen. So I said, May I be thy ransom! This damsel is she whose hand and wrist I saw.—And he ordered the young men to bring the witnesses immediately. They therefore brought them; and he produced two myriads of pieces of gold, and said to the witnesses, This our lord, Seyyidee Ibrâheem the son of El-Mahdee, the uncle of the Prince of the Faithful, demandeth in marriage my sister such-a-one, and I call you to witness that I have married her to him

and he has given her as her dowry a myriad. And after this he said, I marry to thee my sister such-a-one for the said dowry. I replied, I accept that offer, and approve of it. Then he paid one of the two myriads to his sister, and the other to the witnesses; and said, O our lord, I desire to furnish one of the chambers for thee and thy wife. But I was abashed at that which I had experienced of his generosity, and was ashamed to accept his proposal: so I said, Equip her and send her to my abode.—And by thy existence, O Prince of the Faithful, there were brought to me, of her paraphernalia, such things that our rooms were too small to contain them, spacious as they were. Then I had by her this boy who is standing before thee.

And El-Ma-moon wondered at the generosity of this man, and said, Divinely was he gifted! I have never heard of the like of him!—He ordered Ibrâheem the son of El-Mahdee to bring the man that he might see him. So he brought him before the Khaleefeh, who desired him to speak, and his politeness and good breeding so pleased him that he made him one of his chief attendants.—And God is the Giver, and the Liberal Bestower.

The Reward of Charity

It is related that a certain King said to the people of his dominions, if any one of you give aught in alms, I will assuredly cut off his hand. So all the people refrained from alms-giving, and none could bestow upon another. And it happened that a beggar came to a woman one day, and hunger tormented him, and he said to her, Give me somewhat as an alms.—How, said she, can I bestow an alms upon thee when the King cutteth off the hand of every one who doth so? But he rejoined, I conjure thee by God (whose name be exalted!) that thou give me an alms. So when he conjured her by God, she was moved with pity for him, and bestowed upon him two cakes of bread. And the news reached the King; whereupon he gave orders to bring her before him; and when she came, he cut off her hands. And she returned to her house.

Then the King, after a while, said to his mother, I desire to marry: therefore, marry me to a comely woman. And she replied, There is, among our female slaves, a woman than whom none more beautiful existeth; but she hath a grievous defect.—And what is it? he asked. She answered, She is maimed of the two hands.

The King however said, I desire to see her. Wherefore she brought her to him, and when he saw her, he was tempted by her beauty, and married her. And that woman was she who bestowed upon the beggar the two cakes of bread, and whose hands were cut off on that account. But when he had married her, her fellow-wives envied her, and wrote to the King, telling him that she was unchaste: and she had given birth to a son. And the King wrote a letter to his mother, in which he commanded her to go forth with her to the desert, and to leave her there, and return.

His mother therefore did so: she took her forth to the desert, and returned. And that woman began to weep for the misfortune that had befallen her, and to bewail violently, with a wailing not to be exceeded. And while she was walking, with the child upon her neck, she came to a river, and kneeled down to drink, because of the violence of the thirst that had affected her from her walking and fatigue and grief; and when she stooped her head, the child fell into the water. So she sat weeping violently for her child; and while she wept, lo, there passed by her two men, who said to her, What causeth thee to weep? She answered, I had a child upon my neck, and he fell into the water. And they said, Dost thou desire that we rescue him, and restore him to thee? She answered, Yes. And upon this they supplicated God (whose name be exalted!), and the child came forth to her safe and unhurt. Then they said to her, Dost thou desire that God should restore to thee thy hands as they were? She answered, Yes. And they supplicated God (whose perfection be extolled, and whose name be exalted!); whereupon her hands returned to her in the most perfect state. After this they said to her, Knowest thou who we are? — God, she replied, is all-knowing. And they said, We are thy two cakes of bread which thou gavest as an alms to the beggar, and which alms occasioned the cutting off of thy hands. Therefore praise God (whose name be exalted!) that He hath restored to thee thy hands and thy child. — And she praised God (whose name be exalted!), and glorified Him.

The Generous Israelite

There was, among the Children of Israel, a devout man, having a family who spun cotton; and he used every day to sell the thread that they spun, and to buy fresh cotton; and with the profit that arose he

bought, for his family, food, which they ate that day. And he went forth one day, and sold the thread which they had spun, and there met him one of his brethren, who complained to him of his need; whereupon he gave him the price of his thread, and returned to his family without either cotton or food. So they said to him, Where is the cotton and the food? And he answered them, Such-a-one met me, and complained to me of his need; wherefore I gave him the price of the thread. They said, And what shall we do; for we have nothing to sell? But they had a broken wooden bowl, and a jar; and he took them to the market. No one, however, would buy them of him; but while he was in the market, there met him a man with a stinking, swollen fish, which no one would buy of him; and the owner of the fish said to him, Wilt thou sell to me thy unmarketable property for mine? He answered, Yes: — and gave the man the wooden bowl and the jar, receiving from him the fish, which he brought to his family. They said, What shall we do with this fish? He answered, We will broil it and feed upon it until God (whose name be exalted!) please to supply us with sustenance. They therefore took it, and ripped open its belly, and they found in it a pearl. So they informed the sheykh [the devotee]; and he said, See if it be pierced; for if so, it belongeth to some one of the people; but if it be not pierced, it is a gift which God (whose name be exalted!) hath bestowed upon you. And they looked, and, lo, it was not pierced. And when the morning came, he went with it to one of his brethren, of those who were acquainted with pearls; and this person said, O such-a-one, whence gottest thou this pearl? He answered, It is a gift which God (whose name be exalted!) hath bestowed upon us. And the man said, Verily it is worth a thousand pieces of silver, and I will give thee that sum; but take it to such-a-one; for he is of more wealth and knowledge than myself. So he took it to him, and he said, Verily it is worth seventy thousand pieces of silver: not more than that. Then he paid him seventy thousand pieces of silver; and the sheykh called the porters, who carried for him the money until he arrived at the door of his dwelling; when a beggar came to him, and said to him, Give me of that which God (whose name be exalted!) hath given unto thee. And he said to the beggar, We were yesterday like thee. Take half of this money. — And when he had divided the money into two equal portions, and each of them had taken his half, the beggar said to him,

Keep thy money, and take it: may God bless thee in it: for verily I am a messenger of thy Lord, who hath sent me to thee to try thee. And the sheykh said, To God be praise and thanks!—And he ceased not to pass a most comfortable life, he and his family, until death.

Aboo-Hassán and the Dream of El-Ma-moon

Aboo-Hassán Ez-Ziyádee saith, My circumstances one day became severely straitened, so that the grocer and the baker and the rest of the tradesmen importuned me, and my affliction became violent, and I found no resource. But while I was in this state, not knowing what to do, lo, there came in to me a young man belonging to me, and he said, At the door is a man on pilgrimage, who desireth to come in to thee. So I said, Give him permission. And he came in; and, behold, he was a man of Khurásán. He saluted me, and I returned his salutation; and he said, Art thou Aboo-Hassán Ez-Ziyádee? I answered, Yes. And what, said I, dost thou want?—I am a stranger, he answered, and am desirous of performing the pilgrimage, and I have with me a sum of money, the carrying of which is a burden to me: wherefore I desire to deposit with thee these ten thousand pieces of silver until I accomplish my pilgrimage and return: and if the caravan return and thou see me not, know that I have died, and the money is a present from me unto thee; but if I return, it is mine. I replied, Thy desire shall be complied with, if it be the will of God, whose name be exalted! And he took forth a leathern bag; and I said to the young man, Bring me a pair of scales. So he brought a pair of scales, and the man weighed the money, and, having delivered it to me, went his way. I then summoned the tradesmen, and paid my debts, and expended and made ample purchases, saying within myself, Ere he returneth, God will aid me with somewhat of his gifts.

But after a day, the young man came in to me, and said to me, Thy acquaintance the man of Khurásán is at the door. I replied, Give him permission. And he entered, and said, I had determined on performing the pilgrimage; but news hath been brought to me of the death of my father; and I have resolved to return; therefore give me the money that I entrusted to thee yesterday. Now when I heard from him these words, excessive

anxiety overcame me, such as none hath ever experienced; and I was perplexed, and returned him not a reply; for if I denied, I knew that he would require me to swear, and ignominy would have been my lot in the world to come; and if I informed him that I had expended it, he would [I imagined] have cried out, and disgraced me. So at last I said, God preserve thee in health! This my abode is not a strong nor a secure place of custody for that money; and when I received thy leathern bag, I sent it to him with whom it now is: therefore return to us to-morrow to receive it, if it be the will of God, whose name be exalted!—Accordingly he departed from me; and I passed the night in perplexity on account of the return of the man of Khurásán to me, and sleep came not to me that night, nor could I close my eye. So I arose and went to the young man, and said to him, Saddle for me the mule.—O my lord, he replied, it is now the first third of the night, and indeed nought of the night hath passed. I therefore returned to my bed; but sleep was forbidden me, and I ceased not to rouse the young man, who continued to turn me back from my purpose, until the dawn rose, when he saddled for me the mule, and I mounted. I knew not whither to go: so I threw the mule's bridle upon her shoulders, and became occupied with reflection and anxieties, while she proceeded to the eastern side of Baghdád.

And while I was passing on, lo, I beheld a company, and I turned from them, and went out of their way to another way; but they followed me; and when they saw me with a teylesán, they hastened towards me, and said to me, Dost thou know the abode of Aboo-Hassán Ez-Ziyádee? I answered them, I am he. And they said, Answer the summons of the Prince of the Faithful. I therefore proceeded with them until I went in to El-Ma-moon; and he said to me, Who art thou? I answered, A man of the companions of the Kádee Aboo Yoosuf, one of the professors of the law and of the traditions. He asked, By what surname of relationship art thou called? I answered, By the surname of Aboo-Hassán Ez-Ziyádee. And he said, Explain to me thy case. So I explained to him my story, and he wept violently, and said, Wo to thee! The Apostle of God (may God bless and save him!) suffered me not to sleep this last night because of thee; for when I slept in the beginning of the night, he said to me [in a dream], Aid Aboo-Hassán Ez-Ziyádee. And I awoke, and knew thee not. Then a second time I

slept, and he came to me, and said to me, Wo to thee! Aid Aboo-Hassán Ez-Ziyádee.—And I awoke, and knew thee not. Then I slept again, and he came to me, and still I knew thee not. And again I slept, and he came to me, and said to me, Wo to thee! Aid Aboo-Hassán Ez-Ziyádee.—So I dared not sleep after that. I remained awake the whole of the remainder of the night, and roused the people, and sent them to seek for thee in every quarter.—He then gave to me ten thousand pieces of silver, saying, This is for the man of Khurásán. And after that, he gave me ten thousand more pieces of silver, and said, Make, with this ample purchases, and reform thy circumstances with it. Then he gave me thirty thousand pieces of silver, saying, Equip thyself with this, and when the day of the state-procession arriveth, come to me, that I may invest thee with an office.

So I went forth, taking the money with me, and having returned to my house, performed there the morning-prayers; and, lo, the man of Khurásán came. I brought him into the house, and produced to him ten thousand pieces, saying to him, This is thy money. But he replied, This is not my very money. I said, Yes. And he asked, What is the cause of this? I therefore related to him the story; whereupon he wept, and said, By Allah, hadst thou told me the truth in the beginning of the affair I had not demanded the money of thee; and now, by Allah, I will not accept aught of this money: thou art absolved of responsibility with respect to it. And he departed from me. I then arranged my affairs, and repaired on the day of the state-procession to the gate of El-Ma-moon, and I went in to him as he sat. And when I presented myself before him, he called me near to him, and produced unto me a written appointment from beneath his prayer-carpet, saying, This is an appointment conferring the office of Kádee of the Noble City, from the western side [of the mosque], from the Báb es-Selám, to an extent unlimited; and I have assigned thee such and such allowances every month. Then fear God (to whom he ascribed might and glory!), and be mindful of the solicitude of the Apostle of God (may God bless and save him!) respecting thee.—And the people wondered at his words, and asked me their meaning: so I acquainted them with the story from beginning to end, and the report spread among the people.

And Aboo-Hassán Ez-Ziyádee ceased not to be Kádee in the Noble City until he

died, in the days of El-Ma-moon. The mercy of God be on him!

A Friend in Need

It is related that a man possessed great wealth, and it departed from him, and he became destitute of everything; whereupon his wife advised him to seek of one of his friends something wherewith to repair his condition. So he betook himself to a friend of his, and mentioned to him his necessity; and this friend lent him five hundred pieces of gold, that he might traffic with them. Now he was originally a jeweller. He therefore took the gold, and went to the market of jewels, where he opened a shop to buy and sell. And when he sat in the shop, there came to him three men, who inquired of him respecting his father; and he told them of his death; upon which they said to him, hath he left any offspring? He answered, He hath left the slave who is before you.—And who, said they, knoweth that thou art his son? He answered, The people of the market. And they said to him, bring them together to us, that they may testify that thou art his son. He therefore collected them, and they testified to that fact. And the three men produced a pair of saddle-bags containing the sum of thirty thousand pieces of gold, together with jewels and precious minerals; and they said, This was deposited with us in trust for thy father. Then they departed; and there came to him a woman, who demanded of him some of those jewels worth five hundred pieces of gold, and bought them of him for three thousand pieces of gold. And he sold them to her, and took the five hundred pieces of gold that he had borrowed of his friend, and carried them to him, and said to him, Receive the five hundred pieces of gold that I borrowed of thee; for God hath aided me and prospered me. But his friend replied, I presented thee with them, and gave them up for the sake of God: therefore take them; and take this paper, but read it not until thou art in thy house, and act agreeably with its contents: so he took the money and the paper, and repaired to his house; and when he opened the paper, he found written in it these verses:—

The men who came to thee were my relations, my father and my paternal uncle and my maternal uncle Sáléh the son of 'Alee.

In like manner, what thou soldest for cash, to my mother thou soldest it; and the money and jewels were sent from me.

I desired not, by doing so, any detriment to thee; but to spare thee the embarrassment of bashfulness before me.

The Man Enriched Through a Dream

It is related also, that a man of Baghdád was possessed of ample riches and great wealth; but his wealth passed away, and his state changed, and he became utterly destitute, and could not obtain his sustenance save by laborious exertion. And he slept one night, overwhelmed and oppressed, and saw in his sleep a person who said to him, Verily thy fortune is in Cairo: therefore seek it and repair to it. So he journeyed to Cairo; and when he arrived there, the evening overtook him, and he slept in a mosque. Now there was, adjacent to the mosque, a house; and as God (whose name be exalted!) had decreed, a party of robbers entered the mosque, and thence passed to that house; and the people of the house, awaking at the disturbance occasioned by the robbers raised cries; whereupon the Wálee came to their aid with his followers, and the robbers fled. The Wálee then entered the mosque, and found the man of Baghdád sleeping there: so he laid hold upon him, and inflicted upon him a painful beating with mikra'ahs, until he was at the point of death, and imprisoned him; and he remained three days in the prison; after which, the Wálee caused him to be brought, and said to him, From what country art thou? He answered, From Baghdád.—And what affair, said the Wálee, was the cause of thy coming to Cairo? He answered, I saw in my sleep a person who said to me, Verily thy fortune is in Cairo: therefore repair to it. And when I came to Cairo, I found the fortune of which he told me to be those blows of the mikra'ahs, that I have received from thee.—And upon this the Wálee laughed so that his grinders appeared, and said to him, O thou of little sense, I saw three times in my sleep a person who said to me, Verily a house in Baghdád, in such a district, and of such a description, hath in its court a garden, at the lower end of which is a fountain, wherein is wealth of great amount: therefore repair to it and take it. But I went not; and thou, through the smallness of thy sense, hast journeyed from city to city on account of a thing thou hast seen in sleep, when it was only an effect of confused dreams.—Then he gave him some money, and said to him, Help thyself with this to return to thy city. So he took it and returned to Baghdád. Now the house which the Wálee had described, in Baghdád, was the house of that man; therefore when he arrived at his abode, he dug beneath the fountain, and beheld

abundant wealth. Thus God enriched and sustained him; and this was a wonderful coincidence.

The Arrogant Slave Girl

There were, in the palace of the Prince of the Faithful, El-Mutawekkil 'ala-lláh, four hundred concubines, two hundred Greeks, and two hundred muwelledéhs and Abyssinians; and 'Obeid the son of Táhir gave to El-Mutawekkil four hundred slave-girls, two hundred white, and two hundred Abyssinians and muwelledéhs. Among these was a slave-girl of the muwelledéhs of El-Basrah, named Mahboobeh. She was preeminent in beauty and loveliness, and in elegance and amorous manners; she played upon the lute, and sang well, composed verses, and wrote an excellent hand; and El-Mutawekkil in consequence became captivated by her, and could not bear to be absent from her a single hour. But when she saw his affection for her, she behaved arrogantly towards him, and was ungrateful for his favours: so he became violently incensed against her, and deserted her, forbidding the inmates of the palace to speak to her.

She remained in that state some days; but El-Mutawekkil still had an affection for her; and he arose in the morning one day, and said to his usual associates, I dreamed this last night that I became reconciled to Mahboobeh. They replied, We beg of God (whose name be exalted!) that such an event may happen when thou art awake. And while he was speaking, lo, a maid-servant came, and communicated some information to him: upon which he arose from the assembly and entered the abode of the Hareem. And the communication that she made to him was this: she said to him, We heard from the chamber of Mahboobeh the sound of singing, and playing upon the lute, and we know not the cause of this. And when he arrived at her chamber, he heard her singing to the lute, striking it sweetly, and singing these verses:—

I wander through the palace and behold not any one unto whom to complain, nor any one to speak to me;

As though I had committed an act of rebellion, of which no repentance could avail to acquit me.

Is there any intercessor to plead for me with a King who hath paid me a visit in sleep and made peace with me,

And who, when the daybreak appeared unto us, resumed his desertion, and severed me from him?

So when El-Mutawekkil heard her words, he wondered at these verses, and at this strange coincidence; at Mahboobeh's seeing a dream agreeing with his dream. He therefore went in to her in the chamber; and when he entered and she was sensible of his presence, she hastened to rise to him, and threw herself upon his feet, kissing them, and saying, By Allah, O my lord, I saw this event in my sleep last night; and when I awoke, I composed these verses.—By Allah, replied El-Muttawekkil, I beheld in my sleep the like of this. Then they embraced each other, and became reconciled; and he remained with her seven days with their nights. And Mahboobeh had written upon her cheek, with musk, the name of El-Mutawekkil; and his name was Jaafar; and when he beheld

his name so written, he composed and recited these verses:—

She wrote Jaafar with musk on her cheek.
With my soul would I ransom her who
wrote on the cheek what I see.
If her fingers have inscribed one line upon her
cheek, she hath deposited many lines in my
heart.
O thou whom Jaafar among mankind possesseth,
may God fill Jaafar with the draught of
thy love!

And when El-Mutawekkil died, all the female slaves that had belonged to him dismissed him from their minds, except Mahboobeh; for she ceased not to mourn for him until she died, and she was buried by his side.—The mercy of God be on them all!

NOTES TO CHAPTER SEVENTEENTH

NOTE 1. The words "in the country of the Persians" are not in my original. In the Breslau edition, the King mentioned immediately after is called "a King of the Persians, named the King Sáboor," an Arabic corruption of "Shápoor," which was a name borne by several Kings of Persia. In the old version, the court of this monarch is said to have been at Sheeráz.—On the origin of the tale of the Magic Horse some remarks will be made in the last note of the present series.

NOTE 2.—On the Persian Festival of the Autumnal Equinox. The sentence to which this note refers I have taken from the Breslau edition, correcting some errors. Of the first of the two festivals here mentioned, I have already given some account.

The festival of the Autumnal Equinox, called "Mihrgán," "Mihrján," and "Mah-ráján" (the last of which terms is that by which the Arabs call it), was one of the greatest of those celebrated by the ancient Persians. It began on the 16th of Mihr, the seventh month. "Many traditional motives are assigned for the origin of this solemnity, which was held for six days; but the most rational conjecture leads us to conclude that it was instituted at this season of the autumnal equinox in honour of their great ostensible deity, the Sun; as the other high festival of the Now-róz was, on the same principles, intended to celebrate the sun's entering the constellation of Aries. The sixteenth was more par-

ticularly distinguished than the rest; all who could afford the purchase anointing themselves then with the oil of bân, sprinkling themselves with rose-water, and eating of various fruits, from an idea that such observances would defend them from a number of evils which might otherwise distress them in the course of the year. The King, on the first day of this festival, after anointing himself with the oil of bân, dressed in a superb robe of many colours, his head adorned with the royal táj (or diadem), on which was a splendid figure of the Sun, seated himself on his throne; when the high priest, entering alone, with a large silver dish, filled with sugar, peaches, quinces, apples, citrons, pomegranates, the jujube, the lote, a bunch of white grapes, and seven myrtle-berries, muttered over them a prayer, and presented them to the King, who ate of them all; after which, the nobility and others, approaching according to their rank, followed their sovereign's example; when a variety of robes and other rich furniture, from the royal wardrobes, were distributed amongst them in proportion to their degree. On this day it was esteemed fortunate to wean or name children; and if a son was then born to the King, he was immediately, with great solemnity, consecrated high priest of the Sun."

NOTE 3. The words "during one of these festivals" I have inserted from the Breslau edition.

NOTE 4. In the Breslau edition, the peacock is described as being in the middle of a basin of silver, and surrounded by four and twenty young ones of gold; and the owner of it explains that at the expiration of each hour, the peacock would peck one of its young ones; then, at the end of another hour, a second of them; and so on; and that at the termination of the month, it would open its beak, and that the new moon would be seen in it.

NOTE 5. Instead of a mere trumpet, the Breslau edition describes "a figure of gold set with fine and precious stones and jewels, with a trumpet of gold in its hand;" but "nakeer" is put for "nefeer," a trumpet.

NOTE 6. In the Breslau edition, the sage is said to have first mounted the ebony horse, and ascended on it, and descended. Afterwards, the King's youngest daughter, whom he had granted in marriage to the owner of the horse, disgusted with the hideous aspect of this person, implores the assistance of her brother, who remonstrates with the King, and is induced by him to try the wonderful properties of the horse in order that he may consent to the marriage, nearly as in the tale of Cleomades and Claremond, with which, in some other particulars, the story of the Magic Horse in the Breslau edition agrees more nearly than that in the edition of Cairo; as also does the story in each of these editions more than that in Galland's version. To the tale of Cleomades and Claremond I shall have occasion to revert.

NOTE 7. See Note 15 to Chapter iii.

NOTE 8. Literally, "by 'Say, I seek refuge with the Lord of Men,' and 'the Daybreak:'" that is, by repeating the last Chapter, and the last but one of the *Kur-án*; which are called "the Two Preventives." See Note 18 to Chapter x., and Note 58 to Chapter viii.

NOTE 9. See Note 50 to Chapter x.—This would refer the story to a period antecedent to the conquest of Persia by the Muslims; but such is evidently not the idea of the Arab narrator.

NOTE 10. That is, as though he would eat the Prince. See Note 21 to the Introduction.

NOTE 11. In the Breslau edition, this King is called "Keysar;" that is, *Cæsar*;

but in the edition from which I translate, his kingdom is *El-Yemen*, or *Arabia Felix*.

NOTE 12. This princess is called, in the Breslau edition, "*Shems-en-Nahár*," which signifies "The Sun of Day."

NOTE 13. *San'à* is the capital of *El-Yemen*, and a very ancient city. It is celebrated for its trees and waters, and hence compared to *Damascus*.

NOTE 14. From the commencement of this paragraph to the end of the two verses, I have taken from the Breslau edition, correcting some obvious errors.

NOTE 15. In the original, "*Bilád er-Room*." This name is applied by some of the Arab geographers to the territories constituting Modern Greece and European Turkey; but by others, to the greater part of Asia Minor. The latter I suppose to be here meant. Instead of "the country of the Greeks," we have in the Breslau edition, *China*; and in Galland's version, *Kashmeer*.

NOTE 16. "*Kisrawee*" here signifies "a subject of a *Kisrà*;" i.e. of the Persian Monarch.

NOTE 17. This name, I fancy, has been altered by a copyist.

NOTE 18. It is the general belief of the Arabs, that furious or dangerous madness is occasioned by the patient's being possessed by a devil, or evil Jinnee; and the usual term applied to it (namely "*ju-noon*") signifies this.

NOTE 19. Literally, "this accident," or "—misfortune," &c. My sheykh, by a note on a later passage, authorizes the rendering which I have adopted.

NOTE 20. This story differs so little from that of Cleomades and Claremond that it is evident that one of these was derived, immediately or mediately, from the other, or that both of them are derived from a common origin. Of the latter story, Mr. Keightley has given a copious extract, to which he has subjoined several notices of the mention of magic horses of wood, the brazen horse of King *Cambuscan*, and enchanted horses of flesh and blood. He shews that "*Cleomades and Claremond*" was written in the thirteenth century of our era, and remarks, "The story, as every one must see, is that of the Enchanted

Horse in the Thousand and One Nights; and it is a very remarkable instance of the transmission of fictitious narratives, little altered, from distant regions. . . . The Enchanted Horse," he adds, "is in my

opinion an ancient Persian tale, from the time of the Shápoors and Yezdejirds." I agree with him in regarding it as an old Persian tale, and think that it is probably derived from the "Hezár Afsáneh."

NOTES TO CHAPTER EIGHTEENTH

NOTE 1. THIS story has been given in French, but greatly abridged, by Trébutien; and in English, still more abridged, by Dr. Scott. I have felt that I could not convey a fair notion of the original without translating not only the whole of the prose (with the exception of a very few words), but also considerably more than half of the poetry. The latter, whatever may be thought of it in other respects, has the merit of being characteristic; and though specimens of the amatory poetry of the Arabs are not wanting in other parts of the present work, I hope that the reader will excuse their abundance in this story as it is entirely one of love.

The story is evidently Arabian; but the countries in which its scenes are laid are doubtful. In one part (as will be shewn in a subsequent note), we seem to have an exaggerated description of a part of the Nile, and of a small island there situate, namely that of Philæ. In another, a country is mentioned as near to Ispahán.

NOTE 2. "El-Ward fi-l-Akmám" signifies "the Rose in the Calyx," or, literally, "— in the segments of the Calyx:" i. e. "the Rose bud," or "the Unblown Rose."

NOTE 3. The game here mentioned appears to be that of goff.

NOTE 4. The lattice-windows in the East generally have small frames opening upon hinges.

NOTE 5. I read "baghtatan" instead of "burhatan," as recommended by my sheykh.

NOTE 6. My sheykh explains the meaning of "Uns-el-Wujood" (vulgarly pronounced "Anas-el-Wujood") by the words "Lezzet (or Ledhdhet) ed-Dunyâ," which signify "the Delight of the World." "Uns" is here used, and in many other cases, as synonymous with "eenás," (infinite noun of "ánasa," fourth conjuga-

tion), though I do not know that it is so interpreted in any published dictionary; and "el-wujood" often signifies "the world;" as in "Hosn-el-Wujood" (a female name), "the Beauty of the World."

NOTE 7. In this verse, in the original, there is a play upon the name of Uns-el-Wujood, which I have not attempted to imitate.

NOTE 8. "Noon" and "Sád" are two letters of the Arabic alphabet. The former, lengthened, as it often is, forms an elegant curve; and the latter, without the curve, which is added to it when it occurs alone or at the end of a word, resembles the outline of a human eye, almond-shaped. — "The Benevolent" is one of the many epithets of the Deity.

NOTE 9. The prayers of two rek'ahs, here mentioned, are not the only practice observed by Muslims with the view of obtaining a right direction; several others I have described in my work on the Modern Egyptians, towards the close of Chapter xi. in the First Volume.

NOTE 10. The words which I render "the Sea of the Kunooz" are "Bahr el-Kunooz." The term "bahr" is applied to "a large river" as well as "a sea," and "Kunooz" may be rendered "Treasures:" but I prefer retaining the latter of these two Arabic words untranslated, for the following reasons: — The people who inhabit the banks and islands of the Nile from a considerable distance north of Aswán as far as Wádee es-Subooa are called "the Kunooz;" therefore that portion of the Nile which flows through their country may be properly called "Bahr el-Kunooz;" and Philæ, which is in this part of the Nile, near the northern limits of Nubia, is now called "the Island of Anas- (or more properly Uns-) el-Wujood." Hence it appears to me most probable that the author of this story founded it upon some tradition that was preserved in Philæ and

its neighbourhood; and without having heard any exaggerated description of that picturesque island, he may have taken the liberty of magnifying it, as well as giving it a new name (which the story required him to do), and of converting a great river into a sea. Burckhardt renders "Anas-el-Wujood" "the social pleasures of Wujood;" and adds, "Wujood, say the Arabs, was the name of the mighty King who built the temples of Philæ." But, if my memory deceive me not, I was there told that "Anas-el-Wujood," not simply "Wujood," was the name of the builder of those temples; and of his history I could learn nothing; the tradition relating to him being lost.

NOTE 11. This is commonly done in expectation of immediate death.

NOTE 12. "Abu-l-Háarith" is a surname of the lion, given to him on account of his abundant acquisitions.

NOTE 13. Seyhoon and Jeyhoon are the rivers anciently called Jaxartes and Oxus, which flow into the sea of Aral.

NOTE 14. That is, because *he* is of my portion, according to my sheykh. But may not the meaning be, because *his* cheek cannot be rosy if *mine* be not?

NOTE 15. Of these fibres, which grow at the top of the trunk, and which are called in Arabic "leef," are made most of the ropes used by the Arabs.

NOTE 16. The kind of net here mentioned (in the original "shinf") has the form of a large sack.

NOTE 17. So in the Breslau edition. In the edition of Cairo by the omission of a dot, the word signifies "branch" instead of "gourd."

NOTE 18. See Note 30 to the Introduction.

NOTE 19. The "hezár" is a species of nightingale, and is so called from the great variety of its notes; the word "hezár" (which is Persian) signifying "a thousand."

NOTE 20. "Dirbás" is one of the many Arabic words signifying "a lion."

NOTE 21. "Shámikh" signifies "high," "lofty," and "proud."

NOTE 22. This deception is accounted for by the information which El-Ward fi-l-Akmám had given to the King, respecting the obstacles that had been raised against her marriage to Uns-el-Wujood.

NOTE 23. By "Arabs," we are here to understand Bedawees, or Arabs of the Desert.

NOTE 24. In illustration of this passage, see Note 63 to Chapter iii.

NOTE 25. The Wezeer Ibráheem, it seems, inferred that Uns-el-Wujood had come to this palace, and, seeing the doors opened, had carried off his beloved.

NOTE 26. "The Requirer" is one of the epithets of the Deity.

NOTE 27. The words rendered "around us" literally signify "in the four quarters of the horizon," or, "among the flapping [standards]," as my sheykh explains in a marginal note. Perhaps these words, with those immediately connected with them, may be also meant to convey an allusion to the palpitating of the heart occasioned by the hearing of glad tidings. The word which bears the significations above mentioned also signifies "palpitating" or "throbbing;" and that rendered "our drums of glad tidings" may with equal propriety be applied to any things announcing such news.

NOTE 28. "On the seventh day after a marriage, the wife receives her female relations and friends during the morning and afternoon; and sometimes the husband entertains his own friends in the evening; generally hiring persons to perform a khatmeh or a zikr." Professional vocal and instrumental performers are also often hired on this occasion, as on others of a similar kind, to amuse each party of guests. In the case to which the present note refers, we may suppose the musicians to have been sent by the King.

NOTE 29. Next follows a long series of forty-eight anecdotes, ending with part of the four hundred and twenty-fourth Night. Twenty-two of these I have selected for translation, and here insert.

The Pauper and his slave-girl

It is related that a man of the inhabitants of El-Basrah purchased a slave-girl

whom he educated and instructed well; and he loved her extremely, and expended all his property in diversion and amusement while he lived with her, so that nothing remained in his possession, and excessive poverty afflicted him. The slave-girl therefore said to him, O my master, sell me; for thou art in need of my price, and I am moved with pity for thee by the state of poverty into which thou hast fallen. If thou sell me and employ my price for thy support, it will be better for thee than my remaining with thee! and perhaps God (whose name be exalted!) will make thy means of subsistence ample.—So he assented to her proposal on account of the straitness of his circumstances. He took her and went down with her to the market, and the broker offered her for sale to the Governor of El-Basrah, whose name was 'Abd-Allah Ibn-Maamar Et-Teymee; and she pleased him, and he bought her for five hundred pieces of gold, which sum he paid to her master. But when her master had received the money, and was about to depart, the slave-girl wept and recited this couplet:—

May the money which thou hast collected del-
light thee! But for me, nought remaineth
save sorrow and anxiety.
I say to my grievously oppressed soul, Mourn
little or much: the beloved is separated.

On hearing which, her master uttered groans, and thus replied:—

If thou have not any resource in this case, and
find not aught but death, yet excuse me.
Eve and morn the remembrance of you will
console me, and comfort a heart severely
troubled.
Peace be on thee! Henceforth shall no visit
nor meeting take place between us unless
Ibn-Maamar willeth.

And when 'Abd-Allah Ibn-Maamar heard their verses, and witnessed their sorrow, he said, By Allah, I will not be a means of separating you. It hath become evident to me that ye love one another; so take the money and the slave-girl, O man. May God bless thee in them both! for the separation of two lovers is painful to them.—They both, therefore, kissed his hand, and departed; and they ceased not to live together until death parted them.—Extolled be the perfection of Him whom death doth not overtake!

Two Victims of Love

There was a graceful man of the tribe of 'Odhrab, who was never free from the passion of love for a single day. And it hap-

pened that he loved a beautiful woman of his tribe, and he sent messages to her during the space of some days; but she ceased not to treat him with cruelty and aversion until desire and transport and distraction afflicted him, and he fell into a violent sickness. He confined himself to the pillow, and relinquished sleep; his case became manifest to the people, and his passion notorious; his infirmity increased, and his pain became severe, so that he almost died. His family and the family of his beloved incessantly begged her to visit him; but she refused, until he was at the point of death, when they acquainted her with this, and at length she was moved with compassion for him, and granted him the favour of a visit. And upon his beholding her, his eyes poured forth tears, and, with a broken heart, he recited these words:—

By thy life, when my corpse passeth by thee,
borne upon the necks of four men,
Wilt thou not follow the bier, to salute the
grave in which that corpse shall be laid?

And when she heard his words, she wept violently, and said to him, By Allah, I did not imagine that thy desire had risen to such a pitch as to cast thee into the arms of death. Had I known that, I had aided thee in thine affair, and thou hadst enjoyed the union thou desirest.—And on his hearing what she said, his tears became like rain; and he repeated the saying of the poet:—

She drew near at the time when death was
parting us, and favoured me with union
when it would not profit me.

Then he uttered a groan, and died. And upon this, she threw herself upon him; kissing him and weeping, and she ceased not to weep until she fell down by him in a fit. And when she recovered, she charged her family that they should bury her in his grave when she should have died. Then she poured forth tears, and recited these two verses:—

We lived upon the earth a life of comfort, and
the tribe and abode and home were proud
of us;
But fortune, with its changes, hath parted us
from each other, and now the grave-clothes
will unite us.

And after she had ended her verses, she wept violently, and ceased not to weep and wail till she fell down in a fit, in which she remained three days; and then she died, and was buried in his grave.—This was one of the strange coincidences that have happened in love.

Love in a School

A boy and a slave-girl learned in one school, and the boy became affected with a violent passion for the slave-girl: so, one day, when the other boys were inadvertent, he took her tablet, and wrote upon it these two verses: —

What sayest thou of him whom disease hath
wasted by excessive love of thee, and who
hath become perplexed:
Who in transport and pain complaineth of his
passion, unable to conceal the feelings of
his heart?

When the slave-girl, therefore, took the tablet, she saw these verses written upon it; and after she had read them, and understood their meaning, she wept in compassion for the boy, and wrote beneath his lines, this couplet: —

If we behold a lover whom desire hath afflicted,
we will confer favours upon him;
And that which he requireth of us he shall
obtain, whatever happen to us in consequence.

And it happened that the teacher came in to them, and finding the tablet at a moment when it was lying unheeded, took it, and read what was upon it; whereat he was moved with pity for their state, and wrote these two verses (addressed to the girl) beneath those which they had written: —

Receive thy lover, and fear not punishment;
for he hath become perplexed in his passion.
As to the teacher, fear not his authority; for
he hath long been afflicted by love.

Then the master of the slave-girl happened to enter the school, and he found the girl's tablet; so he took it, and read the words of the slave-girl, and those of the boy, and those of the teacher; and beneath the verses of them all, he wrote this couplet: —

May God never cause a separation between you;
and may your slanderer be perplexed and
wearyed!
As to the teacher, never, by Allah, have my
eyes beheld a greater fosterer of intrigues.

The master of the slave-girl then sent for the Kádee and witnesses, and performed the ceremony of her contract of marriage to the youth in their presence. He made for them also a feast, and treated them with great beneficence; and they continued together in joy and happiness until they were overtaken by the terminator of delights and the separator of companions. "

A Faithless Wife

There was a man who had a mill, and an ass which turned it; and he had a wicked wife, whom he loved; but she hated him, and loved a neighbour of hers, who detested her, and withheld himself from her. And her husband dreamt that a person said to him, Dig in such a spot in the ass's circuit in the mill: thou wilt find a treasure. And when he awoke, he told his wife of his dream, commanding her to conceal the secret. But she acquainted with it her neighbour whom she loved, for the purpose of ingratiating herself with him, and he promised to come to her at night. Accordingly he came to her in the night, and dug in the circuit of the mill, and they found the treasure, and took it forth. He then said to her, What shall we do with this? She answered, We will divide it into two equal portions, and thou shalt part thyself from thy wife, and I will devise a stratagem to separate myself from my husband: then thou shalt marry me; and when we are united, we will put all the money together and it shall be in our possession. Her neighbour however replied, I fear that the Devil will seduce thee, and that thou wilt take some other man in my stead; for gold in the house is like the sun in the world; and the right opinion is, that the money be all in my keeping, in order that thou mayest eagerly study to effect thy release from thy husband and to come to me. But she rejoined, I also fear the like of that which thou fearest, and I will not give up to thee my share of this money; for I was the person who gave thee information of it. And when he heard these words from her, covetousness incited him to kill her: so he killed her, and threw her into the place of the treasure; after which, daylight overtook him, and prevented his concealing her. And the miller awoke, and found not his wife; and he went into the mill, attached the ass there, and urged it with his voice; whereupon it walked on, and then stopped. The miller beat it violently; but every time that he did so, it drew back; for it took fright at the dead woman, and could not advance. All this while, the miller knew not the cause of the stopping of the ass; and he took a knife, and goaded it many times; yet still it would not move from its place; and upon this, he was enraged at it, and stabbed it in the side, and the ass fell down dead. Then, when day came, the miller saw the ass dead, and his wife dead, and found her in the place of the treasure; and his rage in-

creased at discovering the loss of the treasure and the slaughter of his wife and the ass, and great sorrow came upon him.—All this happened in consequence of his revealing his secret to his wife, and not concealing it.

A Simpleton and a Sharper

A certain simpleton was walking along, holding the halter of his ass, which he was dragging after him; and two sharper saw him; whereupon one of them said to his companion, I will take this ass from this man.—How wilt thou take it? said the other. The first replied, Follow me, and I will shew thee. So he followed him; and that sharper, advancing to the ass, unloosed from it the halter, and gave the ass to his companion; after which, he put the halter upon his own head and walked on behind the simpleton until he knew that his companion had gone away with the ass. Then he stopped: so the simpleton dragged him by the halter; but he advanced not. The man therefore looked back at him, and, seeing the halter upon the head of a man, he said to him, What art thou? The sharper answered, I am thy ass, and my story is wonderful; and it is this:—I had a mother, a virtuous old woman, and I went to her one day in a state of intoxication; whereupon she said to me, O my son, turn with repentance unto God (whose name be exalted!) from these sins. But I took a staff, and beat her with it; and she uttered an imprecation against me; upon which God (whose name be exalted!) transformed me into an ass, and caused me to fall into thy possession, and I remained with thee all this time. To-day, however, my mother remembered me, and God inclined her heart towards me; so she prayed for me, and God restored me to the human shape as I was.—And the simpleton said, There is no strength nor power but in God, the High, the Great! By Allah, O my brother, absolve me of responsibility for that which I have done unto thee, in riding thee and in other things.—Then he left the sharper to go his way, and he himself returned to his house intoxicated with anxiety and grief. His wife therefore said to him, What hath afflicted thee, and where is the ass? He said to her, Hast thou no knowledge of the case of the ass? Then I will acquaint thee with it.—And he related to her the story; on hearing which, she exclaimed, Alas for the punishment that we shall receive from God, whose name be exalted!

How hath it happened that all this time hath passed over us and we have been making a son of Adam to labour for us!—Then she gave alms, and prayed for the forgiveness of God. And the man remained a long time in the house without work. So his wife said to him, How long wilt thou remain in the house without work? Go to the market and buy for us an ass with which to work.—He therefore went to the market, and stopped by the asses; and, lo, he beheld his own ass for sale. And when he recognized it, he advanced to it, and, putting his mouth to its ear, said to it, Wo to thee, O unlucky! Doubtless thou hast returned to intoxication, and beaten thy mother again. By Allah, I will never again buy thee!—Then he left it, and departed.

The King and the Merchant of Cairo

It is related that El-Hâkim bi-amri-llâh was riding in his state procession one day, and he passed by a garden, where he saw a man surrounded by slaves and servants; and he demanded of him a draught of water. The man therefore gave him to drink; after which he said, Perhaps the Prince of the Faithful will honour me by alighting and paying me a visit in this garden. So the King alighted, and his troops also, and entered that garden; and the man above mentioned caused a hundred carpets to be brought out, and a hundred skins, and a hundred pillows, and a hundred dishes of fruits, and a hundred bowls full of sweets, and a hundred saucers full of sherbet of sugar. El-Hâkim bi-amri-llâh was amazed at this, and he said, O man, verily thy case is wonderful. Didst thou know of our coming, and prepare for us this?—The man answered, No, by Allah, O Prince of the Faithful: I knew not of your coming. I am a merchant, of the number of thy subjects, and I have a hundred concubines; and when the Prince of the Faithful honoured me by alighting and paying me a visit, I sent to each of them, desiring her to send me the dinner in the garden; and each of them sent somewhat of her furniture and the surplus of her food and her drink. Each of them sendeth to me every day a dish of meat, and a dish of something cooling, and a dish of fruit, and a bowl full of sweetmeat, and a saucer of sherbet; and this is my dinner every day: I have not added to it any thing for thee.—And the Prince of the Faithful prostrated himself, offering up thanks to God (whose name be exalted!),

and said Praise be to God, who hath made to be of the number of our subjects one upon whom He hath bestowed such affluence that he feedeth the Khaleefeh and his troops without preparing for them, but only of the surplus of his food! Then he gave orders to present to him all that the government-treasury contained of coins struck during that year; and they amounted to three millions and seven hundred thousand; and he mounted not until he had caused them to be brought, and had given them to that man, saying to him, Make use of them as thy case may require; for thy generosity is worthy of a greater recompense. Then the King mounted and departed.

The King and the Village Damsel

The just King, Kisrā Anooshirwān, rode forth one day to the chase, and separated himself from his troops, pursuing a gazelle; and as he proceeded after it, he saw a tract of cultivated land near unto him. He was exceedingly thirsty; so he repaired thither, and, going to the door of the house of a family, he asked for some water to drink; whereupon there came forth to him a damsel, who looked at him, and then returned to the house, and pressed for him a single sugar-cane, mixed its juice with water, poured it into a cup, and put into it some sweet-scented substance resembling dust. Then she gave it to Anooshirwān, who looked into the cup, and saw in it something like dust. He therefore drank it slowly, until he came to the end of it, when he said to the damsel, O damsel, excellent was the water, and how sweet had it been but for those particles swimming upon the surface; for they rendered it turbid. The damsel replied, O guest, I purposely threw into it those particles which rendered it turbid.—And why didst thou that? said the King. She answered, Because I saw thee to be violently thirsty, and feared that thou wouldst drink it at a single draught, and it would have been injurious to thee; and had there not been in it those particles upon the surface, thou wouldst have drunk it up quickly at once, and thy doing so would have been hurtful to thee. So the just King, Anooshirwān, wondered at her words and her intelligence, knowing that what she had said had proceeded from intelligence and acuteness and excellence of understanding; and he said to her, From how many canes didst thou press that juice? She answered, From one cane. And Anooshirwān wondered, and

demanding the register of the taxes that arose from the village there; and he saw that its taxes were little; wherefore he purposed in his mind, when he should return to his seat of government, to increase those taxes; saying, Wherefore should the taxes of a village from a single sugar-cane of which this juice proceedeth be so little?

Then he departed from that village to the chase; and at the close of the day he returned to it, and passing alone by that door again, he asked a second time for water to drink; upon which that same damsel came forth to him; and seeing and knowing him, she returned to bring him the water. But she was long absent from him. So Anooshirwān hastened her, and said, Wherefore hast thou been tardy? She answered, Because there proceeded not from one cane as much as thou wantest; therefore I pressed three canes; and there came not from them as much as before came from one cane. The King said, What is the cause of that? And she answered, The cause of it is, that the purpose of the Sultān hath become changed. He therefore asked her, Whence learnedst thou this? She answered, We have heard from the wise, that, when the purpose of the Sultān cometh changed against a people, their prosperity ceaseth, and their blessings are diminished. And Anooshirwān laughed, and dismissed from his mind that which he had purposed against the people; and forthwith he married that damsel, being pleased with the excess of her intelligence and acuteness, and the excellence of her speech.

The King and the Clever Fisherman

Khusrow, who was one of the Kings [of Persia], was fond of fish; and he was one day sitting in his saloon, with Sheereen, his wife, when there came a fisherman with a large fish, which he gave to Khusrow. And the King was pleased with that fish, and gave orders to present the man with four thousand pieces of silver. But Sheereen said to him, Evil is that which thou hast done!—And why? he asked. She answered, Because if, after this, thou give any one of thy dependants this sum, he will despise it, and say, He hath given me the like of the sum which he gave to the fisherman. And if thou give him less than that, he will say, He hath despised me, and given me less than he gave to the fisherman.—So Khusrow replied, Thou hast spoken truth; but it is disgraceful in Kings to take back their

gifts, and this hath passed. Sheereen however rejoined, I will contrive for thee a means of getting back the present from him.—And how so? said he. She answered, If thou desire that, call the fisherman, and ask him of what species is this fish. And if he say to thee, Of such a species,—reply, We desired one of another kind.—He therefore sent after the fisherman, who returned; and this fisherman was a person of intelligence and acuteness; and the King Khusrow asked him, of what species was the fish which he had brought; whereupon the fisherman kissed the ground, and said, This fish is of a mixed kind, and of no one particular species. And Khusrow laughed at his words, and gave orders to present him with four thousand more pieces of silver.

The fisherman therefore went to the treasurer, and received from him eight thousand pieces of silver, which he put into a leathern bag that he had with him; and he raised it upon his neck, and was about to go forth, when there fell from him one piece of silver; upon which he set down the leathern bag from his shoulders, and stooped to pick up the piece of silver, and took it. Now the King and Sheereen were looking at him; and Sheereen said, O King, hast thou seen the vileness of this man, and his meanness, in that when there fell from him a piece of silver, it was not easy for him to leave it for one of the pages of the King to take it? And when the King heard her words, he was enraged at the fisherman, and said, Thou hast spoken truth, O Sheereen. Then he gave orders to bring back the fisherman, and said to him, O thou devoid of spirit! Thou art not a man! How was it that thou puttest down this money from thy shoulders, and stoopedst for a piece of silver, and wast too covetous to leave it in its place?—But the fisherman kissed the ground, and answered, May God prolong the life of the King! I took not up that piece of silver from the ground on account of its value in my estimation; but I did so because upon one of its faces is the effigy of the King, and upon its other face his name, and I feared that some person might put his foot upon it unknowingly, and that would be dishonouring the name of the King, and his effigy; and I should be the one to be blamed for this offence. And the King wondered at his words, and approved what he said, and gave orders to present him with four thousand more pieces of silver. He also commanded a crier to proclaim and say, It is not fit that any one should follow the counsel of women; for he who

followeth their counsel will lose with his piece of silver two pieces of silver beside.

The Hospitality of Yahyà

It is related that Yahyà the son of Khâlid El-Barnekee went forth from the palace of the Khaleefeh to return to his house, and saw, at the door of the house, a man, who, when he approached, rose and saluted him, and said to him, O Yahyà, I am in need of that which is in thy hand, and I beg of God to conciliate thy favour for me. And Yahyà gave orders to appropriate to him a place in his house, and commanded his treasurer to take to him every day a thousand pieces of silver, and directed that he should be fed with the choicest of his food. Thus the man remained a whole month; at the expiration of which, he had received thirty thousand pieces of silver; but he feared that Yahyà would take from him the money, on account of its large amount: so he departed privily. And they informed Yahyà of this. He however replied, By Allah, had he remained with me for his life, and for all his days, I had not withheld my gifts, nor deprived him of the honours of my hospitality.—And the excellencies of the Barnekees were incalculable, and their virtues cannot be fully described: especially those of Yahyà the son of Khâlid; for he chiefly abounded in illustrious actions, as the poet hath said of him:—

I asked Liberality, Art thou free? He answered, No; but I am the slave of Yahyà the son of Khâlid.
By purchase? said I.—God forbid! he answered; for he had me by inheritance from father after father.

Mohammad El-Emeen and the Slave-girl

Jaafar the son of Moosà El-Hâdee had a slave-girl, a lute-player, whose name was El-Bedr el-Kebeer, and there was not in her time any more beautiful in face, or of more just figure, or more graceful, or more skilful in the art of singing, and striking the chords: she was endowed with the utmost loveliness and elegance, and every charm. And Mohammad El-Emeen the son of Zubeydeh heard of her, and besought Jaafar to sell her to him: but he replied, Thou knowest that it becometh not such a person as myself to sell female slaves and to set prices upon concubines; and were she not brought up in my house, I would send her as a present to thee, and not covetously withhold her from thee. Then Mohammad El-Emeen repaired one

day, for the purpose of exhilaration, to the house of Jaafar, who thereupon shewed him the hospitality suitable to friends, and ordered his slave-girl El-Bedr el-Kebeer to sing to him and make him merry. She therefore tuned the instruments, and sang with the sweetest of melodious tones. And Mohammad El-Emeen betook himself to drinking and making merry, and ordered the cup-bearers to give abundance of wine to Jaafar, that they might intoxicate him. He then took the slave-girl with him, and repaired to his residence; but he extended not his hand towards her. And in the morning he gave orders to invite Jaafar; and when he came he placed the wine before him, and commanded the slave-girl to sing to him within the curtain. When Jaafar, therefore, heard her voice, he knew her; and he was enraged at this; but he shewed not his rage, by reason of the nobleness of his nature, and his magnanimity; and he manifested no change in his convivial converse. And as soon as the carousal was ended, Mohammad El-Emeen gave orders to one of his dependants to fill the skiff in which Jaafar had come to him, with pieces of gold and silver, and varieties of jewels and jacinths and rich apparel, and exceeding wealth. So he did as he commanded him, putting into the skiff a thousand myriads of pieces of money, and a thousand large pearls, each pearl of the value of twenty thousand pieces of silver; and he ceased not to put in it varieties of rarities, until the boatmen called out for aid, and said, The skiff cannot carry any thing more. And he ordered them to convey the wealth to the house of Jaafar. — Such are the noble actions of the great. May God have mercy on them!

El-Fadl and Jafaar the Generous Bar-mekees

Sa'eed the son of Sálím El-Báhílee saith, My circumstances became difficult in the time of Hároon Er-Rasheed; many debts were accumulated upon me, burdening my back, and I was unable to discharge them. My means were contracted, and I became perplexed, not knowing what to do; for payment was vehemently urged upon me, the persons to whom I was indebted surrounded my door, those who had demands to make crowded upon me, and the creditors constantly importuned me. Thus my invention of expedients was straitened, and my trouble of mind was excessive. So when I saw my affairs involved in difficulty, and my circumstances changed, I

repaired to 'Abd-Allah the son of Málik El-Khuzá'ce, and besought him to aid me by his advice, and direct me to the door of relief by his good counsel; and he said, No one can save thee from thy trouble and anxiety, and straitness and grief, except the Bar-mekees. I replied, And who can bear their pride, and endure their haughtiness? — Thou wilt bear that, he rejoined, for the sake of amending thy circumstances. I therefore rose from his presence, and went to El-Fadl and Jaafar, the sons of Yahyà the son of Khálid, related to them my case, and shewed them my condition. And they said, May God give thee his aid, and render thee independent of his creatures by his beneficence, and liberally bestow on thee abundant prosperity, and grant thee sufficiency above any being beside Him; for He is able to do whatsoever He willeth, and is gracious unto his servants, and acquainted with their wants.

So I departed from them, and returned to 'Abd-Allah the son of Málik with contracted bosom, perplexed mind, and broken heart, and repeated to him what they had said; and he replied, It is expedient that thou remain to-day with us, that we may see what God (whose name be exalted!) will decree. I therefore sat with him a while; and, lo, my young man approached and said, O my master, at our door are many mules, with their loads, and with them is a man who saith, I am the agent of El-Fadl the son of Yahyà, and Jaafar the son of Yahyà. Upon this, 'Abd-Allah the son of Málik said, I hope that relief hath approached thee: rise then, and see what is the affair. Accordingly, I rose from his presence, and hastened running to my house, and saw at my door a man with a note, in which was written, —

When thou hadst been with us, and we had heard thy words, we repaired, after thy departure, to the Khaleefeh, and informed him that thou hadst been reduced to the ignominious necessity of begging; whereupon he commanded us to convey to thee, from the government-treasury, a million pieces of silver. But we said to him, This money he will disburse to his creditors, and he will pay with it his debts; and whence is he to sustain himself? So he gave orders to present thee with three hundred thousand pieces of silver besides. And each of us also hath sent to thee, of his proper wealth, a million pieces of silver. The whole sum, therefore, is three millions and three hundred thousand pieces of silver, wherewith thou shalt amend thy circumstances and affairs.

See then this generosity evinced by these

noble persons. May God (whose name be exalted!) have mercy on them!

A Deceitful Wife

It is related that a woman practised a stratagem against her husband; and it was this:—Her husband brought her a fish, on a Friday, and desired her to cook it and make it ready by the time that the congregational prayers should be ended. He then went forth to his work; and her friend came to her, and invited her to attend a wedding in his house; to which she assented. She put the fish into a water-jar in her abode, and went with him, and remained absent from her house until the next Friday; while her husband was searching in other houses, and inquiring for her; but no one gave him any tidings of her. Then she came on the following Friday, and took forth to him the fish alive, and, having collected a number of people before him, related to them her tale; whereupon they pronounced the man a liar, and said to him, It is impossible that the fish should remain alive all this time. They made it appear evident that he was mad, and imprisoned him and laughed at him.

The Slayer Who Was Pardoned

The shereef Hoseyn the son of Reiyán hath related, that the Prince of the Faithful, 'Omar the son of El-Khattáb, was sitting one day to judge the people, and to exercise jurisdiction among his subjects, attended by the chiefs of his companions, of those possessed of judgment and just perception. And as he sat, there approached him a young man, of the most comely of young men, of clean apparel, upon whom two of the most comely of young men had laid hold; and they dragged him by the upper edge of his vest, and stationed him before the Prince of the Faithful. So the Prince of the Faithful looked at the two young men, and at the other, and, having ordered them to withdraw from him, caused him to draw near unto him, and said to the two young men, What is your affair with him?—O Prince of the Faithful, they answered, we are two brothers by the same mother, and suited to follow the truth. We had a father, a very old man, prudent, honoured among the tribes, free from meannesses, well known for virtues, who reared us from infancy, and bestowed on us great favours, a person of abundant virtues and illustrious

actions, deserving of the praise of the poet:—

They said, Is Abou Sakr of Sheybán? I answered them, Nay, by my life; but Sheybán is of him:

For how many a father hath derived eminence from a noble son, as did 'Adnán from God's Apostle!

And he went forth to an orchard belonging to him, to recreate himself among its trees, and to pluck its ripe fruits, and this young man slew him, swerving from the path of rectitude. We therefore request thee to retaliate his offence, and to pass sentence upon him in accordance with the command of God.

So 'Omar cast a terrifying glance at the young man, and said to him, Thou hast heard what these two young men have stated. What then sayest thou in reply?—Now that young man was of firm heart and bold tongue; he had cast off the garments of dastardy, and divested himself of the apparel of fear: so he smiled, and spoke with a most eloquent tongue, complimenting the Prince of the Faithful with elegant language. Then he said, By Allah, O Prince of the Faithful, I have retained in my mind their charge, and they have spoken truth in that which they have said in relating what happened and the command of God is a determinate decree. But I will state my case before thee, and it is thine to decide upon it. Know, O Prince of the Faithful, that I am of the choicest of the genuine Arabs, who are the most noble of the races under heaven. I grew up in the dwellings of the desert, and gloomy times of oppressive sterility afflicted my people; wherefore I came to the environs of this town, with my family and wealth and children. I followed one of the roads around it leading amid its gardens of trees, with she-camels of high estimation and dear unto me, among which was a male camel of high breed and of numerous offspring and beautiful form, whereby they bore abundantly, and he walked among them like a king wearing a crown. Now one of the she-camels ran away to the orchard of the father of these two young men, and its trees appeared above the wall, and she reached them with her lips; so I drove her away from that orchard. But, lo, a sheykh appeared through an interstice of the wall, the flame of his rage casting forth sparks, and with a stone in his right hand; and he walked like the lion that swayeth in his pace, and, smiting the male camel with that stone, he killed it; for the stone struck its eye.

Therefore when I saw that the male camel had fallen down by my side, I felt the burning coals of anger lighted in my heart, and I took up that same stone, and smote him with it, and it was the cause of his destruction. Thus he found an evil result to his action; the man being killed with that wherewith he had killed. And when he was struck with the stone, he uttered a great cry and a painful shriek; whereupon I hastened from my place; but these two young men hastened after me, and laid hold upon me; and they brought me unto thee, and placed me before thee.

On hearing this, 'Omar (may God, whose name be exalted, be well pleased with him!) said, Thou hast confessed the crime that thou hast committed: liberation hath become difficult, retaliation is necessary and there is no opportunity of escape. The young man replied, I hear and obey the sentence which the Imám hath passed, and consent to that which the law of El-Islám requireth. But I have a young brother, and he had an old father, who, before his death, assigned him abundant wealth, and a great sum of gold, and committed the care of him to me, calling God to witness against me, and saying This is in trust with thee for thy brother: keep it then carefully. I therefore received that money from him, and buried it; and no one knoweth of it but myself. So if thou now pass sentence of death upon me, the wealth will be lost, and thou wilt be the cause of its loss, and the child will sue thee for his right on the day when God will judge his creatures. But if thou grant me three days delay, I will appoint some one to act as guardian to the boy, and I will return to discharge my obligation; and I have one who will be my surety for the fulfilment of this promise. — And upon this, the Prince of the Faithful hung down his head. Then he looked at those who were present, and said, Who will be surety unto me for his return to his place? — And the young man looked at the faces of those who composed the assembly, and, pointing to Abou-Dharr in preference to the rest of the persons present, said, This will be my guarantee and my surety. So 'Omar (may God, whose name be exalted, be well pleased with him!) said, O Abou-Dharr, hast thou heard this saying, and wilt thou be surety unto me for the return of this young man? He answered, Yes, O Prince of the Faithful: I will be surety for him for three days. 'Omar, therefore, consented to this, and gave permission to the young man to depart.

And when the period of delay had drawn

towards its close, and the time had almost expired, or had expired, the young man had not come unto the assembly of 'Omar, whom the Companions were surrounding like the stars around the moon. Abou-Dharr was present, and the plaintiffs were waiting, and they said, Where is the delinquent, O Abou-Dharr? How shall he who hath fled return? But we will not move from our place until thou bring him to us, that our blood-revenge may be taken. — Abou-Dharr replied, By the Omniscient King, if the three days expire and the young man shall not have come, I will discharge the obligation of surety, and surrender myself to the Imám! And 'Omar (may God be well pleased with him!) said, By Allah, if the young man delay his coming, I will assuredly pass sentence upon Abou-Dharr according as the law of El-Islám requireth! And upon this, the tears of the persons present flowed, and the sighs of the spectators rose, and great was the clamour. The chiefs of the Companions proposed to the two young men to take the pecuniary compensation, and obtain the thanks of the people. But they refused, and would admit nothing but the taking of the blood-revenge.

While the people, however, were in a state of tumult and clamour in their lamentation for Abou-Dharr, lo, the young man approached, and stood before the Imám, and greeted him with the most courteous salutation. His face was shining brightly, and glistening with perspiration; and he said to the Imám I have committed the youth unto his maternal uncles, and acquainted them with all his affairs and informed them of what had been done with his wealth: then I rushed into the sultry mid-day heat, and fulfilled my promise with the fidelity of the ingenuous. And the people wondered at his veracity and good faith, his ready offering of himself to death, and his boldness. And some of them said, How generous a young man art thou, and how faithful in the performance of thy promise and duty! But the young man replied, Are ye not convinced that when the period of death hath come, no one can escape from it? Verily I fulfilled my promise that it might not be said, Fidelity hath departed from among men. — And Abou-Dharr said, By Allah, O Prince of the Faithful, I became surety for this young man and knew not of what tribe he was, nor had I seen him before that day. But when he turned from all else who were present, and desired me, and said, This will be surety and guarantee for me, — I deemed it not right to reject him, and

humanity refused to disappoint his desire; for there is no evil in complying with a desire, that it may not be said, Virtue hath departed from among men.—And upon this, the two young men said, O Prince of the Faithful, we give up to this young man the blood of our father, since he hath converted sadness into a cause of cheerfulness, that it may not be said, Kindness hath departed from among men. And the Imám rejoiced at the pardon granted to the young man, and at his veracity and his fidelity in the performance of his duty, and he highly extolled the humanity of Aboodharr above his companions, and approved of the resolution of the young men in the shewing of kindness: he bestowed upon them grateful thanks, and recited, as applicable to their case, the saying of the poet:—

He who acteth kindly among men will be requited for it. Kindness is not lost with God nor with men.

Then he offered to pay them the fine for their father's blood from the government-treasury. But they said, Verily we pardoned him from a desire of seeing the face of God, the Bountiful, the Exalted; and he whose intention is of this nature doth not make his kindness to be followed by reproach for his benefits, nor by detriment.

An Impudent Thief

A man, who was a robber, turned with repentance unto God (whose name he exalted!), and his repentance was sincere, and he opened for himself a shop in which to sell stuffs. This life he led for a length of time; and it happened, one day, that he locked his shop, and went to his house; and one of the artful robbers came, and, having disguised himself in the garb of the owner of the shop, took forth from his sleeve some keys. This was in the night; and he said to the watchman of the market, Light for me this candle. So the watchman took it from him, and went to light it; and the robber opened the shop, and lighted another candle that he had with him; and when the watchman came again, he found him sitting in the shop, with the account-book in his hand, and he was looking at it, and calculating with his fingers. Thus he continued to do until the first appearance of daybreak, when he said to the watchman, Bring me a camel-driver with his camel, to convey for me some of the merchandise. Accordingly he brought him a camel-driver with his camel, and

the robber took and gave him four bales of stuffs, which he placed upon the camel. Then he locked the shop, gave to the watchman two pieces of silver, and followed the camel-driver; the watchman believing that he was the owner of the shop.

And when the morning arrived, and daylight appeared, the owner of the shop came, and the watchman began to greet him with prayers for his prosperity, on account of the two pieces of silver. So the owner of the shop disavowed what he said, and wondered at it; and when he opened the shop, he found the wax that had run down from the candles, and the account-book thrown down, and, examining the shop, he found four bales of stuffs missing; whereupon he said to the watchman, What hath happened? He therefore told him of that which had been done in the night, and of what had been said to the camel-driver respecting the bales; and the owner of the shop said, Bring to me the camel-driver who took up the bales with thee at daybreak. The watchman replied, I hear and obey;—and brought him. And the owner of the shop said to him, Whither conveyedst thou the stuffs at daybreak? He answered, To such a landing-place, and I stowed them in the vessel of such-a-one. And the merchant said to him, Go with me thither. He accordingly went thither with him, and said to him, This is the vessel, and this is her owner. So he said to the boatman, Whither conveyedst thou the merchant and the stuffs? He answered, To such a place, and he brought to me a camel-driver, who placed the stuffs upon his camel, and departed, and I know not whither he went. The owner of the shop said to him, Bring me the camel-driver who conveyed the stuffs from thee. And he brought him; and he said to him, Whither conveyedst thou the stuffs from the vessel, with the merchant?—To such a place, he answered. And he said to him, Go with me thither, and shew it to me. And the camel-driver went with him to a place distant from the bank of the river, acquainted him with the Khán in which he had deposited the stuffs, and shewed him the magazine of the [pretended] merchant. So he advanced to the magazine and opened it, and found the four bales of stuffs in their original state, unopened; and he gave them to the camel-driver. The robber had placed his cloak upon the stuffs; and the owner of the stuffs handed it also to the camel-driver, who placed the whole upon his camel. Then he closed the magazine, and departed with the camel-driver. And, lo, the robber confronted him,

and followed him until he had embarked the stuffs in the boat; when he said to him, O my brother, mayest thou be in the keeping of God! Thou hast taken thy stuffs, and nought of them is lost: so give me the cloak. — And the merchant laughed at him, and gave him the cloak, and did not molest him; and each of them went his way.

The Penalty of Greed

The Prince of the Faithful, Hároon Er-Rasheed, was troubled one night with an exceeding restlessness; so he said to his Wezeer Jaafar the son of Yahyà El-Bar-mekee, I am sleepless this night, and my heart is contracted, and I know not what to do. Now his eunuch Mesroor was standing before him, and he laughed. The Khaleefeh therefore said to him, At what dost thou laugh? Dost thou laugh in contempt of me, or because thou art mad? — He answered, No, by Allah, O Prince of the Faithful, by thy relationship to the chief of Apostles, I did it not willingly; but I went forth yesterday to walk without the palace, and proceeded until I came to the bank of the Tigris, where I saw a crowd of people collected together: so I stopped, and I saw a man making the people laugh. He is named Ibn-El-Káribee. And I remembered just now his words, and laughter overcame me; for which I beg thy pardon, O Prince of the Faithful. — Upon this, the Khaleefeh said, Bring him unto me immediately. Mesroor therefore went forth and hastened until he came to Ibn-El-Káribee; and he said to him, Answer the summons of the Prince of the Faithful. — I hear and obey, replied Ibn-El-Káribee. And Mesroor said to him, But on the condition that, if thou go in to him and he bestow upon thee any thing, the quarter of it shall be thine, and the rest be mine. — Nay, replied Ibn-El-Káribee; thou shalt have half, and I half. But Mesroor said, No. And Ibn-El-Káribee said, I will have a third, and thou shalt have two thirds. And to this, Mesroor assented, after excessive striving.

Then Ibn-El-Káribee arose and went with him, and when he came into the presence of the Prince of the Faithful, he greeted him with the salutation usually given to Khaleefehs, and stood before him; and the Prince of the Faithful said to him, If thou do not make me laugh, I beat thee three times with this leathern bag. So Ibn-El-Káribee said within himself, And it will be no great matter if three blows be inflicted with this leathern bag, when

beating with whips hurteth me not. For he imagined that the leathern bag was empty. He then uttered sayings that would make the enraged to laugh, with varieties of drolleries; but the Prince of the Faithful laughed not, nor even smiled; and Ibn-El-Káribee wondered at him, and was vexed, and feared; and the Prince of the Faithful said to him; Now thou hast deserved the beating. Accordingly, he took the leathern bag, and beat him once; and there were in it four pebbles, each pebble of the weight of two pounds; and the blow fell upon his neck: so he uttered a great cry, and, remembering the agreement made between him and Mesroor, he said, Pardon, O Prince of the Faithful! Hear from me two words! — The Khaleefeh replied, Say what thou wilt. And he said, Verily Mesroor imposed on me a condition, and I agreed with him respecting it; and it was, that of whatsoever the Prince of the Faithful should bestow upon me, one third of it should be for me, and two thirds for him; and he consented not to this my proposal save after excessive striving. Now thou hast not bestowed on me aught save beating, and this blow is my share, and the remaining two blows are his share; for I have received my share, and here he is standing, O Prince of the Faithful; therefore pay him his. — And when the Prince of the Faithful heard his words, he laughed until he fell backwards; and, having called Mesroor, he gave him a blow, whereupon he cried out, and said, O Prince of the Faithful, the third sufficeth me, and do thou give him the two thirds. And the Khaleefeh laughed at them, and gave orders to present each of them with a thousand pieces of gold. And they departed, rejoiced at that which he had bestowed upon them.

The Devout Prince

The Prince of the Faithful, Hároon Er-Rasheed, had a son who had attained the age of sixteen years, and he was averse from the world, following the course of the abstinent and the devotees. He used to go forth to the burial-grounds, and to say, Ye were in possession of the world; but that saved you not; and ye have gone unto your graves. Would then that I knew what ye said, and what was said unto you! — And he wept as the fearful and the dreading, and recited the saying of the poet: —

The funerals constantly terrify me, and the weeping of the wailing women grieveth me.

And it happened that his father passed by him one day, proceeding in state, surrounded by his wezeers and the great men of his empire and of the people of his dominions, and they saw the son of the Prince of the Faithful with a woollen jubbeh upon his body, and a piece of woollen stuff (as a turban) upon his head. So one of them said to another, This youth hath disgraced the Prince of the Faithful among the Kings, and if he reproved him, he would relinquish his present course. And the Prince of the Faithful, hearing their words, spoke to him on that subject, and said to him, O my child, thou hast disgraced me by thy present life. But his son looked at him, and answered him not. Then he looked at a bird upon one of the battlements of the palace, and said to it, O bird, by Him who created thee, drop upon my hand. Whereupon the bird darted down upon the youth's hand. And he said to it, Return to thy place. And it returned. He then said to it, Drop upon the hand of the Prince of the Faithful. But it refused to do so. And the youth said to his father, Thou hast disgraced *me* among the Welees by thy love of the world, and I have resolved to part from thee, never to return unto thee save in the world to come. Then he went down the river to El-Basrah, where he employed himself in working with the labourers in mud; and he worked not each day save for a piece of silver and a sixth: with the sixth, he fed himself; and with the piece of silver, he gave alms.

Aboo-'Amir of El-Basrah hath related as follows:—A wall having fallen in my house, I went forth to the station of the labourers, to see for a man to repair it; and my eye fell upon a comely youth, of beautiful countenance; whereupon I went to him and saluted him and said to him, O my friend, dost thou desire service? He answered, Yes. And I said, Arise and come with me to build a wall. He replied, On certain conditions which I will impose upon thee.—O my friend, said I, what are they? He answered, The hire shall be a piece of silver and a sixth; and when the Muëddin chanteth the call to prayer, thou shalt let me go to pray with the congregation. I replied, Well. Then I took him and went with him to the house, and he worked in a manner of which I have not seen the like. And I mentioned to him the dinner; but he said, No:—so I knew that he was fasting. And when he heard the call to prayer, he said to me, Thou knowest the condition. I replied, Yes. And he loosed his girdle, and applied himself to the ablution, performing

it in a manner that I have not seen surpassed. He then went forth to prayer, and, having prayed with the congregation, he returned to his work. And when the afternoon-call to prayer was chanted, he performed the ablution again and went to prayer, and returned to his work. Upon this I said to him, O my friend, the period of work is ended; for the work of the labourers is until the time of afternoon-prayers. But he replied, Extolled be the perfection of God! Verily my work is until night.—And he ceased not to work till night, when I gave him two pieces of silver; on seeing which, he said, What is this? I answered, By Allah, this is but a portion of thy hire, on account of thy diligence in my service. But he threw them back to me, saying, I desire not any addition to that for which we agreed together. I urged him; but could not prevail upon him. So I gave him a piece of silver and a sixth, and he went away.

And when the next morning came, I went early to the station; but found him not. I therefore inquired respecting him; and it was told me, He cometh not hither save on Saturday only. And when the next Saturday arrived I repaired to that place, and found him; and I said to him, In the name of Allah, do me the favour to come to work. He replied, On the conditions which thou knowest. I said, Yes. And I went with him to my house, and stood and looked at him without his seeing me. And he took a handful of mud, and placed it upon the wall, and, lo, the stones ranged themselves, one upon another. So I said, Thus are the Welees of God! He worked that day, and exceeded what he had done before; and when the night came, I paid him his hire, and he took it and departed.

Again, on the third Saturday, I went to the station; but found him not; wherefore I asked respecting him, and was answered, He is sick, and lying in the booth of such a woman. This was an old woman well known for devotion, and she had a booth of reeds in the burial-ground. And I went to the booth, and entered it; and, lo, he was lying upon the ground, with nothing under him: he had placed his head upon an unburnt brick, and his face was beaming with light. I saluted him, and he returned my salutation; and I seated myself at his head, weeping on account of his youth, and his absence from his native place, and his aptness to the obedience of his Lord. Then I said to him, Hast thou any want? He answered, Yes.—And what is it? I asked. He answered, To-mor-

row come to me, at the mid-time between sunrise and noon, and thou wilt find me dead. Wash me, and dig my grave, without acquainting any one with it; and shroud me in this jubbeh that is upon me; and after unsewing it, search its breast, take forth what is within it, and keep it in thy possession. Then, when thou hast prayed over me, and deposited my body in the earth, repair to Baghdád, and watch for the Khalefeh, Hároon Er-Rasheed, until he cometh forth, and give him what thou shalt find in the breast of my jubbeh, with my salutation.—Having said this, he repeated the professions of the faith, and praised his Lord with the most eloquent words, and recited these verses:—

Convey the deposite of him whom death awaiteth to Er-Rasheed; for thou wilt be rewarded for that act;

And say to him, A stranger, desirous of beholding thee, long loving and distant, hath offered thee his homage.

Neither hatred nor weariness hath removed him from thee; for by kissing thy right hand, he is brought near to God;

But that which hath estranged him from thee, O my father, is a soul which forbeareth to share thy worldly pleasures.

Then he employed himself in begging God's forgiveness, and in prayer, and invoking blessings upon the Chief of the Just, and reciting some verses of the Kur-án, and repeated these lines:—

O my father, be not thou deceived by enjoyment; for life will pass away, and enjoyment will end.

When thou art informed that a people are oppressed, know that thou wilt be inquired of respecting them;

And when thou conveyest a corpse unto the tombs, know that thou likewise wilt be borne after it.

And when the youth had ended his charge and his recitations, I departed from him and went to my house. And on the following morning I repaired to him again, at the mid-time between sunrise and noon, and found that he had died. May the mercy of God be on him! So I washed him, and unsewed his jubbeh, and I found in its breast a ruby worth thousands of pieces of gold; whereupon I said within myself, By Allah, this young man hath abstained from worldly pleasures with the extreme of abstinence.

Then, after I had buried him, I repaired to Baghdád, and, arriving at the palace of the Khalefeh, I watched for Er-Rasheed's coming forth until he came; when I presented myself before him in one of the streets, and gave to him the ruby. As soon as he saw it, he knew it, and fell

down in a fit; upon which the servants laid hold upon me; but when he recovered, he said to them, Loose him, and send him with courtesy to the palace. So they did as he commanded them; and on his entering his palace, he summoned me, and took me into his chamber, and said to me, What did the owner of this ruby? I answered him, He is dead. And I described to him his case; whereupon he wept, and said, The son hath profited, and the father hath been disappointed! Then he called out, O such-a-one! (naming a female);—and a woman came forth; but when she saw me, she was about to return: so he said to her, Come hither. Thou needest not mind him.—She therefore entered and saluted, and he threw to her the ruby; on seeing which she uttered a great cry, and fell down in a fit. And when she recovered from her fit, she said, O Prince of the Faithful, what hath God done with my son? He said to me, Acquaint her with his case. And weeping overcame him. Accordingly I informed her of his case; and she began to weep, and to say with a faint voice, O, how I longed to meet thee! O delight of mine eye! Would that I had given thee to drink when thou foundest not any to do so! Would that I had cheered thee when thou foundest not a cheerer!—Then she poured forth tears, and recited these verses:—

I weep for a stranger who died in solitude, with no friend unto whom to complain of his misery.

After glory, and union with those who loved him, he became lone and desolate, seeing no one.

What fortune concealeth a while will be manifest. Death never spareth any one among us.

O absent! my Lord decreed thine absence; and after nearness thou becamest remote from me!

Though death makes me hopeless of meeting thee now, O my son, we shall meet on the day of account.

And I said, O Prince of the Faithful, was he thy son? He answered, Yes; and before I held this office he used to visit the learned men, and keep company with the just; and when I assumed this office he avoided me, and estranged himself from me. So I said to his mother, This youth is devoted unto God (whose name be exalted!), and probably adversities may befall him, and he may be afflicted with trials; therefore give to him this ruby, that he may find it in the time of his wanting it. Accordingly, she gave it to him, conjuring him to retain it, and he complied with her desire and took it from her. Then he left our worldly enjoyments to us, and absented himself from us, and

ceased not to remain absent from us until, pious and pure, he met God, to whom he ascribed might and glory!

And after this, the Khaleefeh said to me, Arise, and shew me his tomb. I therefore went forth with him, and journeyed on until I shewed it to him; whereupon he wept and lamented until he fell down in a fit; and when he recovered from his fit he begged forgiveness of God and said, Verily to God we belong, and verily unto Him we return! And he invoked blessings on his son. After which, he asked me to become his associate; but I replied, O Prince of the Faithful, I have, in the case of thy son, the most momentous of admonitions.

The Illiterate Schoolmaster

It is related that a certain man among the collegians, neither acquainted with writing nor with reading, practised stratagems upon the people for the purpose of obtaining his bread. And it occurred to his mind one day that he should open for himself a school, and teach boys in it to read. So he collected writing-tablets and written papers, and hung them up in a place, and he enlarged his turban, and seated himself at the door of the school. The people therefore, passing by him, and looking at his turban, and at the writing-tablets and papers, imagined that he was an excellent fakeeh, and brought to him their children. And he used to say to this one, Write;—and to this, Read;—and thus the boys taught one another. But as he was sitting one day at the door of the school as usual, lo, a woman approached from a distance, with a letter in her hand; whereupon he said within himself, Without doubt this woman is coming to me, that I may read to her the letter that she holdeth; and how shall I manage with her, when I know not how to read writing? He meditated upon descending to flee from her; but she came up to him before he had descended, and said to him, Whither goest thou? He answered her, I desire to perform the noon-prayers, and to return.—Noon, she replied, is yet distant: therefore read for me this letter. And he took it from her, and turned it upside down, and began to look at it; and one moment he shook his turban, and another moment moved about his eyebrows, and manifested rage. Now the husband of the woman was absent, and the letter was sent to her from him. So when she saw the fakeeh in this state, she said

within herself, No doubt my husband is dead, and this fakeeh is ashamed to tell me that he is dead. She therefore said to him, O my master, if he be dead, tell me. And he shook his head, and was silent. And the woman said to him, Shall I rend my clothes?—Rend, he answered.—Shall I slap my face? she asked. He answered her, Slap.

So she took the letter from his hand, and returned to her abode; and she and her children began to weep; whereupon some of her neighbours, hearing the weeping, inquired respecting her state; and were answered, A letter hath come to her acquainting her with the death of her husband. But a man among them replied, Verily this assertion is false; for her husband sent me a letter yesterday informing me in it that he was well, in prosperity and health, and that after ten days he will be with her. And he arose immediately, and, coming to the woman, said to her, Where is the letter that hath come to thee? She therefore brought it to him, and he took it from her and read it, and, lo, it contained these words: To proceed, I am well, in prosperity and health, and after ten days I shall be with you; and I have sent unto you a quilt and a mekmarah.—So she took the letter, and returned with it to the fakeeh, and said to him, What induced thee to act as thou hast done with me? And she acquainted him with that which her neighbour had said, respecting the safety of her husband, and his having sent to her a quilt and a mekmarah; whereupon he replied, Thou hast spoken truth; but, O respectable woman, excuse me; for I was at that time enraged, troubled in mind, and, seeing the mekmarah wrapped up in the quilt, I imagined that he had died, and that they had shrouded him. And the woman knew not the trick; so she said to him, Thou art excused. And she took the letter from him, and departed.

The Quill of The Rukh'

A man of the people of Western Africa had travelled in various regions, and traversed the wastes and the seas, and destiny cast him upon an island, where he remained a long time. Then he returned to his country, bringing with him the quill-part of a feather from the wing of a young rukh', which was in the egg, and had not come forth from it into the world; and that quill held as much as a goat's skin of water. It is said that the length of

the wing of the young rukh', at the time of its coming forth from the egg, is a thousand fathoms; and the people wondered at that quill when they saw it. This man was named 'Abd-Er-Rahmân El-Maghrabee; and he became commonly known by the surname of the Chinese, on account of his long residence in China; and he used to relate wonders.

Result of Restraint upon two Lovers

El-Kásim the son of 'Adee hath related that a man of the tribe of the Bemeen said, I went forth to seek a stray beast, and, coming to the waters of the tribe of Teiyi, I saw two parties of people, near unto each other, and among one of them words were passing like as among the people of the other. And I looked attentively, and saw among one of the parties a young man whom disease had emaciated, so that he was like a worn-out, dried-up water-skin; and while I was looking at him, he recited these verses:—

Wherefore doth the beauteous damsel not return? Is it from niggardness in her, or aversion?

I fell sick, and each member of my family visited me. Then wherefore wast thou not seen among them?

Hadst thou been sick, I had come unto thee, and threats would not have prevented my doing so.

I missed thee among them, and became desolate. Grievous was thy loss, O my heart's abode!

And a damsel of the other party heard his words, and hastened towards him. Her family followed her; but she encountered them with blows; and the young man, perceiving her, sprang towards her, while the people of his party quickly followed him. He however dragged himself from them, and she in like manner dragged herself from her party until she liberated herself, and each of them ran to the other till they met between the two parties, and embraced each other: then they fell down upon the ground, dead. Upon this, an old man came forth from one of the adjacent tents, and, standing over them, exclaimed, Verily to God we belong, and verily unto Him return!—and wept violently; after which he said, May God (whose name be exalted!) have mercy on you both! By Allah, if ye were not united in your lives I will assuredly unite you after death!—Then he gave orders to prepare them for burial; and they were washed, and shrouded in the same grave clothes; one grave was dug for them, and the people prayed over them, and buried them in that

grave; and there was not a male nor a female among the two parties that I did not see weeping for them, and slapping [the face]. So I inquired of the old man respecting them; and he answered me, This was my daughter, and this was the son of my brother. Their love hath brought them to the issue which thou beheldest.—I said to him, May God give thee reparation! Didst thou not marry them to each other?—He answered, I feared reproach and disgrace, and now I have fallen into both.—This is one of the wonders in the histories of lovers.

A Distracted Lover

Abu-l-'Abbás El-Mubarrad saith, I repaired to El-Bereed, with a party of men, on some business, and, passing by the Convent of Heraclius, we alighted in its shade; and there came to us a man who said to us, There are in the convent some madmen, among whom is one that uttereth wisdom; and if ye saw him, ye would wonder at his words. So we all arose and entered the convent, and we saw a man sitting in a private chamber, upon a skin, with his head uncovered, and his eye fixed upwards towards the wall. We saluted him, and he returned our salutation without looking at us; and a man said, Recite to him some poetry; for when he heareth poetry, he will speak. I therefore recited these two verses:—

O thou best of all men to whom Eve hath given birth! but for thee, the world were not beautiful nor pleasant.

The man whom God sheweth thy form hath obtained immortality, and will grow neither decrepit nor hoary.

And when he heard me say this, he turned towards us, and recited thus:—

God knoweth that I am in affliction. I cannot make manifest the pain that I feel.

Two souls have I: one place containeth one soul; and another place, the other.

I imagine that my absent soul is like my present, and that she experienceth what I do.

Then he asked, Have I said well or ill? We answered him, Thou hast not said ill; but well and admirably. And he stretched forth his hand to a stone that was by him, and took it. So we imagined that he would smite us with it, and we fled from him. But he began to beat with it his own bosom, with violent blows, and said, Fear ye not. Draw near to me, and hear from me something: receive it from me.—We therefore approached him; and he recited these verses:—

When they made their white camels kneel down, near daybreak, they mounted, and the camel departed with the beloved.

My eye, through the interstice of the prison, beheld them, and I said, in my anguish, with tears overflowing,

O camel-driver, turn, that I may bid her farewell; for in parting, and in bidding her farewell, I shall die.

I am faithful to the vow of love, and have not broken it. Would that I knew how she hath acted with regard to it!

He then looked towards me, and said, Hast thou any knowledge of what the beloved hath done? I answered, Yes: she hath died. May God (whose name be exalted!) have mercy on her!—And upon this, his countenance changed, and he sprang upon his feet, and said, How knewest thou her death? I answered, Had she been alive, she had not left thee thus. And he replied, Thou hast spoken truth, by Allah: but I also love not life after the loss of her. Then the muscles of his side quivered, and he fell upon his face; whereat we hastened to him, and moved him, and found him dead. The mercy of God (whose name be exalted!) be on him. And we wondered at this, and grieved for him violently; and we prepared his body for the grave, and buried him. And when I returned to Baghdád, and went in to El-Mutawekkil, he saw the traces of tears upon my face; whereupon he said, What is this? So I related to him the story; and it distressed him, and he said, What induced thee to act so? By Allah, if I knew that thou mournedst not for him, I should reprove thee for it.—And he mourned for him all the rest of the day.

The Converted Prior

Abou-Bekr the son of Mohammad El-Arabáree saith, 'I went forth from El-Ambár, on one of my journeys, to 'Am-mooriyeh, in the country of the Greeks, and alighted on the way, at the Convent of the Lights, in a village near 'Am-mooriyeh, whereupon there came forth to me the chief of the convent, the Prior, whose name was 'Abd-El-Meseeh; and he conducted me into the convent. I found in it forty monks; and they honoured me that night with a hospitable entertainment. Then on the morrow I departed from them, after I had seen, of their exceeding diligence in their exercises, and of their devotion, what I had not seen exhibited by others, and I returned to El-Ambár. And in the following year I performed the pilgrimage to Mekkeh; and while I was compassing the House, lo, I beheld 'Abd-El-Meseeh the

monk compassing also, and with him five persons of his companions, the monks. Therefore when I was sure that I knew him, I advanced to him, and said to him, Art thou 'Abd-El-Meseeh the monk? He answered, Rather I am 'Abd-Allah the suppliant. So I began to kiss his hoary hairs, and to weep; and, taking him by the hand, I turned to a side of the Temple, and said to him, Acquaint me with the cause of thy conversion to El-Islám. And he replied, It was one of the most wonderful of wonderful events, and it was this.

A party of Muslim devotees passed by the village in which is our convent, and sent a young man to buy for them food, and he beheld in the market a Christian damsel selling bread; and she was of the most beautiful of women in form. On beholding her he was fascinated by her and fell down upon his face in a fit, and when he recovered, he returned to his companions, and informed them of that which had befallen him, and said to them, Depart ye to your business; for I go not with you. They reprovéd him and admonished him; but he paid no regard to them; so they departed from him; and he entered the village, and seated himself at the door of the shop of that woman. She therefore asked him what he wanted, and he informed her that he was enamoured of her; whereupon she turned from him. He remained in his place three days without tasting food; keeping his eye fixed upon her face, and when she saw that he would not depart from her, she went to her family, and told them of him; and they set upon him the boys, who pelted him with stones until they fractured his ribs and broke his head; notwithstanding which, he would not depart. The people of the village, therefore, resolved to kill him; but a man of them came to me, and acquainted me with his case; upon which I went forth to him, and beheld him laid prostrate; and I wiped the blood from his face, and conveyed him to the convent, where I applied remedies to his wounds, and he remained with me fourteen days. As soon, however, as he was able to walk he went forth from the convent to the door of the damsel's shop, and sat again gazing at her. And when she saw him, she rose to him, and said to him, By Allah, I am moved with compassion for thee. Wilt thou then adopt my religion, that I may marry thee?—But he answered, God preserve me from abandoning the religion of the Unity, and adopting the religion of Polytheism!—Then depart from me, said the damsel.—My heart, he replied, will

not consent to my doing so. And she turned her face from him. And the boys seeing him again, came to him, and pelted him as before with stones, and he fell upon his face, saying, Verily my helper is God, who sent down the Book, and He taketh charge of the just!—I therefore went forth from the convent, and drove from him the boys, and lifting up his head from the ground, I heard him say, O my Lord, unite me with her in Paradise!—I conveyed him to the convent; but he died before I had arrived there with him; and I took him forth from the village, dug a grave for him, and buried him.

And in the following night, when half of it was spent, that woman shrieked out as she lay in her bed; whereupon the people of the village came together to her, asking her what had happened to her; and she answered, While I was asleep, this Muslim came in to me, and, taking me by my hand, went away with me to Paradise. But when he arrived with me at its gate, its Guardian prevented my entering it, saying, It is denied unto the infidels. So I made profession of El-Islâm to him, and entered with him; and I beheld in it pavilions and trees such as I cannot describe to you. Then he took me to a pavilion of jewels, and said to me, Verily this pavilion is for me and thee. I will not enter it but with thee; and after five nights thou wilt be with me in it, if it be the will of God, whose name be exalted!—And thereupon he stretched forth his hand to a tree at the door of that pavilion, and plucked from it two apples, which he gave to me, saying, Eat this, and conceal the other, that the monks may see it. I therefore ate one; and I have tasted nothing more sweet than it. He then took me by my hand, and went forth with me until he conducted me to my house; and when I awoke, I found the taste of the apple in my mouth, and the other apple with me.—Having said this, she produced the apple, and it shone in the darkness of night as though it were a glistening star. So they brought the woman to the convent, and the apple with her; and she related to us the vision, and produced to us the apple. We had seen nothing like it among all the fruits of the world; and I took a knife, and divided it in pieces according to the number of my companions; and we had not tasted any thing more delicious than its flavour, nor smelt any thing more sweet than its odour. But we said, Perhaps this was a devil who presented himself to her to seduce her from her religion. And her family took her and departed. And she

abstained from eating and drinking: and when the fifth night arrived, she rose from her bed, went forth from her house, and repaired to the grave of that Muslim; and she threw herself upon it, and died; her family not knowing what she had done.

Then, in the morning, there came to the village two Muslim sheykhs, attired in apparel of hair-cloth, and accompanied by two women in the like garb; and they said, O people of the village, ye have among you a Weleeyeh of God; she hath died a Muslimeh, and we will take charge of her in preference to you. So the people of the village sought that woman, and they found her upon the grave, dead. But they said, This was our friend; she died in our religion, and we will take charge of her. The two sheykhs said, Nay: she died a Muslimeh, and we will take charge of her. And the altercation and dispute between them became violent. Therefore one of the two sheykhs said, The sign of her having embraced El-Islâm shall be this: the forty monks of the convent shall come together, to drag her from the grave; and if they be able to lift her from the ground, she died a Christian; but if they cannot do so, one of us shall advance and drag her; and if she come with him, she died a Muslimeh. And to this the people of the village consented. The forty monks assembled, and encouraged one another, and came to her to lift her; but they could not do so; and we tied to her waist a great rope, and attempted to drag her; but the rope broke, and she moved not. The people of the village also advanced and did the like: yet she moved not from her place. So when we were unable to lift her by any means that we adopted, we said to one of the two sheykhs, Advance thou, and lift her. Accordingly one of them advanced to her, and wrapped her in his cloak, and saying, In the name of God, the Compassionate, the Merciful, and through the religion of the Apostle of God, may God favour and preserve him!—he carried her in his bosom. The Muslims conveyed her to a cavern there, and put her in it; and the two women came, and washed her and shrouded her. Then the sheykhs carried her, and prayed over her, and buried her by the side of his grave, and departed; we having witnessed all this.

And when some of us were in private with others of our associates, we said, Verily the truth is most deserving of being followed, and the truth hath become manifest to us by ocular witness, and we can have no proof of the truth of El-Islâm more manifest to us than what we have

beheld with our eyes. Then I embraced El-Islâm, and so also did all the monks of the convent, and the people of the village. After this, we sent to the people of El-Jezeereh, supplicating for a professor of religion and law, to teach us the ordinances of El-Islâm, and the precepts of the religion; and a professor, a just man, came to us, and taught us the rites of divine worship, and the precepts of El-Islâm; so that we are now enjoying abundant happiness; and to God be praise and thanks!

Aboo-'Eesà and the Girl Kurrat-el-'Eyn

'Amr the son of Mes'adah hath related, that Aboo-'Eesà the son of Fr-Rasheed and brother of El-Ma-moon was enamoured of Kurrat-el-'Eyn, the slave-girl of 'Alee the son of Hishâm, and she also was enamoured of him; but Aboo-'Eesà concealed his love, and revealed it not, nor complained of it to any one, nor acquainted any one with his secret. Thus he did from his magnanimity and generosity. He endeavoured, however, to purchase her of her lord by every expedient. But he could not attain his object; and when his patience failed him, and his transport of love became violent, and he found no means of obtaining her, he went in to El-Ma-moon on a festival-day, after the departure of the people from him, and said, O Prince of the Faithful, if thou wouldst try thy heart this day and pay unexpected visits, thou wouldst distinguish the people of generosity from others, and wouldst know the place of each of them, and the quality of his mind. Aboo-'Eesà desired, by these words, to get an opportunity of sitting with Kurrat-el-'Eyn in the house of her lord. And El-Ma-moon replied, Verily this advice is right. He gave orders to prepare a bark which was named the Flyer: so they brought it forward to him, and he embarked in it, together with a party of his chief officers; and the first pavilion that he entered was that of Homeyd Et-Taweel, of Toos. They went in to him in the pavilion when he expected them not, and found him sitting upon a mat, with the singers before him, having lutes and flutes and other instruments of music in their hands; and after El-Ma-moon had sat a while, there were brought to him dishes of the flesh of beasts, without any of the flesh of birds; and El-Ma-moon paid no regard to any of those viands. So Aboo-'Eesà said, O Prince of the Faithful, we entered this place unexpected, and its owner knew not

of thine approach. Arise then and go with us to a place prepared for thee and suited to thee.

The Khaleefeh accordingly arose, with his chief officers and his brother Aboo-'Eesà, and they repaired to the house of 'Alee the son of Hishâm. And when he knew of their coming, he received them in the most honourable manner, kissing the ground before the Khaleefeh. Then he conducted them into a pavilion, and opened a chamber, such as none had seen surpassed in beauty. Its floor and columns and walls were of varieties of marbles, it was decorated with various kinds of Greek paintings, and its floor was spread with mats of Es-Sind, and furniture of El-Basrah, made to suit the length and breadth of the chamber. El-Ma-moon sat a while contemplating the apartment and the roof and the walls; after which he said, Give us some food. And there were brought to him immediately nearly a hundred dishes of fowls, besides other birds, and thereeds and fries and cold things; and when he had eaten, he said, Give us something to drink, O 'Alee. And there was brought to him aromatic wine, prepared with fruits and fragrant spices, in vessels of gold and silver and crystal; and those who brought in that wine were pages like moons, attired in garments of stuff of Alexandria interwoven with gold, and before their bosoms were bottles of crystal containing rose-water infused with musk. El-Ma-moon wondered exceedingly at that which he beheld, and said, O Abu-l-Hasan. Whereupon he sprang to the carpet and kissed it, and then, standing before the Khaleefeh, replied, At thy service, O Prince of the Faithful. And the Khaleefeh said, Let us hear some mirth-exciting songs. His host replied, I hear and obey, O Prince of the Faithful. Then he said to one of his servants, Bring the singing slave-girls. So the eunuch replied that he heard and obeyed; and, after he had been absent a moment, returned with ten eunuchs bringing ten chairs of gold. And when they had placed the chairs, there came ten maids like shining full moons and flowery gardens, attired in black brocade, and with crowns of gold upon their heads; and they walked forward until they seated themselves upon the chairs, when they sang varieties of melodies. Then those slave-girls departed, and ten others came, and sang; and after these, came ten others; and again, after them, ten others.

El-Ma-moon then said, Bring forward the boat. And he was about to embark and go. But 'Alee the son of Hishâm arose

and said, O Prince of the Faithful, I have a slave-girl whom I purchased for ten thousand pieces of gold, and who hath captivated my whole heart, and I desire to shew her to the Prince of the Faithful. If she please him, and he approve of her, she shall be his; and if not, let him hear from her something. — So the Khaleefeh said, Bring her unto me. And there came forth a damsel like a twig of the Oriental willow, with fascinating eyes, and eyebrows like two bows, and upon her head was a crown of red gold set with large pearls and with jewels, beneath which was a bandage whereon was worked with chrysolites this verse: —

A Jinneeyeh, and she hath Jinn who teach her
to smite hearts by means of a stringless
bow.

This damsel walked forward like a fugitive gazelle; and she would have fascinated a devotee. She continued to advance till she seated herself upon a chair; and when El-Ma-moon beheld her, he wondered at her beauty and loveliness; and Aboo-'Eesà was pained in heart; his complexion became sallow, and his whole state changed. El-Ma-moon therefore said to him, What is the matter with thee, O Aboo-'Eesà, that thy state hath changed? He answered, O Prince of the Faithful, it is by reason of a malady that cometh upon me sometimes. And the Khaleefeh said to him, Hast thou known this slave-girl before the present day? — Yes, O Prince of the Faithful, he answered. And can the moon (he added) be hidden? — Then El-Ma-moon said to her, What is thy name, O damsel? She answered, My name is Kurrat-el-'Eyn, O Prince of the Faithful. And he said to her, Sing to us, O Kurrat-el-'Eyn. So she sang; and the Khaleefeh said to her, Divinely art thou gifted! By whom are these verses? — She answered, By Deabil, El-Khuzá'ee, and the air is by Zurzoor Es-Sagheer. And Aboo-'Eesà looked at her, and weeping choked him, so that the company wondered at him.

Then the damsel looked towards El-Ma-moon, and said to him, O Prince of the

Faithful, wilt thou give me permission to change the words of my song? He answered, Sing what thou wilt. And, with exciting modulations, she sang these verses: —

If thou please one and he also please thee publicly, be more careful of preserving thy love in secret;

And reject the assertions of the slanderers; for seldom do they wish for aught but the estrangement of the lover.

They have averred that whenever the lover approacheth, he is wearied; and that absence is the remedy for passion.

We have tried both remedies, and not been cured; but nearness of abode is better than distance:

Yet nearness of abode is of no advantage when the person thou lovest doth not love thee.

And when she had finished her song, Aboo-'Eesà said, O Prince of the Faithful, if we be disgraced, we shall be at ease. Wilt thou give me permission to reply to her? — The Khaleefeh answered him, Yes: say to her what thou wilt. And he restrained his tears, and sang these two verses: —

I was silent, and said not that I was a lover;
but concealed my affection from my own heart.

If my love, notwithstanding, appear in my eye,
'tis because it is near to the shining moon.

Then again the damsel took the lute and sang; and again Aboo-'Eesà sang in reply to her; and when he had ended, 'Alee the son of Hishám sprang to his feet and kissed them, saying to him, O my master, God hath answered thy prayer, and heard thy secret, and consented to thy taking her with all her appurtenances of rarities and beautiful things, if the Prince of the Faithful have no desire for her. And El-Ma-moon said, If we had a desire for her, we had given Aboo-'Eesà the preference to ourself, and aided him in the attainment of his desire. Then El-Ma-moon arose, and embarked in the boat. Aboo-'Eesà remained behind to take Kurrat-el-'Eyn, and he took her and departed with her to his abode, with a dilated heart. — Consider then the generosity of 'Alee the son of Hishám.

NOTES TO CHAPTER NINETEENTH

NOTE 1. "El-Mustafa" is one of the names of Mohammad, and signifies "the Elect."

NOTE 2. "When any one of you dies," said the Prophet, "you must not keep him

in the house; but carry him quickly to his grave;" and again, he said, "Be quick in lifting up a bier; for if the deceased be a good man, it is good to take him up quickly, and carry him to his grave, to cause the good to arrive at happiness; and

if the deceased be a bad man, it is a wickedness which ye put from your neck."

NOTE 3. — *Ceremonies observed after a Death.* Towards the eve of the first Friday after the funeral, and, often, early in the morning of the Thursday, the women of the family of the deceased repeat their wailing, in the house, accompanied by some of their female friends: male friends of the deceased also visit the house shortly before or after sunset; and three or four persons are hired to perform a recitation of the whole of the Kur-án. On the following morning, some or all of the members of the deceased's family, but chiefly the women, visit the tomb; they or their servants carrying palm-branches, and sometimes sweet basil, to lay upon it. The palm-branch is broken into several pieces, and these, or the leaves only, are placed on the tomb. Often, also, the visitors take with them some kind of food, as bread, pancakes, sweet cakes of different kinds, or dates, to distribute to the poor on this occasion. They recite the Opening Chapter of the Kur-án; or, if they can afford it, employ a person to recite first the Thirty-sixth Chapter, or a large portion of the Kur-án; and many persons cause a recitation of the whole of the Kur-án to be performed at the tomb, or in the house, by men hired for that purpose. — These ceremonies are repeated on the same days of the next two weeks; and again on the eve and morning of the Friday which completes, or next follows, the first period of forty days after the funeral; whence this Friday is called "El-Arba'een," or "Jum'at el-Arba'een.

NOTE 4. This is one of the instances in which coffee is mentioned in the Thousand and One Nights in a manner not to be mistaken; but perhaps by a copyist. The word rendered "coffee-makers" is "kahwejeeyeh," plural of "kahwejee," a compound of Arabic and Turkish, pronounced by the Turks "kahwejee." It occurs also in the same passage in the Breslau edition.

NOTE 5. Er-Ródah is a very pleasant island in the Nile, about two miles and a half in length, near Cairo; lying to the south-west of that city. Its name signifies "The Garden," &c. The Nilometer is at its southern extremity.

NOTE 6. The term "hósh" generally signifies "the court of a house;" but it is often applied, as in this case, to a court

surrounded by mean lodgings, inhabited by persons of the lower orders.

NOTE 7. Boolák is the principal port of Cairo. It was founded, and became a considerable town, in the eighth century of the Flight (or the fourteenth of our era). The plain upon which it is situate arose in consequence of a gradual change in the course of the Nile, which formerly flowed very near by the western side of Cairo.

NOTE 8. Dimyát is the town commonly called by us Damietta. Its name is generally pronounced by the modern Egyptians Dumyát.

NOTE 9. See Note 48 to Chapter xi.

NOTE 10. A takhtarawán, described in Note 8 to Chapter viii.

NOTE 11. The terms "akkám" and "farrásh" have been explained in Note 28 to Chapter xi and Note 16 to Chapter x. By "light-bearers" are meant men who bear the kind of cresset described in Note 2 to Chapter xiii.

NOTE 12. See Note 8 to Chapter iii.

NOTE 13. "Hosn el-Wujood" signifies "the Beauty of the World." See Note 6 to Chapter xviii.

NOTE 14. "Ulamà" is the plural of "álim," which signifies a man of science or learning, but is a term more particularly given to a doctor of the law. European writers generally use the plural form of this appellation for the singular.

NOTE 15. See Note 18 to Chapter x.

NOTE 16. This story is followed by an anecdote, of which I here give a translation.

A Townsman and a Bedaweeyeh

It is related that a man of the pilgrims slept a long sleep, and then awoke, and saw no trace of the other pilgrims. So he arose and walked on; but he wandered from the way, and he proceeded until he saw a tent, and an old woman at its door, and he found by her a dog asleep. He approached the tent, saluted the old woman, and begged of her some food; whereupon she said to him, Go to yon valley, and catch as many serpents as will suffice thee, that I may

broil some of them for thee. The man replied, I dare not catch serpents, and I never ate them. The old woman therefore said, I will go with thee, and catch some of them, and fear thou not. Then she went with him, and the dog followed her, and she caught as many of the serpents as would suffice, and proceeded to broil some of them. The pilgrim could not refrain from eating; for he feared hunger and emaciation: so he ate of those serpents. And after this, being thirsty, he demanded of the old woman some water to drink; and she said to him, Go to the spring, and drink of it. Accordingly he went to the spring; but he found its water bitter; yet he could not refrain from drinking of it, notwithstanding its exceeding bitterness, on account of the violence of his thirst. He therefore drank, and then returned to the old woman, and said to her, I wonder at thee, O thou old woman, and at thy residing in this place, and thy feeding thyself with this food, and thy drinking of this water.—How then, said the old woman, is your country? He answered her, Verily in our country are spacious and ample houses, and ripe and delicious fruits, and abundant sweet waters, and excellent viands, and fat meats, and numerous sheep, and every thing good, and blessings of which the like exist not save in the Paradise that God (whose name be exalted!) hath described to his just servants.—All this, replied the old woman, I have heard; but tell me, have you any Sultán who ruleth over you, and oppreseth in his rule while ye are under his authority; and who, if any one of you committeth an offence, taketh his wealth, and destroyeth him; and who, if he desire, turneth you out from your houses, and eradicateth you utterly? The man answered her, That doth sometimes happen. And the old woman rejoined, If so, by Allah, that dainty food and elegant life and those delightful comforts, with oppression and tyranny, are penetrating poison; and our food, with safety, is a salutary antidote. Hast thou not heard that the most excellent of boons, after El-Islám, are safety and health?

Now these may be through the justice of the Sultan, the vicegerent of God upon his earth, and through his good policy. The Sultán of former times loved to be distinguished by the lowest degree of awfulness; because, when his subjects saw him, they feared him: but the Sultán of this age loveth to be distinguished by the most perfect policy and the utmost awfulness; because men now are not like those

of former days. This our age is one of a people opprobrious, and greatly calamitous; since they are noted for folly, and for hardness of heart, and are bent upon vehement hatred, and upon enmity. Therefore, if the Sultán (in God, whose name be exalted, be our refuge!) should be weak among them, or not characterized by policy and awfulness, no doubt that would be the cause of the ruin of the country. And among the proverbs is this:—The oppression of the Sultán for a hundred years, rather than the oppression of the subjects, one over another, for a single year.—And when the subjects oppress, God setteth over them an oppressive Sultán and a violent King. Thus it is related in the histories, that there was sent up to El-Hajjáj the son of Yoosuf, one day, a petition wherein was written, Fear God, and oppress not God's servants with every kind of oppression. And when he had read the petition, he ascended the pulpit (and he was eloquent), and he said, O ye people, verily God (whose name be exalted!) hath set me over you on account of your actions; and if I die, ye will not be free from oppression with these wicked actions; for God (whose name be exalted!) hath created many like me; and if I be not, there will be one worse than I, and more severe in oppression, and more violent in impetuosity. As the poet hath said,—

There is no hand but God's hand is above it,
nor oppressor that shall not meet with an
oppressor.

—Oppression is feared; but justice is the best of all qualities. We beg God to amend our states.

[The above anecdote is followed by the Story of Taweddud, the Learned Slave-girl, ending with part of the four hundred and sixtysecond Night. This story almost entirely consists in a display of Taweddud's profound knowledge in religion, &c., in which she surpassed the most eminent professors in an examination before Hároon Er-Rasheed; and as it would not only require a volume of commentary, but be extremely tiresome to most readers of the present work, I omit it.

Next is a series of eighteen anecdotes (or rather fictions related as facts), ending with part of the four hundred and eighty-second Night. From these I have selected for translation only four. Almost all of them relate to saints and miracles. The first of those which I translate is preceded in the original by two of a similar kind.]

A Tyrannical King and the Angel of Death

A tyrannical King, one of the Kings of the Children of Israel, was one day sitting upon his throne, and he beheld a man who had entered the door of the palace, having an offensive form and a terrible appearance. So the King shuddered at his sudden intrusion upon him, and was terrified at his appearance; and he sprang up in his face, and said, Who art thou, O man, and who gave thee permission to intrude upon me, and who commanded thee to come to my abode? He answered, The Lord of the abode commanded me, and none excludeth me, nor do I require permission to go in unto Kings, neither do I fear the rule of a Sultán nor the multitude of guards: I am he whom no tyrant hindereth, and none can escape from my grasp: I am the terminator of delights and the separator of companions. And when the King heard these words, he fell upon his face, a tremor crept through his body, and he fell down in a fit; and on his recovery he said, Art thou the Angel of Death? He answered, Yes. And the King said, I conjure thee by Allah to give me one day's delay, that I may beg forgiveness of my sin, and seek pardon of my Lord, and restore the wealth that is in my treasuries to its owners, so that I may not suffer the affliction of a reckoning with respect to it, and the misery of punishment on account of it. But the Angel of Death replied, Far, far from thee be that! Thou hast no way of attaining that wish. How can I grant thee a delay when the days of thy life are reckoned, and thy breaths are numbered, and thy moments are fixed and written? — The King said, Grant me an hour's delay. He replied, Verily the hour is included in the account, and it hath passed while thou wast heedless, and hath expired while thou wast careless. Thou hast fulfilled the number of thy breaths, save that there remaineth to thee one breath only. — And the King said, Who will be with me when I am removed to my grave? He answered, Nought will be with thee but thy work. The King replied, I have [done] no work. And the Angel of Death said, Without doubt thine abode will be in the fire; and thy destination, to suffer the anger of the Omnipotent. — Then he seized his soul: so he tumbled from his throne, and fell to the ground; and a clamour arose among the people of his kingdom; their voices were raised, and their cries and weeping were loud; and had they known the indignation that he had gone to endure from his Lord, their weeping for him

had been greater, and their lamentation had been more violent and more abundant.

Advantages of Piety and Industry

There was, among the Children of Israel, a good man, who applied himself diligently to the worship of God, and abstained from worldly enjoyments, discarding them from his heart; and he had a wife who aided him in his pursuit, and who always obeyed him. They lived by making trays and fans, working all the day; and at the close of the day, the man went forth with the things that he had made in his hand, and walked with them along the streets and roads, seeking a purchaser, to whom to sell them; and they fasted continually. Now one day the man went forth as usual, and an event befell him which constrained him to throw himself from the top of a lofty house, in order to avoid an act of disobedience unto his Lord; but God sent to him an angel, who bore him upon his wings, and set him down upon the ground in safety, without any injury happening to him. And when he rested upon the ground, he praised God (to whom be ascribed might and glory!) for the protection which He had afforded him, and the mercy that He had granted him, and returned without any obstacle to his wife. He had been long absent from her, and entered bringing nothing with him: so she asked him respecting the cause of his tardiness, and respecting the things which he had taken forth in his hand, and as to what he had done with them, and how he had returned without any thing. He therefore informed her of the temptation that had happened to him, and that he had thrown himself down from that place, and God had saved him. And his wife said, Praise be to God who hath averted from thee the temptation, and interposed between thee and the calamity! Then she said, O man, verily the neighbours have been accustomed to observe that we light our oven every night, and if they see us this night without fire, they will know that we are destitute. Thankfulness to God requireth the concealment of our poverty, and the conjoining of the fast of this night with that of the past day, and spending it in the service of God, whose name be exalted! — Accordingly she arose and went to the oven, filled it with firewood, and set light to it to delude the women who were her neighbours; and she recited these verses:—

I will conceal the desire and the griefs that I suffer, and will light my fire to delude my neighbours.

I approve of that which my Lord hath decreed: perhaps He will see my submission, and approve me.

After this, she and her husband arose, and performed the ablution, and began to pray. But, lo, one of her female neighbours begged permission to light from their oven. They therefore said to her, Go to the oven, and do as thou desirest. And when the woman drew near to the oven to take the fire, she called out, O such-a-one! (mentioning the name of the woman of the place) come to thy bread before it burneth. So she said to her husband, Heardest thou what this woman said? And he replied, Arise and see. She arose, therefore, and went to the oven, and, lo, it was filled with fine white bread; and she took the cakes of bread and went in to her husband, thanking God (to whom be ascribed might and glory!) for the abundant good, and great favour, which He had bestowed. They ate of the bread, and drank some water, and praised God, whose name be exalted! Then the woman said to her husband, Come, let us supplicate God (whose name be exalted!): perhaps He will favour us with something that will render us independent of the trouble necessary to obtain our livelihood, and of the fatigue of working, and will aid us to employ ourselves in his worship and to occupy ourselves with his service. He replied, Well. So the man supplicated his Lord, and the woman said Amen to his supplication; and, lo, the roof clove asunder, and there descended a ruby, which illuminated the chamber by its lustre; whereupon they increased in their thanksgiving and praise. They were greatly rejoiced with that ruby, and said as many prayers as God (whose name be exalted!) willed. Then, at the close of the night, they slept; and the woman saw in her sleep as though she entered Paradise, and beheld many pulpits ranged in order, and chairs set; whereupon she said, What are these pulpits, and what are these chairs? She was answered, These are the pulpits of the prophets, and these are the chairs of the just and the good.—And where, said she, is the chair of my husband, such-a-one? She was answered, It is this. And she looked at it, and, lo, in its side was a hole. She therefore said, What is this hole? And she was answered, It is the hole of the ruby that descended upon you from the roof of your house.—So she awoke weeping and mourning for the defect of the chair of her husband among the chairs of the just; and she said, O man, supplicate thy Lord to restore this ruby to its place; for the endurance of hunger and poverty during the

days that are few will be a lighter matter than the hole in thy chair among the people of excellencies. And the man supplicated his Lord, and, lo, the ruby flew up to the roof, while they looked at it: and they ceased not to live in their poverty and devotion until they met God, to whom be ascribed might and glory.

The Muslim Warrior and the Christian Maiden

The Prince of the Faithful, 'Omar the son of El-Khattab, sent an army of the Muslims against the enemy, in Syria, and they besieged vehemently one of their fortresses; and there were among the Muslims two men, brothers, to whom God had given impetuosity and boldness against the enemy, so that the lord of that fortress said to his auxiliaries, and to his heroes who were before him, If these two Muslims were made prisoners, or slain, I should suffice you against the rest of the Muslims. They ceased not to set snares for these two men, and to employ stratagems against them, laying ambushes, and increasing the number of the men in the lurking-places, until one of the two Muslims was taken prisoner, and the other was slain a martyr. So the captive Muslim was carried to the lord of that fortress; and when the latter saw him, he said, Verily the slaughter of this man would be an evil, and his return to the Muslims would be a calamity. I wish that he would embrace the Christian faith, to be an auxiliary and a helper to us. And one of his Batrecks said, O Emeer, I will seduce him so that he shall apostatize from his religion; for the Arabs are exceedingly fond of women, and I have a daughter endowed with loveliness and perfect beauty: so if he see her, he will be seduced by her. The Emeer therefore said, He is committed unto thee: then convey him away.

Accordingly he conveyed him to his abode, and clad the damsel in attire which increased her beauty and loveliness; after which, he took the man into the house, and caused the food to be brought; and the Christian damsel stood before him as a maid serving her master and waiting for him to give her some command which she should perform. And when the Muslim saw what had befallen him, he kept himself from sin by seeking refuge with God (whose name be exalted!); he closed his eyes, and occupied himself with the worship of his Lord, and reciting the Kur-an. Now he had an excellent voice, and an effective

talent in the use of it; and the Christian damsel was affected with a violent love for him, and became greatly enamoured of him; and this state of affairs continued seven days, until the damsel said, Would that he may consent to my embracing El-Islám! And when her patience failed, and her heart was contracted, she threw herself down before him, and said, I conjure thee by thy religion that thou hear my words! He replied, And what wouldst thou say? She answered, Propose to me El-Islám. So he proposed it to her and she became a Muslimeh. Then she purified herself, and he taught her how to pray; and when she had done so, she said, O my brother, Verily my embracing El-Islám was on thine account, and from my wish to have thee near unto me. He replied, El-Islám forbiddeth marriage unless there be two legal witnesses, and a dowry, and a guardian; and I find not the two witnesses, nor the guardian, nor the dowry; but if thou contrive means of our going forth from this place, I may hope to arrive in the abode of the Muslims, and I will make a covenant with thee that I will have no wife among the Muslimehs but thee. So she said, I will contrive a stratagem to accomplish that. She then called her father and her mother, and said to them, Verily the heart of this Muslim hath become softened, and he desireth to embrace the faith; and I will grant him the accomplishment of that which he desireth of me. He hath said, however, This shall not happen unto me in a town where my brother was killed; but if I go forth from it, that my heart may be diverted, I will do as thou desirest. No harm will ensue if ye send me forth with him to another town; for I am a surety to you and to the King for the accomplishment of that which ye desire.

So her father went to their Emeer, and informed him; and he was greatly rejoiced at that, and gave orders to send her forth with him to the town that she had mentioned. Accordingly they went forth, and when they had arrived at the town, and remained the rest of the day, and the darkness of night overshadowed them, they departed, and pursued their way, like as one of the poets hath said,—

They said, The time of our departure hath drawn near. I replied, How oft shall I be threatened with departure?
I have nothing to do but to cross the waste, and to traverse the earth, mile after mile.
If the beloved journey towards another land, I travel thither, a son of the road;
I make my desire my director to her, and it sheweth me the way without other guide.

And they proceeded throughout the night. The young man had mounted a swift horse and placed her behind him; and he ceased not to traverse the earth until morning was near, when he turned with her from the road and set her down; and they performed the ablution, and recited the morning-prayers. But while they were thus engaged, they heard the clashing of weapons, and the clinking of bits and bridles, and the voices of men, and the sounds of the hoofs of horses. So he said to her, O such-a-one (mentioning her name), this is a troop of the Christians in pursuit, which hath overtaken us; what then shall be our resource, when the horse hath become wearied and jaded so that he cannot stir a step? But she replied, Wo to thee! Art thou alarmed and afraid?—He said, Yes.—Where then, she rejoined, is the power of thy Lord, of which thou toldest me, and His succour to those who seek it? Come let us humble ourselves before Him, and supplicate Him: perhaps He will grant us His succour, and make us to participate in His gracious protection; extolled be His perfection, and exalted be His name!—And he replied, Excellent, by Allah, is that which thou hast said! Accordingly they began to humble themselves before God (whose name be exalted!), and he recited these verses:—

Verily I am hourly in need of thine assistance, and should be though a crown were placed upon my head.
Thou art my greatest want, and if my hand obtained what I desire, I should have no wants remaining.
Thou hast not any thing that Thou withholdest; for the flood of thy munificence floweth copiously and in torrents;
But I am excluded by my transgression: yet resplendent is the light of thy pardon, O Clement!
O Dispeller of anxiety, remove my affliction! for who but Thyself can dispel this anxiety?

And while he was supplicating, and the damsel was saying Amen to his supplication, and the tramping of the horses was approaching them, the young man heard the voice of his brother the martyr, saying, O my brother, fear not nor grieve; for the approaching troop is the troop of God, and it is his Angels, whom He hath sent unto you to witness your marriage. Verily God hath gloried in you before his Angels, and given you the recompense of the blessed and the martyrs, and contracted for you the earth, so that in the morning thou wilt be among the mountains of El-Medeenah. And when thou meetest 'Omar the

son of El-Khattáb (may God be well pleased with him!), greet him with salutation from me, and say to him, May God recompense thee well for the Muslims; for thou hast given good counsel, and laboured with diligence.—Then the Angels raised their voices, saluting him and his wife, and said, Verily God (whose name be exalted!) decreed her in marriage to thee before the creation of your father Adam (on whom be peace!) by two thousand years. And upon this they experienced joy and happiness, and security and gladness: confidence was increased, and the guidance of the pious was confirmed: and when day-break came, they performed the morning-prayers.

Now 'Omar the son of El-Khattáb (may God be well pleased with him!) used to perform the morning-prayers in the darkness before dawn; and sometimes he entered the place of prayer in the mosque, followed by two men, and began with the Chapter of Cattle, or the Chapter of Women; whereupon the sleeper awoke, and he who would perform the ablution performed it, and he who was at a distance came, so that the first rek'ah was not completed before the mosque was filled with people. Then he performed the second rek'ah with the recitation of a light chapter, and doing it quickly. But on that day, he recited in the first rek'ah a light chapter, doing it quickly, and in like manner in the second; and when he had pronounced the salutations, he looked towards his companions, and said, Come forth with us that we may meet the bridegroom and bride. So his companions wondered, and understood not his words; and he advanced, with them following him, until he went forth to the gate of the city.

The young man, as soon as the light appeared to him, and he beheld the standards of El-Medeeneh, advanced towards the gate, with his wife behind him; and 'Omar and the Muslims his companions met him and saluted him. And when they entered the city, 'Omar (may God be well pleased with him!) gave orders that a feast should be prepared; and the Muslims came and ate. The young man entered with his bride; and God (whose name be exalted!) blessed him by her with children who fought in the way of God, and kept their genealogies, because they gloried in them; and they ceased not to pass a most comfortable life, and to enjoy the most perfect happiness, until they were visited by the terminator of delights and the separator of companions.

The Justice of Providence

A certain prophet employed himself in devotion upon a lofty mountain, beneath which ran a spring of water; and during the day he used to sit upon the summit of the mountain, so that people saw him not. There he repeated the praises of God (whose name be exalted!), and saw such persons as came to drink at the spring. And as he was one day sitting looking towards the spring, he beheld a horseman, who approached, and alighted from his horse, put down a leathern bag that was slung to his neck, and rested, and drank of the water; after which he departed, leaving the leathern bag, in which were pieces of gold. And, lo, a man came to drink of the water, and he took the leathern bag with the money, and drank of the water, and departed in safety. Then there came after him a man who was a wood-cutter, bearing a heavy bundle of firewood upon his back, and he seated himself by the spring, to drink of the water. But, lo, the horseman first mentioned approached in a state of distress, and he said to the wood-cutter, Where is the leathern bag that was here? He answered, I know nothing of it. And the horseman drew his sword, struck the wood-cutter, and slew him; and he searched in his clothes, and found nothing: so he left him, and went his way.

And that prophet said, O Lord, one person took a thousand pieces of gold, and another hath been slain unjustly. But God said to him by revelation, Occupy thyself with thy devotion; for the government of the kingdom is not thine affair. Verily the father of this horseman had taken by force a thousand pieces of gold of the property of the father of this man; so I have put the son in possession of his father's property: and verily the wood-cutter had slain the father of this horseman; wherefore I have enabled the son to take retaliation.—And thereupon that prophet said, There is no deity but Thou! Extolled be thy perfection! Thou art all-knowing with respect to secret things!

[Next to the series of anecdotes from which the above are selected, follows the Story of Hásib Kereem-ed-Deen, or rather, a combination of the stories of Hásib, Bulookiyà, and Jánsháh, ending with the five hundred and thirty-sixth Night. It is mainly a compound of the most extravagant absurdities, and would, I think, be extremely tedious to many readers of the present translation, with the exception of the portion relating to Jánsháh; but this is similar in its general character, and in

the incidents upon which it is chiefly founded, to the Story of Hasan of El-Basrah, which is one that I purpose to include in this work. I therefore pass on to the five hundred and thirty-seventh Night, with which commences the Story of Es-Sindibád of the Sea (the famous Voyager) and Es-Sindibád of the Land.

The stories which I omit in these volumes I do not consider destitute of interest or value, nor should I regard them, with the

exception of a few, as unworthy of being presented to English readers, if some were abridged, and considerable alterations were made in others, when the omission of gross passages would render them incoherent; but even if they were thus abridged and altered, I should not think it advisable to introduce them in this collection, which is designed to comprise no tales that are greatly inferior in interest to those in the old version.]

NOTES TO CHAPTER TWENTIETH

NOTE 1. Before I considered the composition of this story, it appeared to me utterly incredible that one person, or even two or three, could have composed the greater portion of a series of tales so numerous and so varied as those of the Thousand and One Nights. But my opinion was changed when I found that nearly every one of the most wonderful incidents occurring in the voyages of Es-Sindibád of the Sea was described in other Arabic works, and when I considered that, these works being professedly scientific, it would be unreasonable to entertain the slightest suspicion that their authors borrowed from a tale of fiction. Thus I discovered that one of the tales which seemed to have required in its composer the greatest power of imagination did in reality require very little of this faculty, and that the merit of the composition lay not so much in the matter, as in the manner. I obtained also a confirmation of De Sacy's opinion (which some learned men have doubted), that the story of the voyages of Es-Sindibád is a "roman vraiment arabe d'origine," and not "the Book of Es-Sindibád" mentioned in the passage relating to the Hezár Afsáneh in the Golden Meadows of El-Mes'oodee. May not most of the tales of the Thousand and One Nights have been composed in the same manner as the one which I now endeavour to illustrate?

Of the age in which this story was composed, I can offer no certain evidence; but I see no reason to think it older than most of the tales in the present work. It is evidently founded upon the exaggerated reports of a variety of travellers, and almost all these reports I find related in the

"'Ajáib el-Makhlookát" of El-Kazweenee and the "Khareedet el-'Ajáib" of Ibn-El-Wardee. The former author flourished in the latter half of the thirteenth century, and the latter died about the middle of the fourteenth. I am unable to discover whether the "travellers' lies" here alluded to have been recorded by earlier writers; but considering the popularity of the two works above mentioned, I think it probable that they were the mines from which the author of the voyages of Es-Sindibád of the Sea drew most of the materials for the composition of this tale.

Mr. Hole's ingenious and admirable illustrations of this story, which, he observes, "may be not unjustly denominated 'the Arabian Odyssey,' . . . if small things may be compared with great," are well known; and I shall often avail myself of them in the present series of notes; but not so amply as I should have done had I not traced almost all the marvels of the tale to their proper Arabian sources.—Here I must also mention a learned and instructive article on the Thousand and One Nights in No. 47 of the Foreign Quarterly Review. The writer of that article (the perusal of which has afforded me much gratification), alluding to the voyages of Es-Sindibád, observes that a singular poem, which has escaped the notice of Hole, contains some highly curious coincidences with these voyages and with some other portions of the Arabian Nights. "They tend at the same time," he adds, "to prove the antiquity of these particular stories, as it is improbable that the eastern story-tellers should have been indebted to the writer of a German metrical romance of the twelfth century. The romance alluded to is Duke

Ernest of Bavaria. It was composed in German Rhyme by Henry of Veldeck, who flourished about 1160; and a Latin poem on the same subject, by one Odo, appeared about the same time. A prose version of the outlines of the story is still popular in Germany. In this singular romance we find the æronautic excursion in the second voyage of Sindbad, with no material variation; the pigmies and cranes as well as the adventure borrowed from the *Odyssey* in the third voyage; and the subterraneous voyage in the sixth. We have likewise the magnetic mountain, occurring in the story of the Third Calendar, which has also been transplanted into the miraculous legend of the Irish Saint, Brandanus."—It will be seen, however, that the incidents in *Es-Sindibád's Voyages* here alluded to, and many more, occur in other works; and I think it may be reasonably inferred, that they were subjects of common report in the East long before they were introduced into the present collection.

In the translation, I have occasionally deviated from the Cairo edition, following, in cases which will be pointed out in the notes, the Breslau edition of the *Thousand and One Nights*, the Calcutta edition of the first two hundred *Nights*, and an edition of the story of *Es-Sindibád* in the original Arabic appended by the learned M. Langlès to Savary's *Grammaire de la Langue Arabe*, and also published in a separate form, accompanied by a faithful version in French.

NOTE 2. In Langlès' edition, and the Calcutta edition of the first two hundred *Nights*, the porter is called "*El-Hindibád*." The etymology of this name, and of "*Es-Sindibád*," I must leave in doubt. If the former be the name by which the author of the tale called the porter, I conclude that he derived the two names, respectively, from "*El-Hind*" and "*Es-Sind*;" the former of which is the appellation of the main portion of India; and the latter, that of Western India. "*Es-Sindibád*" is a name which not unfrequently occurs in Arabian tales.

NOTE 3. See Note 30 to the Introduction, and Note 1 to Chapter ix.

NOTE 4. See Note 19 to Chapter xviii.

NOTE 5. The "*keerawán*," more commonly, and I believe more properly, called "*karawán*," is the stone-curlew, or *charadrius ædicnemus* of Linnæus. The following extract from the *Encyclopædia Britannica*, art. "*Charadrius*," appears to be a

good account of this bird. "*Hasselquist* informs us that this bird is also met with in Lower Egypt, in the acacia groves, near the villages of Abusir [*Aboo-Seer*] and Sackhara [*Sakkárah*], near the sepulchres of the ancient Egyptians, and in the deserts. The Arabians call it *Kervan* [*karawán*]. It has a shrill voice, somewhat resembling that of the black woodpecker, which it raises and lowers successively, uttering agreeable notes. The Turks and Egyptians value it much, if they can get it alive; and keep it in a cage for the sake of its singing. Its flesh is hard, and of a very good taste, inclined to aromatic. It is a very voracious bird, catching and devouring rats and mice, which abound in Egypt. It seldom drinks; and when taken young, and kept in a cage in Egypt, they give it no water for several months, but feed it with fresh meat macerated in water, which it devours very greedily. It is found in deserts, and is therefore accustomed to be without water."

NOTE 6. In the latter hemistich of this verse I follow the Breslau edition.

NOTE 7. "The day of death is better than the day of birth, because nothing is wanted after the day of death, and the contrary is the case with respect to the day of birth. And a living dog is better than a dead lion, because the uses of the lion end with his death: so the living dog is better than he, because advantage may be hoped for from him. And the grave that hideth the poor man is better than the palace in which a man is in want." (Marginal note by my sheykh.)—The first saying is from *Ecclesiastes*, ch. vii. v. 1; and the second, from the same book, ch. ix. v. 4. The third saying, in Langlès' edition, and in the Calcutta edition of the first two hundred *Nights*, is, "the grave is better than poverty:" but I do not know any saying of Solomon in the Bible agreeing with either reading.

NOTE 8.—*The Fish mistaken for an Island*. The origin of this first marvel related by *Es-Sindibád* of the Sea I find in *El-Kazweenee's* "*'Ajáib el-Makhloókát*." In his account of animals of the water, he says, "The *tortoise* ('*sulahfáh*,' also written '*sulahfá*,' &c.) is a sea and land animal. As to the sea-tortoise, it is very enormous, so that the people of the ship imagine that it is an island. One of the merchants bath related, saying, 'We found in the sea an island elevated above the water, having upon it green plants; and we

went forth to it, and dug [holes for fire] to cook; whereupon the island moved, and the sailors said, Come ye to your place; for it is a tortoise, and the heat of the fire hath hurt it; lest it carry you away!—By reason of the enormity of its body,' saith he, [i. e., the narrator above mentioned,] 'it was as though it were an island; and earth collected upon its back in the length of time, so that it became like land, and produced plants.' "

Though the above is so apposite, I am tempted to copy from Hole's work (pages 22 and 23) the following quotation from Milton, who mentions the Leviathan as "that seabeast "

"—— which God of all his works
Created hugest that swim the ocean flood.
Him haply slumbering on the Norway foam,
The pilot of some small night-foundered skiff,
Deeming some island, oft, as seamen tell,
With fixed anchor in his scaly rind,
Moors by his side.

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and another (in pages 253 and 254) from Olaus Magnus:—"Habet etiam Cetus super corium suum superficiem tanquam sabulum quod est juxta littus maris: unde plerumque elevato dorso suo super undas a navigantibus nihil aliud creditur esse quam insula. Itaque nautæ ad illum appellant et super eum descendunt, inque ipsum palos figunt, naves alligant, focos pro cibis coquendis accendunt: donec tandem cetus sentiens ignem sese in profundum mergat, atque in ejus dorso manentes, nisi funibus à navi protesis se liberare queant, submergantur." (L. xxi. c. 25.)

Pliny, as Hole suggests, may have been "the general source of these sea-monsters."

NOTE 9. Thus this title is pronounced and written by the Arabs. In my original, and in the Breslau edition, it is written "El-Mahraján." It is a corruption of the Indian title "Maha Rája," or "Great King." The situation of the kingdom of the Míhráj will presently be considered.

NOTE 10.—On the Sea-Horse. Here I have abridged a little.—"The Water-Horse," says El-Kazweenee, in his account of animals of the water, "is like the land-horse, save that he is larger in the mane and tail, and more handsome in colour; and his hoof is cloven, like the hoof of the wild ox (bakar el-wahsh, a species of bovine antelope), and his size is smaller than that of the land-horse, but larger than that of the ass, by a little." He adds that sometimes a foal is produced having a water-horse for its sire and a land-mare for its

dam, and that it is of extreme excellence and beauty; and he mentions an instance (similar to what is related in the Thousand and One Nights): the water-horse, in this case, was black, with white spots like pieces of silver. He also states that it is found in the Nile; and it is evident from this that the well-known hippopotamus is the animal thus incorrectly described, and which has suggested the fable here related.

NOTE 11. Here again I abridge a little.

NOTE 12.—On the Island of the Míhráj, and some other Islands in the Seas of China and India. I shall here endeavour to determine the positions of several islands in the Seas of China and India, including, among these islands, that of the Míhráj. After having commenced with one of which the position is most easily ascertained, I shall pass on to others which are mentioned in the story that I am illustrating, and on subsequent occasions I shall refer the reader to this note.

In the "Accounts of India and China by two Mohammadan Travellers in the ninth Century," we are told (in page 3 of the English translation) that among the islands of the Sea of [El-] Harkend [a name given both to the Sea of China and to a part of that of India], towards Sarendeb [or Ceylon], one "is called Ramni, and is under several princes; being eight or nine hundred leagues in dimension. [Afterwards, in page 61, this island is mentioned by the name of Rahmi, and is said to be eight hundred leagues in compass.] Here," it is added, "are gold-mines, and particularly those called Fansur (or Fanfur?); as also an excellent sort of Camphire."—It appears hence, beyond a doubt, that the island called by the Arab geographers "Ráminee," "Rámin," "Rámee," &c., is *Sumatra*, the Java Minor of Marco Polo, described by him (book iii. ch. 16,) as two thousand miles in circuit (which appears to be near the truth), and as containing eight kingdoms, governed by so many kings; one of which kingdoms is called by him Fansur, or Fanfur, and said to contain the best kind of camphor, much superior in quality to any other. This kingdom, and five of the others, Marco Polo visited; and he remained in one of the ports of the island five months: his authority therefore, which is in general good, is in this case especially so.—El-Kazweenee says that in the island of Rámin, in the Sea of China, are a naked people, whose language is not understood: for it is like whistling. He adds that they shun mankind, that the height of one of

them is four spans, that on their faces is red downy hair, and that they climb up trees; and he states that in it are the camphor-tree, brasil-wood, and the Indian cane, and likewise the rhinoceros, and buffaloes without tails.

The next island of which I shall consider the position is that which is called in the works of the Arab geographers "Zánij," "Zálij," "Zábij," "Ránij," "Rálij," "Ráij," "Ráneh," &c. The name of this island, which name is also employed to include some other islands dependant on the principal one, is written in the "Accounts of India and China," above quoted, "Zabage" (page 10), and "Zapage" (page 60), in both places probably for "Zábij." In the latter place we are informed, that "the province of Zapage is opposite to China, and a month's sail distant therefrom by sea, or less, if the wind be fair. The King of this country," it is added, "is called *Mehrage*, and they say it is nine hundred leagues in circumference, and that this King is master of many islands which lie round about; thus this kingdom is above a thousand leagues in extent. Among these islands there is one called Serbeza, which is said to be four hundred leagues in circuit, [nearly the circuit of Java,] and that also of Rahmi" [above identified with Sumatra].—From these descriptions of the size of the great island of the Mihráj, and its situation with respect to China and Sumatra it seems evident to me that it can be no other island than *Borneo*, as Sir William Jones and others have supposed. El-Kazweenee says that the King of the Island of Ráij (or Zábij, &c.) is called El-Mihráj; that in this island is a mountain where are huge serpents, some of which will swallow the elephant; and that it contains also the camphor-tree; which is of enormous size. El-Kazweenee describes this island as "on the confines of China, the furthest of the countries of India."

"In this same kingdom [I continue the extract from the 'Accounts of India and China' begun in the preceding paragraph] is the Island of Cala, which is in the mid-passage between China and the country of the Arabs. This island, they say, is four-score leagues in circumference; and thither they bring all sorts of merchandise, wood-aloes of several sorts, camphire-sandal-wood, ivory, the lead called Cabahi, ebony, red-wood, every kind of spice, and many other things too tedious to enumerate. At present the commerce is most usually carried on from Oman [*Omán*] to this island, and from this island to Oman."

(Page 61.) In my MS. of Ibn-El-Wardee, this island is called "Kulleh." This geographer describes it as in the "Sea of India" (a very vague appellation), and says, "It is a great island: in it are trees and rivers and fruits. A King of the sons of Jábeh the Indian dwelleth in it; and in it are mines of tin, and camphor-trees, one tree of which shadeth a hundred men, and more: in it also is the Indian cane; and among its wonders are such things that the describer of them would incur disbelief." El-Idreesee (1st Climate, 9th Section,) describes this island, mentions the same particulars, and gives an account of the mode of obtaining the camphor similar to that in Es-Sindibád's Second Voyage. He adds, that in the neighbourhood of the said island are those of Jábeh, Seláhit, and Hereej; each about two leagues from another; and states that they all obey the same King, named Jábeh.—From these notices of situation, size, and the existence of tin-mines, I am induced to think that this island is the one called in our maps *Banca*, the rich tin-mines of which are well known; though Renaudot places it near the point of Malabar, and does not consider it as an island. From page 15 of the English translation of his Remarks on the "Accounts," it appears that in page 10 of the latter, "Calabar" is put for the name which in the extract at the commencement of this paragraph is written "Cala." Now in this page of the "Accounts," the place thus named is said to have been dependant on "the Kingdom of Zabage." That a tract near the point of Malabar should be so is extremely improbable; and it is afterwards said, as I have shewn above, that it was *in* that Kingdom. It is stated in the same work (page 9), that from Mascat (or Maskat) to Kaucammali, in the course to China, is a month's sail, *with the wind aft*. [The name of the latter place is written by El-Idreesee (2nd Climate, 7th Section,) "Koolam Melee." It is evidently the Koulam of Marco Polo (who says that it was a resort of Arabian and Manji, or Southern Chinese, merchants), and the Coulan of our maps, in Malabar, or Malayala, nearly ninety British miles from Cape Comorin.] Here the Arabs, we are told, in the voyage to China, took in water: then they entered the sea of El-Harkend, and having sailed across it, they touched at Lajabalus [before called (in page 4) "Najabalus" (supposed to be the Nicobar Islands)], and, after *about* a month's voyage from Kaulam [*i. e.* Koulam], arrived at Cala [in the translation Calabar]. It is added,

that from this place to one called Betuna is ten days, in the course to China; that ten days further in the same course is Kad-range; ten days further, Senef [or Sanf], whence "comes the aromatic wood we call Hud al Senefi" [el 'ood es-Sanfee]; ten days further, Sandarfulat; and a month further, China: altogether, from the place in question to "Canfu" [or "Khánfoo," also written by Arab geographers "Khán-koo," supposed to be "Kuang-cheu-fu," called by us "Canton"], the chief port of China, two months and ten days. The latter part of the voyage, it appears, was tedious: it was probably circuitous, for the sake of traffic; and eight whole days were consumed in clearing some rocks and shoals called the Gates of China.

I next consider the position of Sanf. Its distance from the supposed Canton has been stated above, as one month and ten days. El-Idreese (2nd Climate, 9th Section,) calls it a Chinese island, or peninsula (the term generally rendered "island" is very vague), and afterwards (1st Climate, 10th Section,) he makes it only fourteen days from Khánkoo (or Canton?); but his authority I think of much less weight than that before cited. He states also, that from Sanf to Meláy or Maláy was a voyage of twelve days, among islands and rocks.—These indications of its position, and the assertion of El-Idreese (1st Climate, 9th Section,) and others, that it produces the best kinds of aloes-wood, lead me to conclude that it is the tract called in our maps *Tsiampa*. Mr. Marsden has shewn (in note 1172 to his translation of Marco Polo) that the best kind of aloes-wood is that of the mountains of Tsiampa, on the south of Cochinchina, about the 13th degree of north latitude. This is called Kalambak. The resemblance of the names "Tsiampa" and "Sanf" I also think of some weight; especially as the Arabs, having no p, substitute, for that letter, f or b.—The author of the *Kámoos* says, that the Sanfee aloes-wood (or aloes-wood of Sanf) is inferior to the *Kamáree*; but the contrary statement, being more fully expressed, I think more entitled to credit.

The position of *Kamár*, which produced the *Kamáree* aloes-wood, is more difficult to determine. In the "Accounts of India and China," which mention its aloes-wood, the island (or peninsula) of *Kamár* is said (in page 64) to be divided from the kingdom of the *Mihráj* (or *Borneo*) "by a passage of ten or twenty days' sail, with a very easy gale." This will by no means allow us to identify it with Cape Comorin, as some European writers have done. El-

Idreese says (1st Climate, 9th Section), that it is near Sanf, separated only by three miles; but perhaps "miles" may be a mistake for "days." I can only conjecture that it is either a part of the Malayan peninsula, or on the opposite side of the Gulf of Siam, adjacent to Tsiampa.

I now revert to the *Mihráj* and his Island, which is described in the "Accounts of India and China" (page 61) as "extremely fertile, and so very populous that the towns almost crowd one upon the other." In the next page it is said that the palace of a former *Mihráj* was "still to be seen," in the time of the author, "on a river as broad as the Tigris at Baghdád or at El-Basrah." And it is added, "The sea intercepts the course of its waters, and sends them back again with the tide of flood; and during the tide of ebb, it streams out fresh water a good way into the sea. This river is let into a small pond close to the King's palace, and every morning the officer who has charge of his household brings an ingot of gold wrought in a particular manner, which is unknown, and throws it into the pond in the presence of the King. The tide rising with the flood, covers it with many others, its fellows, and quite conceals it from sight; but low water discovers them, and they appear plain by the beams of the sun. The King comes to view them at the same time that he repairs to an apartment of state which looks upon this pond. This custom is very scrupulously observed, and thus they every day throw an ingot of gold into this pond, as long as the King lives, nor touch the same upon any account. When the King dies, his successor causes them all to be taken out, and not one of them is ever missed. They count them, and melt them down, and this done, the sums proving from this great quantity of gold are distributed to those of the royal household, to the men, to the women, and to the children, to the superior and to the inferior officers, each receiving a part, in proportion to the rank he bears, and according to the order established among them for this distribution; and the surplus is given away to the poor, and to the infirm. Then they reckon up the number of ingots, and what they weigh, and say, Such a one reigned so many years, for he left so many ingots of gold in the pond of the Kings, and they were distributed, after his death, to the people of his kingdom. It is a glory, with them, to have reigned a long while, and to have thus multiplied the number of these ingots, to be given away at their death."—Nearly the same account is given in other Arabic

works. — "The hospitality, power, and magnificence, of the King of Borneo, Raia Siripada, is mentioned by Pigafetta (Purchas's Pilg. v. i. b. 2.), Magellan's fellow-traveller, and the first literary circumnavigator. He reigned, it is said, over many other kings, islands, and cities, and that which was his place of residence contained 25,000 houses. Maximilian of Transylvania, who gives an account of the same voyage, enlarges on these circumstances; but adds, 'equi perexigui et exiles sunt.' We are not to wonder, therefore, that the monarch in the text was so desirous of improving the diminutive race."

NOTE 13. The "Shákireeyeh," called in the Breslau edition "Sekáribeh," and by El-Idreese "Sákireeyeh," are evidently the "Kshatriyas," the *second* caste of the Hindoos. By El-Idreese, as well as in the Thousand and One Nights, they are called the *first* caste. He says (1st Climate, 10th Section), "They are the most noble: it is from among them, only, that the Kings are chosen [which is true]. All the others," he adds, "prostrate themselves before them; but they do not prostrate themselves before any others."

NOTE 14. This idea of the Bráhmans I suppose to be derived from the music and dances at religious ceremonies.

NOTE 15. So in the Breslau edition. In the Cairo edition, "Jews" (Yahood), which is clearly a mistake.

NOTE 16. In the Breslau edition, "forty-two sects." So also says El-Idreese.

NOTE 17. Thus written in the Breslau edition, the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the edition of Cairo, "Kábil." It is evidently the island called by El-Kazweene that of "Bartáil." He describes it as in the Sea of India, and near to the Islands of Ez-Zenj (evidently a mistake for Zánij, i. e. Borneo), and says, on the authority of Ibn-El-Fakeeh, "There are in it a people whose faces are like the shields made of coats of leather, and their hair is like the tails of pack-horses; and in it is the rhinoceros. In it also are mountains whence are heard by night the sounds of the drum and tambourine, and disturbing cries, and disagreeable laughter; and the sailors say that Ed-Dejjál is in it, and that he will come forth from it. In this island, moreover, cloves are

sold, and in this manner. The merchants land there, and put their goods and commodities upon the shore, and, having returned to their ships, pass the night in them. Then, when they arise in the morning, they come to their commodities, and find by the side of each lot of goods a quantity of cloves. If the owner of the goods approve of this, he taketh it, and leaveth the goods; but if he take the goods and the cloves, the ship cannot depart until the taker of the goods restoreth them to their place. And if any one desire an addition, he leaveth the goods and the cloves, and an addition to these is made for him. One of the merchants hath related that he went up into this island, and saw there a people beardless, of yellow complexion, whose faces were like the faces of the Turks, and their ears were perforated, and their hair was like that of women. They disappeared from his sight, and the merchants after that continued a long time frequenting the shore; but no cloves were brought out to them: so they knew that this was on account of their looking at them. Then, after some years, they resumed their former habits." — Cloves, it should be observed, grow only within the tropics but they are not the growth of either Borneo or Java. (See Marsden, M. Polo, p. 591.) The Island of Bartáil or Kásil I suppose to have been not far from Borneo. Hole suggests (p. 38), that the roaring of the waves amidst its hollow rocks might, not improbably, have resembled the sound of drums; and afterwards (page 41) he remarks, "Bartholomew Leonardo de Argensola, a learned divine, employed by the president and council of the Indies to write a history of the discovery and conquest of the Moluccas, observes, that near Banda is 'a desert and uninhabited island, called Poelsetton, infamous for stronger reasons than the Acroceranion rocks. There are cries, whistles, and roarings, in it at all times, and dreadful apparitions are seen, &c.; and long experience has shewn that it is inhabited by Devils.' May it not be reasonably suspected," he adds, "that this is the same island as Kásil; and that the Spanish writer, like the Arabian, appropriated to the superstition of his own country a traditional report of India?" — I think the reader must answer, "Yes."

NOTE 18. Thus in the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the Cairo edition, instead of the words "that Ed-Dejjál is in

it," we read, "that they [the inhabitants] are a people of industry and good judgment."—Necessary illustrations of this passage have been given in the note immediately preceding.

NOTE 19. The words "and the fishermen fear it," &c., are inserted on the authority of the Calcutta edition of the first two hundred Nights and Langlès' edition. El-Kazweenee says, "In the Sea of China is a fish more than three hundred cubits long: fear is entertained for the ship on account of it; and it is found by the island of Wák-Wák; and when the people know of its passing by, they call out, and beat with wood, that it may flee away at their noises: when it raiseth its fin, it is like an enormous sail." The same writer also, and Ibn-El-Wardee, say, that in the Sea of El-Kulzum is an enormous fish, that beateeth the ship with its tail, and sinketh it: its length is about two hundred cubits.

NOTE 20. The two authors just cited state, that in the Sea of El-Kulzum is also a fish a cubit long, the body of which is like that of a fish, and its face like the face of the owl.

NOTE 21. This is a common phrase to express utter desolation.

NOTE 22.—*On the Rukh*'. This enormous bird has already been mentioned, and some idea of its size, in the opinion of the Arabs, has been conveyed by an anecdote in page 1173 of this work; but it is time to give some further account of it.—Ibn-El-Wardee mentions, among the islands of the Sea of China, the Island of the Rukh', and says, "The Rukh', by the name of which this island is known, is an enormous and extraordinary bird, of terrible appearance; so much so that it is said, that the length of one of its wings is about ten thousand fathoms!" This he relates on the authority of a zoological work by El-Háfiz Ibn-El-Joozee, who had been visited by an eye-witness of the bird, 'Abd-Er-Rahmán El-Maghrabee, also surnamed the Chinese, on account of his long residence in China, the person mentioned in the anecdote above referred to. He then narrates two anecdotes, one of which is that just mentioned, and another which would illustrate the incident to which this note refers, but which more particularly agrees with an adventure in Es-Sindibád's Fifth Voyage: therefore I defer the insertion of it.

Of this bird, Marco Polo heard during

his travels. He says, "The people of the island [of Madagascar] report that at a certain season of the year, an extraordinary kind of bird, which they call a rukh', makes its appearance from the southern region. In form it is said to resemble the eagle; but it is incomparably greater in size; being so large and strong as to seize an elephant with its talons, and to lift it into the air; from whence it lets it fall to the ground, in order that, when dead, it may prey upon the carcass. Persons who have seen this bird assert that when the wings are spread they measure sixteen paces in extent from point to point; and that the feathers are eight paces in length, and thick in proportion." He adds that some messengers sent to the island by the Grand Khán brought back with them "a feather of the rukh' positively affirmed to have measured ninety spans, and the quill-part to have been two palms in circumference." (Marsden's Transl. p. 707.)

Several writers have remarked, that the condor suggested the monstrous descriptions of the rukh'; and Bishop Heber, who was of this opinion, says in his "Journal," "Lieutenant Fisher shot one very lately at Degra, which measured thirteen feet between the tips of its extended wings, and had talons eight inches long. He was of a deep black colour, with a bald head and neck." But Mr. Harvey, in his designs illustrative of Es-Sindibád's Voyages, has taken the *bearded vulture* as the archetype of the rukh'; justly observing to me, that the talons of the condor are not so formed as to enable it to carry off with them any weighty animal; and pointing out to me, that a bearded vulture "killed in the French expedition to Egypt, and measured in the presence of MM. Monge and Berthollet, is said by M. Larrey to have exceeded fourteen Parisian, or upwards of fifteen English feet," from point to point of its expanded wings. (See "Gardens and Menagerie of the Zoological Society Delineated," vol. ii. p. 181.) It should also be observed that the condor is a native of South America, confined to the region of the Andes; and it is therefore improbable that a solitary specimen should have strayed to the Chinese or Indian Seas, and given rise to the fable of the rukh'.—The rukh', however, may be purely imaginary. If so, it may be a fabulous species of a fabulous genus: but I rather think that it is the same as the 'ankà and seemurgh, which Arab and Persian writers have described in the like monstrous manner. El-Kazweenee states, that the 'ankà is the

greatest of birds; that it carries off the elephant as the kite carries off the mouse; that, in consequence of its carrying off a bride, God, at the prayer of a prophet named Handhalah, banished it to an island in the Circumbient Ocean, unvisited by men, under the Equinoctial Line; that it lives one thousand and seven hundred years, &c. He also states, that when the young 'ankà has grown up, if it be a female, the old female bird burns herself; and if a male, the old male bird does so. This reminds us of the phoenix.

NOTE 23.—*The Aerial Voyage.* I scarcely hoped to find any narrative, related as a fact, that could have suggested the description of this wonderful adventure; but I have succeeded in doing so. El-Kazweenee, in his account of the Sea of Persia, relates the following anecdote.

"The author of the '*Kitáb el-'Ajáib*' saith, A man of Isfahán related to me, that he was burdened with debts and the expense of supporting his family; so he quitted Isfahán, and misfortunes so encompassed him that he went to sea with some merchants. The waves, saith he, beat us about until we came to the well-known whirlpool (durdoor) of the Sea of Persia; whereupon the merchants came together to the master, and said, Dost thou know any way of escape for us from this predicament? He answered, O people, verily no ship escapeth from this whirlpool save such as God (whose name be exalted!) willeth [to escape]; but if one of you will liberally give himself for his companions, I will use my endeavours. Perhaps God (whose name be exalted!) will save us.—So I said, O people, we are all in a place of destruction, and I am a man wearied by misery. I wished for death; and there was in the ship a party of men of Isfahán: I therefore said to them, Swear that ye will discharge my debts, and act with beneficence to my children, and I will ransom you with myself. And I said to the master, What dost thou command me to do? He answered, That thou stand upon this island (for there was near unto the whirlpool an island, the extent of which was six days' journey with their nights), and that thou cease not to beat this drum. So I replied, I will do it. Accordingly they swore to me severe oaths that they would comply with the condition that I had imposed upon them; and they gave me of water and food what would suffice me for some days. And I stood on the shore of the island, and began to beat the drum; whereupon I beheld the waters move, and

they bore the ship along, while I looked at it, until it was out of my sight. I then went to and fro upon the island, and, lo, I beheld an island on which was an enormous tree, such that I have not seen any greater; and upon it was something like a large roof. And at the close of the day, I heard a great, vehement, harsh voice; and, lo, a huge bird, than which I have not seen any greater, came and alighted upon the roof on that tree. So I hid myself, fearing lest he should make me his prey, until the light of morning approached, when he shook his wings, and flew away. The next night, he came and alighted again upon his nest, and again I was in despair of my life, and was content to meet destruction. I approached him; but he shewed no hostility to me, and flew away in the morning. And when the third night came, I sat by him without consternation, until he shook his wings at daybreak; and on his doing so, I laid hold upon his legs, and he flew away with me with a most rapid flight until the daylight rose, when I looked towards the earth, and saw not aught save an abyss of water. Upon this I was about to quit my hold of his legs, by reason of the violence of the pain that affected me; but I constrained myself to have patience, and, looking again at the earth, I beheld the villages, or towns, and the people looking at it [at the bird], and I beheld the dwellings. Then it approached the earth, and set me down upon a heap of straw in a threshing-floor belonging to one of the villages, after which it left me and soared into the sky, and became absent from me. And the people collected, and conveyed me to their chief, and, having brought to me a man who understood my language, they said to me, Whence art thou? So I related to them my whole story, whereupon they wondered at me, and they suffered me to remain with them, and the chief gave orders to present me with money. I remained with them some days; and having walked one day to the seashore to divert myself, lo, I met the ship of my companions, who, when they beheld me, hastened to me, asking me respecting my case. And I answered them, O people, verily I gave myself away for the sake of God (whose name be exalted!) and He delivered me in a wonderful way, and made me a sign unto men, and blessed me with wealth, and brought me to the place of destination before you.—This is a wonderful story, and it is not [a case] foreign from the grace of God, whose name be exalted!"

NOTE 24. Though I believe that there no known substance with which the diamond can be *cut* or *ground* except its *own* substance, I think it not improbable that the Eastern lapidaries may be acquainted with some ore, really, or supposed by them to be, an ore of lead, by which it may be *broken*, and that this is what is here called "the lead-stone," or "the stone of lead." It is well known that those diamonds which are unfit for any other purpose than that of cutting and grinding others are broken in a steel mortar.

NOTE 25. See above, the third paragraph of Note 12.

NOTE 26. — *The Valley of Diamonds*. El-Kazweenee, after describing the diamond,—saying, "It breaketh all other stones except [that of] lead (el-usrub); for if it be struck with this, the diamond breaketh,"—related as follows:—

"To the place in which the diamond is found, no one can gain access. It is a valley in the land of India, the bottom of which the sight reacheth not; and in it are venomous serpents which no one seeth but he dieth; and they have a summer-abode for six months, and a winter-abode [where they hide themselves] for the like period. El-Iskender [either Alexander the Great or the first Zu-l-Karneyn] commanded to take some mirrors and to throw them into the valley, that the serpents might see in them their forms, and die in consequence. It is said also that he watched for the time of their absenting themselves [or retiring into their winter-quarters], and threw down pieces of meat, and diamonds stuck to these: then the birds came from the sky, and took pieces of that meat, and brought them up out of the valley; whereupon El-Iskender ordered his companions to follow the birds, and to pick up what they easily could of the meat."

The valley or valleys of diamonds we also find described by other writers, and among these by Marco Polo, in his account of the kingdom of Murphili or Monsul. This, observes Mr. Marsden, "is no other than Muchli-patan, or, as it is more commonly named, Masuli-patam; the name of a principal town, by a mistake not unusual, being substituted for that of the country. . . . It belongs to what was at one period termed the kingdom of Golconda, more anciently named Telingana. . . . Golconda, of which Masuli-patam is the principal sea-port, is celebrated for the

production of diamonds. In the astronomical observations of Mr. Topping, printed in Dalrymple's *Oriental Repertory*, mention is made of the famous diamond-mines of Golconda, at a place named Malvellee, not far from Ellore. Vol. i. p. 435. Cæsar Fredericke, who was at Bijanagar in 1567, mentions that the diamond-mines were six days' journey from that city."—Es-Sindibád's adventure in the valley of diamonds has been amply illustrated by the learned writer from whom the above remarks are borrowed, and by Hole; and I shall quote some of their observations, after inserting an extract from Marco Polo's *Travels*.

"In the mountains of this kingdom" [of Murphili], says the Venetian Traveller, "it is that diamonds are found. During the rainy season the water descends in violent torrents amongst the rocks and caverns, and when these have subsided, the people go to search for diamonds in the beds of the rivers, where they find many. Messer Marco was told that in the summer, when the heat is excessive and there is no rain they ascend the mountains with great fatigue, as well as with considerable danger from the number of snakes with which they are infested. Near the summit it is said there are deep valleys full of caverns and surrounded by precipices, amongst which the diamonds are found, and here many eagles and white storks, attracted by the snakes on which they feed, are accustomed to make their nests. The persons who are in quest of the diamonds take their stand near the mouths of the caverns, and from thence cast down several pieces of flesh, which the eagles and storks pursue into the valleys, and carry off with them to the tops of the rocks. Thither the men immediately ascend, drive the birds away, and, recovering the pieces of meat, frequently find diamonds sticking to them."

Mr. Marsden, in a note, alludes to the adventures of Es-Sindibád, and says, of the Arabian Tales, "These tales, as appears from the mention of persons and circumstances in the course of the narrative, must have been composed chiefly in the thirteenth century, and one of them in particular is fixed, by an astronomical observation, taken by a singular personage, to the year 1255." But surely this date, even if it were the same in every MS. (which is not the case), would prove nothing more than that the tale in which it occurs was not composed *before* this period: or rather it should lead us to infer that the tale was composed *long after*, as it professes to relate events of ancient times.

—Mr. Marsden afterwards transcribes, from Hole's ingenious work, part of a quotation from Epiphanius; upon which he remarks, "Thus it appears incontrovertibly, that so early as the fourth century of our era, the tale [of the valley of diamonds, and of the mode of procuring the precious stones from it,] was current, divested, it is true, of the extraordinary incident of the adventurous sailor's escape, but in conformity with what was related to our author [Marco Polo]; with the exception of the scene being laid in Scythia or western Tartary, where, in fact, diamonds are not found. The question of locality," he adds, "is however determined by another oriental navigator, Nicolo di Conti, who visited the coast of the peninsula in the fifteenth century." He then gives a quotation from this navigator, differing little from the story of Marco Polo given above, and that of Epiphanius afterwards alluded to, but making the site fifteen days' journey from Bisinagar (or Bijanagar), towards the north.—Hole observes (in page 60), that a story somewhat resembling this of the valley of diamonds is recorded in the travels of Benjamin of Tudela (Engl. transl. p. 144); and that the translator supposes it to have been borrowed from the Thousand and One Nights. "I, however," he adds, with better judgment, "rather suspect, that the account of Benjamin of Tudela and of Es-Sindibád were derived from some common origin."

NOTE 27. My sheykh remarks, in a marginal note, that many men strike their hands together when they are enraged; that persons clap their hands also to call a servant, as the Franks ring a bell; and likewise to testify joy; and that some of the performers of zikrs do so. On various occasions of rejoicing too, or for amusement at other times, the Egyptian peasants, forming a ring, clap their hands in time, and to certain measures, with or without singing.

NOTE 28. In the Calcutta edition of the first two hundred Nights, and in Langlès' edition, this island is called "Er-Rahà," "Er-Ruhà," or "Er-Rihà;" and in the old version, "Roha;" but I do not know any island so named. From the camphor-trees here mentioned, and the rhinoceros afterwards, and a strange kind of buffalo, I doubt not that Sumatra is the island meant. (See the second paragraph of Note 12 in the present series. See also the fourth paragraph of the same note.)

Mr. Marsden says that the camphor-tree does not grow anywhere to the south of the line; and that the finest kinds of camphor are produced by a tree in Sumatra and Borneo; but perhaps he applies the first remark only to Sumatra; for I believe that this tree grows to the south of the line in Borneo. He also observes that the camphor-tree of China and Japan, "the only species of the laurel-genus growing in China, and there a large and valuable timber-tree, . . . is not to be confounded with the camphor-tree of Borneo and Sumatra, which is also remarkable for its great size, but is of a genus entirely distinct from the *laurus*."

NOTE 29. In the Cairo edition (erroneously), "kezkezán:" in others "karkadán" and "karkend." "Karkadán is the vulgar modern term: the correct term is "Karkedden."

NOTE 30. The word "alak" I have rendered "the tender leaves of trees." It oftener signifies "the leech," or "leeches."

NOTE 31. So in the Calcutta edition of the first two hundred Nights, and in Langlès' edition: in the editions of Cairo and Breslau, "ten cubits."

NOTE 32. El-Kazweene says, in his description of the rhinoceros, "upon its horn is a curved branch, the curve of which is contrary in direction to that of the [main] horn. It hath virtues; and the sign of its perfection is this; that there is seen in it the form of a horseman. That branch," he adds, "is not found save in the possession of the Kings of India." He mentions also its various virtues, which are medicinal and magical.—El-Idreese gives a somewhat different account, agreeing more with what is said in the old version, and the Calcutta edition of the first two hundred Nights, and the edition of Langlès; especially the last. He says, that in some rhinoceros' horns, when cut, are seen the figures of men, birds, &c., perfectly portrayed in white; and that with these are made girdles, of high price. These girdles are mentioned in the two Arabic editions above referred to, and their price is said to be a thousand pieces of gold.

NOTE 33. "The account of the rhinoceros, and its combat with the elephant," says Hole (pp. 61 and 62), "after allowing for one or two trifling additions, agrees with what is said by Pliny (Nat. Hist. L. viii. c. 30), Ælian (Nat. An. L. xvii. c. 44), and Diodorus Siculus (L. iii. c. 2)."

NOTE 35. These words, "and God is all knowing," &c., are an apology of the writer for relating such fables.

NOTE 36. In the Calcutta edition of the first two hundred Nights, and in Langlès' edition, "the islands of the wild, downy [creatures]."

NOTE 37. In the two editions just mentioned, they are described as *red* downy creatures.

NOTE 38.—*The Island of Apes*. What is called in my translation (from the Cairo edition) "the *Mountain of Apes*," is named in the edition of Breslau, "the *Island of Apes*;" and Ibn-El-Wardee gives the following account of it.—"Among the islands of the Sea of China is the Island of Apes. It is large, and in it are marshy forests, and numerous apes; and the apes have a king there, to whom they submit themselves: they carry him upon their shoulders and their necks; and he governeth the island so that none oppresseth another. Those, however, who come to them in ships, they torture with biting and scratching and stoning; but the people of the two Islands of Khartán and Martán employ stratagems against them and hunt them, and sell them for a high price. The people of El-Yemen desire them much, and take them as guards of their shops, like slaves; and they are endowed with extreme acuteness."—El-Idreese (1st Climate, 7th Section,) gives a similar account; but states that this island is two days' voyage from that of Sukutrà (or Socotra). There is, however, a contrariety in his text; and though what is said of the inhabitants of Khartán and Martán seems to favour the opinion that the island in question is not far from Arabia, I think that it is Sumatra. It is very probable that different navigators often designated the same island by different names, and thus misled the geographers. El-Idreese also describes the apes as of a *reddish* colour. (See the note immediately preceding this.) Creatures in the island of Rámin (or Sumatra) four spans high, and with *red* downy hair on their faces, have already been mentioned (in the second paragraph of Note 12 in the present series), on the authority of El-Kazweenee, who likewise says, "The sailors relate that when the waves of the sea of China are tumultuous, there appear from it *black* persons, each of four spans high, like the children of the Abyssinians;" but he adds, "and they ascend the ships without injury."

That the pigmies of antiquity, and of early travellers, were apes, cannot reasonably be doubted. It is remarkable that Marco Polo mentions pretended pigmies which were brought from India, and which were the bodies of apes stuffed in Java Minor, or Sumatra; mentioned above as the country of red-downy-faced creatures, four spans high.—For ample illustrations of the pigmies, see Hole, pp. 64-78.

NOTE 39. In the old version, this giant is described as having only one eye, in his forehead; but not so in any of the four editions of the original that I have by me. In these editions, however, subsequent incidents are remarkable for their agreement with the story of Polyphemus. Stories of monsters like the Cyclops appear to have been current in the East; and so also, probably, was the tale of Ulysses and Polyphemus. Sir John Mandeville says, that in one of the Indian islands were giants who had but one eye, in the middle of the front, and who ate nothing but raw flesh and raw fish. He mentions others who ate more gladly man's flesh than any other flesh. In another isle, he was told that there were giants of greater stature, some of fifty cubits high, who many times took men out of the sea in their ships, and brought them to land, two in one hand and two in another, eating them going, all raw and all quick.—Hole thinks that Virgil and Ovid supplied the knight with the preceding descriptions; but this I doubt. El-Kazweenee says, that behind the island of El-Beenán, in the Sea of China, are two islands of great length and breadth, wherein are a black people like the tribe of 'Ád, of enormous size, with crisp hair, and long faces: the foot of one of them, he adds, is a cubit long; and they eat men. One of these two islands our author may have confounded with that of the Apes. El-Idreese (1st Climate, 8th Section,) places the Island of El-Beenán on the south of that of Er-Rámees or Sumatra). Our giant had enormous ears, hanging down upon his shoulders; and Mr. Marsden (as observed by Hole) says, that "the inhabitants of Neas, an adjacent island to Sumatra, [on the south-west of the latter,] bore their ears, and encourage the aperture to a monstrous size, so as in many instances to be large enough to admit the hand, the lower parts being stretched till they touch the shoulders."

NOTE 40. In the Cairo edition, "and make for ourselves a *vessel like a boat*." The reading I have adopted is that of the

Calcutta edition of the first two hundred Nights, and of Langlès' edition, as well as of the old version.

NOTE 41. See Note 88 to Chapter iii.

NOTE 42. "Ulysses and his friends were more fortunate in their escape from Polypheme, but suffered nearly in the same manner by Antiphates and his gigantic attendants."

NOTE 43. El-Kazweenee says, that among the creatures of the Sea of China are "two enormous serpents, that come forth upon the land, and one of them will swallow the buffalo or the elephant, and wind itself round a tree or rock, and so break in pieces the bones of the animal in its belly."

NOTE 44. The name of this island is thus written in Langlès' edition and by El-Idresee; in the Cairo edition, "Es-Selâhitah;" in the Calcutta edition of the first two hundred Nights, "Es-Selâmit;" and in the Breslau edition, "El-Kalâsîtah." It has been mentioned in a former note (Note 12 in the present series, fourth paragraph); and from what is there said, I suppose it to be near Java. In my copy of El-Kazweenee, its name is written Es-Selâmit. He says, "From it are brought sandalwood, spikenard, and camphor; . . . and in it is a spring that spouteth up, the water boiling from it, and near it is a lake, into which it descendeth: what remaineth of the sprinkled water in the day becometh white stone, and what remaineth of it in the night becometh black stone." El-Idresee (1st Climate, 9th Section,) describes in it a volcano constantly and exceedingly active. Such a volcano there is in the island called in our maps "Sumbawa," well known.

NOTE 45. The words "where sandalwood is abundant" are inserted on the authority of the Calcutta edition of the first two hundred Nights, and Langlès' edition.

NOTE 46. Here is added in my original, "and I was submerged at the island, with the rest who were submerged:" but this was during the First Voyage.

NOTE 47. Here the master says, that many were drowned at that island, and Es-Sindibâd of the Sea among them: but this again refers to the First Voyage.

NOTE 48. "Es-Sind" is Western India.

NOTE 49. El-Kazweenee and Ibn-El-Wardee relate, that in the Sea of El-Kulzum is a fish in the form of a cow, which bringeth forth its young and suckleth like a cow. The Calcutta edition of the first two hundred Nights, and Langlès' edition, mention these particulars, and add, "and shields are made of its skin." The same editions also here mention "fish twenty cubits long, a tortoise twenty cubits wide, and fish in the form of camels." The two Arab writers quoted above say, that in the Sea of El-Kulzum is a fish twenty cubits long, the back of which is [like] excellent tortoise-shell, and it bringeth forth young and suckleth like human beings. El-Kazweenee also relates, that in the Sea of China are "tortoises each twenty cubits in circumference. Each of them," he adds, "layeth a thousand eggs: and this is found at the island of Wâk-Wâk."—But these are too small. Revert to Note 8.

"The account of these animals," observes Hole (pp. 90 *et seqq.*), "is not to be attributed to a licentious exuberance of fancy in the Arabian author. He might have seen in Ælian (Hist. An. L. xvi. c. 17.) that tortoises whose shells were fifteen cubits in length, and sufficiently large to cover a house, were to be found near the island of Taprobane Pliny (Nat. Hist. L. ix. c. 10.) and Strabo (Geog. L. xv.) mention the same circumstance: they likewise turn them upside down, and say, that men used to row in them as in a boat. Diodorus Siculus adds to their testimony, and assures us (B. iii. c. 2.), on the faith of an historian, that the Chelonophagi (or shell-fish-eaters) derived a threefold advantage from the tortoise, which occasionally supplied them with a roof to their houses, a boat, and a dinner. . . . I have been informed that boats, made of wicker, and covered with a skin, resembling the upper skin of a tortoise, are frequently used for passing rivers in different parts of India. May we not suppose that inaccurate observation, misapprehension, or wilful misrepresentation of the natives, misled in this and many other respects the voyagers of antiquity? Boats of a similar structure are to be found in Wales, where they are called *Coracles*. They appear to be the *vitilia navigia* of Pliny, and are supposed to have derived their name from being covered with *coria* or hides. They are mentioned likewise by Cæsar and Lucan.—The fish like a cow may be intended for the hippopotamus, whose skin, as Pliny observes, is scarcely to be penetrated by any missive weapon, and therefore may, with great probability, have been used as

a covering for bucklers by different nations. [Shields, it is said, are made of the hippopotamus' hide by the Nubians. I have a Nubian shield of the hide of the giraffe or hippopotamus (I am not certain which), and another of crocodile's hide.] . . . He observes, that those animals live indifferently in rivers, or in the ocean, or on the land. . . . The Manatee, or Cowfish, agrees likewise with Es-Sindibád's account, and is to be found in the Mauritius, the Philippine, and the Comori islands: it suckles its young, like the seal and porpoise; and the dorsal protuberance of the latter would naturally suggest to Arabian seamen the idea of a camel."

NOTE 50. A creature with the head of an ass in the Indian Sea is mentioned by Pliny (Nat. Hist. L. ix. c. 3.—See Hole, p. 96); as well as others with the heads of horses, and of bulls: but what could have suggested the idea of the "bird that cometh forth from the sea-shell," unless it were the nautilus, I am unable to conjecture.

NOTE 51. "Ghool," here, may signify merely a cannibal. See Note 21 to the Introduction.

NOTE 52.—*The Cannibals who stupefy and fatten Men, and then eat them.* The adventure of Es-Sindibád of the Sea, and his companions, among these cannibals appears to be mainly founded on the following anecdote, related by Ibn-El-Wardee and El-Kazweenee. In translating it, I avail myself of the narratives of both these writers.

"Among the islands of the Sea of the Zenj (or Ethiopians) is the Island of Seksár. Yaakoob Ibn-Is-hák, the traveller, saith, I met with a man having many scratches on his face, and asked him respecting them, and he said, I went upon the sea, and the wind drove me to the Island of Seksár, and we could not depart from it on account of the violence of the wind. And there came to us a people whose faces were like the faces of dogs, and their bodies like the bodies of men; and one of them came forward to us with a staff, and a party came behind us, and drove us to their abodes, where we saw skulls and legs and arms of men. They then took us into a house in which was a sick man, and brought us fruits and other food, whereupon that man said, They feed you that ye may become fat, and him among you who is fat they eat. So I ate little, that I might not grow fat; and every one of my companions who became fat they ate, until only I and that man re-

mained; for I was lean, and he was ill. And that man said to me, A festival of theirs hath arrived, and they all go out to celebrate it, and are absent at it three days: so if thou canst make thine escape, do so: but as for me, as thou seest, I am unable to move, and cannot flee: see then to thyself. I therefore replied, May God compensate thee with Paradise! I went forth, and journeyed by night, and hid myself in the day. And when they returned from their festival, they searched for me, and followed my track, and overtook me as I lay beneath a tree; but they quitted me."—This is not the whole of the anecdote; but the remaining portion I reserve for a subsequent note, as it illustrates an incident in the Fifth Voyage.

Marco Polo's account of the inhabitants of the Andaman Islands, which he calls "Angaman," remarkably agrees with what is said above of the cannibals of Seksár; and though this island is described as in the Ethiopian Sea, we might almost conclude, from his statement, that, if the anecdote which I have just given be not entirely a fiction, its narrator was cast upon one of the Andamans. "The inhabitants [of Angaman]," says the Venetian traveller, "are idolaters, and are a most brutish and savage race, having heads, eyes, and teeth, resembling those of the *canine species*. Their dispositions are cruel, and every person, not being of their own nation, whom they can lay their hand upon, they kill and eat."—Our author might perhaps also have heard of an island in the Sea of India, called the Island of El-Kasr (or the Pavilion), on which, as related by El-Kazweenee, is a white pavilion, and whoever enters this, *sleep and insensibility* overcome him, and the inhabitants take him.—But several circumstances connected with the adventures of Es-Sindibád on the island of the cannibals seem rather to point out *Sumatra* as the scene; and I think it most probable that this island is meant by "Seksár." Hole observes (page 111), "Notwithstanding the striking similarity between the inhabitants of the Andamans and Es-Sindibád's negroes, other circumstances render it more probable that he was wrecked on the coast of Sumatra. Some old voyagers mention a stupefying, or rather inebriating, vegetable as peculiar to it: others say that it was customary with its inhabitants to fatten children in order to eat them. The Mohammadan travellers in the ninth century describe them as cannibals, and those of the kingdom of Batta continue so to this day.—'In Lam-aray' (Sumatra), says Mandeville, 'is a

cursed custom, for thei eaten more gladly mannes flesche than any other flesche. . . . Thidre gon marchautes, and bryngen with hem children, to selle to hem of the contree, and thei byzen [buy] hem: and zif thei ben fatte, thei eten hem anon: and zif thei ben lene, thei feden hem, tille thei ben fatte, and thanne thei eten hem." (Page 214.)

The food which stupefied the companions of Es-Sindibád we may suppose to have been mixed with hemp, henbane, hellebore, datura, or opium; all of which are often used in various countries of the East for this purpose, though more frequently to induce a pleasurable intoxication. Hole remarks (page 126), that "Davis, who sailed to Sumatra in the year 1599, says, 'In this country there is a kind of seed, whereof a little being eaten, maketh a man to turn fool, all things seeming to him to be metamorphosed.'" — "Dampier," also, he observes, "mentions that the inhabitants of Sumatra 'make use of a certain herb like hemp, called Ganga or Bang, which, if infused in any liquor, exerts its operation upon those that taste it after a very odd manner, according to their different constitutions; for some it stupefies, others it makes sleepy, others merry, and some quite mad." The term "benj," or "beng," is applied by the Arabs both to hemp and henbane: the former, from the effects above described, appears to be here meant. Dampier might have been ignorant of the intoxicating property of hemp, and therefore prudently used the words "like hemp." — It is scarcely necessary to add, that Sumatra abounds with cocoanuts.

NOTE 53. "Es-Sindibád's travelling eight days [or seven days and nights] before he finds white men on another part of the coast will not agree with the contracted size of the Andaman or Nicobar islands. . . . Pepper is the common product of the Sunda islands, and more peculiarly so of Sumatra." (Hole, page 130.)

NOTE 54. The words "with all her apparel and ornaments and wealth" I have inserted on the authority of the Calcutta edition of the first two hundred Nights, and Langlès' edition.

NOTE 55. The name of the island where the living spouse was buried with the dead is not mentioned; but we may suppose it to be not far from Sumatra. That such a custom prevailed in any of the Eastern islands or elsewhere, the reader will not expect to

be proved: but the burial of the living husband with the dead wife, in a city beyond an extensive desert on the northern frontiers of India, is mentioned in another Oriental romance. Mandeville, also, "mentions, that in 'the yle of Calanak ['an island supposed to be not very remote from Java,' and consequently perhaps the island where this custom is said to have prevailed in our story], zif a man that is maryed dye, men buryen his wif with him alle quyke.' . . . Mr. Grose, likewise in his voyage to the East Indies in 1745, says that among a particular caste of Indians, a plate of rice, a jar of water, and the cloaths and jewels a wife wore when alive, were buried with her. But he further informs us, that the husband usually divested her of the latter before the grave was filled up." (Hole, page 139.) Perhaps, then, our author might have heard some account of the custom which he here describes; or merely the Hindoo practice of burning the widow with the corpse of her husband may have suggested to him the idea.

NOTE 56. My sheykh observes that this is a mistake, unless it be meant that the women, because they were weaker than the men, had a larger stock of provisions. In the Breslau edition we read here "a mug of water and seven cakes of bread," as usual.

NOTE 57. Hole remarks (page 140), that Es-Sindibád's escape "may have been suggested by an incident that took place in a very early period of Grecian history, relative to Aristomenes, the Messenian general, who was taken prisoner by the Spartans, and with fifty of his countrymen precipitated into a deep, gloomy cavern. All the others were killed by the fall; and for three days he lay almost dead with hunger and the stench of corrupted carcases, when he perceived a fox near him, gnawing a dead body. With one hand he caught it by the hind leg, and with the other held its jaw when it attempted to bite him. Following, as well as he could, his struggling guide to the narrow crevice at which he entered, he there let him go, and soon forced himself a passage through it to the welcome face of day."

NOTE 58. This and the next two sentences I insert from Langlès' edition.

NOTE 59. Of "the Island of the Bell" I find no mention in any other work. May it not be the island mentioned in

Note 17 in the present series? The original meaning of the word which I have rendered "bell" (namely "nákoos") is, a wooden instrument used by the Eastern Christians to announce the times of prayer, consisting of two pieces of wood of unequal lengths, which were knocked together. The noisy island of Bartáil might therefore not inaptly be called "the Island of the Nákoos."

NOTE 60. The orthography of this name is uncertain, as the signs that would fix it are omitted. It is evidently the "Cala" and "Kulleh" in the fourth paragraph of Note 12 in the present series; which see. For the word "Kingdom," afterwards occurring, we may read "seat of government;" and for "a mine of lead," it appears that we should read "a mine of tin."

NOTE 61. In the Calcutta edition of the first two hundred Nights, this is called "the City of El-Abáteel," that is "— of Vanities," or "Lies," &c.

NOTE 62.—*The Egg of the Rukh', and the consequence of breaking it.* Ibn-El-Wardee, after having given the brief notice which I have quoted in Note 22 in the present series, respecting the Island of the Rukh', and the bird after which it was named, on the authority of 'Abd-Er-Rahmán El-Maghrabee, relates two anecdotes of this man, both of which are included among the historical anecdotes of the Cairo edition of the Thousand and One Nights. Of the former I have given a translation in page 1173 of this work. The latter I omitted there that I might not anticipate the adventures of Es-Sindibád to which this note, and the one above referred to, relate. It is given in Ibn-El-Wardee's work as follows, and nearly in the same words in the Thousand and One Nights, in both works as related by 'Abd-Er-Rahmán El-Maghrabee.

"He said that he made a voyage in the Sea of China, and the wind drove them to a great, large, wide island, where the people of the ship landed to procure water and firewood, taking with them axes and ropes and water-skins, and he was with them. And they saw upon the island a dome, white, of enormous size, shining, glistening, more than a hundred cubits high. So they went towards it and approached it, and, lo, it was an egg of the rukh'. They began to strike it with the axes and with masses of rock and with wood, until it broke, and disclosed the young rukh',

which was like a firm mountain; and they caught hold of a feather of its wing, and pulled it; whereupon it became dissevered from the wing; and the formation of the feathers was not complete. After this they killed the bird, and carried away as much as they could of its flesh. They also cut off the lower portion of the feather, from the extremity of the quill-part, and departed. And some of those who entered the island had cooked of the flesh, and eaten. Among these were old men with white beards; and when they arose in the morning, they found that their beards had become black; and not one of the people who ate became grey after that: wherefore they said, that the stick with which they stirred what was in the pot of the flesh of the young rukh' was of the tree of youth: but God is all-knowing. And when the sun rose, and the people were in the ship, and she was proceeding with them, lo, the rukh' [the old bird] approached, coming down like a vast cloud, having in its claw a fragment of a mountain, like an enormous house, and bigger than the ship. And when it came over the ship, in the sky, it cast down the stone upon her, and upon those who were in her. But the ship was swift in her course; so she got before the stone, which fell into the sea, and its fall occasioned a most terrible commotion in the sea. God, says the narrator, decreed us safety, and delivered us from destruction."

The above anecdote is also related by Ed-Demeeree, who died, according to D'Herbelot, in the year of the Flight 808 (A. D. 1405-6), and apparently with little variation, judging from a Latin translation of it by Bochart (*Hierozoicon*, vol. ii. p. 854), which Hole has quoted.

NOTE 63. The word which I have rendered "a streamlet" (namely "sáklyeh") is also applied to a water-wheel for irrigation, and is used in this sense in my original and in the Breslau edition; but not so in the two other editions that I have by me. We must suppose that there were no men who could make use of a water-wheel in this part.

NOTE 64.—*The Old Man of the Sea.* I must now continue the anecdote commenced in Note 52 in the present series, describing the adventures of a man upon an island which, as there stated, I suppose to be Sumatra.

"Being then secure from them, I journeyed over that island, night and day, and came at last to trees bearing fruits, be-

neath which were men of handsome form, but without bones in their legs. I sat, and I understood not their language, nor did they understand mine; and I was not aware of it before one of them mounted on my neck, wound his legs round my throat, and urged me to rise. So I rose with him, and strove to release myself from him, and to throw him down from me; but I could not; and he began to scratch my face with his sharp nails. I therefore proceeded to carry him about among the trees, and he ate of their fruits, and fed his companions, who laughed at me. But while I was bearing him about among the trees a thorn of a tree entered his eye, and he became blind. Then I pressed for him some grapes, and said to him, Stoop. And he stooped; whereupon his legs became loosened from me, and I threw him down from my neck, and he departed, and God saved me by his grace. And these scratches were made by him."

El-Kazweenee also mentions, in the *khâtîmeh* (or conclusion) of his work, that in the island in which is a people with faces like the faces of dogs, that is, the island which is said to have been the scene of the adventure above related, "there is a people in the form of men, like the handsomest existing, and there is no bone in their legs." He adds, "They drag themselves along; and when they find a man walking, they leap upon his neck, and fold their legs upon that walking man; and if the latter strive to throw down the man upon his neck, he scratcheth him upon his face, and he curbeth him as one of us curbeth his beast."

But in another place, in his account of animals of the water, he gives a somewhat different account of "the Old Man of the Sea;" as follows:—"The water-man resembleth a man, saving that he hath a tail. . . . One of them was found in our time dried, and was shewn to the people, and his form was as we have described it. It is related that, from the Sea of Syria, sometimes, there cometh up from the water to the abode of men [a creature in] the form of a man, having a white beard, and they name it the Old Man of the Sea, and it remaineth some days, without descending; and when the people see it, they rejoice in expectation of plenty. It is also related that a water-man was brought to one of the Kings, who desired to know his condition: so he married a woman to him, and they had a son who understood the languages of both his parents. And it was said to the son, What saith thy father? To which he answered, He saith, The tails

of all [other] animals are on the lower part of their bodies: how then is it that the tails of these are upon their faces?"—This important observation of the water-man does not confirm what is said before, that this creature hath a white beard; but the above account was apparently founded on the fact of the exhibition of the *dried* water-man.

Is it not highly probable that this dried Old Man of the Sea was one of the apes mentioned in a former note, No. 38 in the present series? And does not this strengthen the opinion that Sumatra is the island of this creature? Es-Sindibâd's next adventure after his escape from the Old Man of the Sea also appears to me to confirm this opinion. I agree with Hole in the latter of the two conjectures which he thus states (as well as in the inference he thence draws).—"I would willingly suppose the phrase 'of the sea' to be an addition of the translator, not countenanced by the original; or that it was applied to Es-Sindibâd's persecutor merely on account of his insular abode, or usual appearance by the sea-side.—If either of these conjectures," he adds, "be allowed, we may pronounce him, without any hesitation, to be an *Ourang Outan*. It is to be observed, that he never speaks, but expresses his meaning by gesticulation; he lives on fruits; the skin of his legs resembles that of a cow [or buffalo]; and his winding them around Es-Sindibâd's neck is consistent with the pliability of limb belonging to that animal: even his draining the calabash, in imitation of Es-Sindibâd, is characteristic of our humiliating copyists."

Two stories similar to that of Es-Sindibâd and the Old Man of the Sea occur in two other Eastern romances. One I have met with in the romance of Seyf Zu-l-Yezen. Two of Seyf's companions are related to have fallen into the power of the monsters above mentioned, whom they intoxicated, and thus they effected their liberation. This romance, I was told in Cairo, is much older than the Thousand and One Nights.—The other story, which was pointed out to me by Dr. W. C. Taylor, is in the *Adventures of Câmârûpâ*. See pages 72-81 of the translation by Franklin, who shews, in a note, the prevalence of a belief in the existence of the monsters in question, whom his author calls "*Duwál Páyân*," that is, "men with slender and pliant legs," or, as he renders the words, "men with leathern feet." I find them described in Richardson's Dictionary (Johnson's edition), as, "a people in India, who, according to Castells, have

legs thin and ductile, like leathern straps: they pretend to be lame, and importune travellers to carry them on their backs; which proves fatal to such whose compassion induces them to comply; as the villains twist their legs round their necks, and instantly strangle them." And here I may appropriately add an extract from No. 47 of the Foreign Quarterly Review, before referred to.—"In the story of Sindibád, many of the incidents which are attributed to the Greeks were undoubtedly borrowed by them from Persia; and the fabulous deduction assuredly sprung from an historical fact. Thus, as noted on a former occasion, the Old Man of the Sea simply signifies the chief (sar) of the sea or lake (yangi), *i. e.* of the coast;—and there is no greater perversion in the translation than in that of sheykh, used sometimes as chief, sometimes as old man, or elder, (so too our eoldermann,) as in patriarchal countries. The same compound word, sar-yangi, is obviously the name preserved by Arrian, and Quintus Curtius, as Zarangæ, a Scytho-Persic tribe. This singular identity is established by the fact that the Avari, or shepherds, of our Indian frontier, Scyths also, are in a vulgar tradition represented as riding upon the conquered inhabitants; while the buskin, mentioned (if we remember rightly, by Herodotus,) as the appendage of the Scythian tribes, at once explains the phantasy of the leather legs of these manbestriding Ancients." (Pages 145 and 146.) May not the name of the Old Man of the Sea have originated hence and been transferred by the Arabs to a kind of Ape, which they imagined a man? That they applied this name to an ape I cannot doubt.

NOTE 65. The City of the Apes appears to be in the *Island of Apes*, which I suppose to be Sumatra. See above, Note 38. If 'Es-Sindibád's adventures during his Fifth Voyage were founded on the experience and reports of a single navigator, and agreed with the account of the latter in the order of events, there would still be, here, nothing inconsistent with what immediately precedes; as a person might be several "days and nights" in passing from one part of Sumatra to another. What follows, too, is especially applicable to this island:

NOTE 66. Hole mentions (page 157), on the authority of Grossier's Description of China, a similar mode of gathering tea, said to be practised in that country; and Chinese drawings confirming the account.

I have myself likewise seen paintings in ancient Egyptian tombs representing the mode of gathering fruit by means of *tame* monkeys. See an engraving of one of these designs in the invaluable work on the Ancient Egyptians by Sir Gardner Wilkinson, vol. ii. p. 150.

NOTE 67. This, as Hole observes, might be any of the islands near the straits of Sunda. The cinnamon is mentioned only in one of the four editions that I have of the original. In the Breslau edition, for "cinnamon" we have "cloves."

NOTE 68. El-Kazweenee says of the pepper-vine, that *when the sun becomes hot* upon the bunches of pepper leaves fold over each bunch, that it may not be burnt by the sun; and when the sun is withdrawn from it, the leaves are also, that it may receive the zephyr; but I remember to have seen, somewhere in the work of El-Idresee, an account agreeing with that of our author.

NOTE 69. In Langlès' edition, this is called the Island of El-Kamáree; and in the same edition, after mentioning the aloes-wood, it is added, "its inhabitants prohibit fornication and wine." This is also added in the Calcutta edition of the first two hundred Nights, which does not mention the name of the island. Hence it is evident that the name should be Kamár (respecting which see Note 12 in the present series); for in the "Accounts of India and China" (before quoted), the same remark is made (page 64) of the inhabitants of the island or country so called.

NOTE 70. I read "Sanfee" for "Seenee" (or "Chinese"). See again the note just referred to, fifth paragraph. But if what I have there said, respecting the position of Sanf, be correct, an Arab writer might regard this country as a part of China, and I have shewn that El-Idresee calls it "a Chinese island" (or peninsula). In Langlès' edition, the Sanfee aloes-wood is mentioned as the product of the Island of "El-Kamáree."

NOTE 71. In the Breslau edition, these remarks are applied to the inhabitants of the Island of the Kamáree aloes-wood.

NOTE 72. The word which I render "bay" is "birkeh." It generally signifies a lake or pool; but is also applied to a bay (*ex. gr.* "Birket Far'oon," or "Pharaoh's

Bay," in the Red Sea), and to a reach of a river. There is a pearl-fishery "in the gulf of a bay that lies between Maabar [the southernmost part of India] and the island of Zeilan [or Ceylon]," in the course of Es-Sindibád's homeward voyage.

NOTE 73. Or rather a peninsula, as the sequel will shew; for it afterwards appears that the vessel was wrecked upon the coast of Ceylon, though, as Hole remarks, it would be no easy matter to find the particular spot here described. The author seems, in this case, to have given the reins to his imagination, and scarcely to have curbed it on any occasion until his mention, by name, of the island of Sarandeeb, or Ceylon.

NOTE 74. The introduction of the words here inserted between crotchets is justified by what follows in the text.—In the old version, the stream of sweet water here mentioned is said to run out of the sea. But in this passage, I think Galland has mistaken the sense of his original: in the Calcutta edition of the first two hundred Nights, and in Langlès' edition, the stream, or river, is described as coming forth from the seaside. Hole mentions submarine springs of fresh water in the Persian Gulf, near El-Bahreyn, on the authority of Ives and Chardin.

NOTE 75. So in Langlès' edition. In the Cairo edition, "Chinese," as in a former instance. The reading of the Breslau edition is "good aloes-wood."—What is said of the abundance of jewels in this place is founded upon truth. Marco Polo observes (Book iii. chap. 19), that the island of Ceylon "produces more beautiful and valuable rubies than are found in any other part of the world, and likewise sapphires, topazes, amethysts, garnets, and many other precious and costly stones." And his learned translator, Mr. Marsden, adds, "Mr. Cordiner enumerates, as the production of Ceylon, the ruby, emerald, topaz, amethyst, sapphire, cat's-eye or opal, cinnamon-stone or garnet, agate, sardonix, and some others." Ancient authors also give similar accounts of the natural riches of this island, called by them "Taprobane."

NOTE 76. Through an opening, we may suppose, in the mountain.—In the old version, this spring is called "a sort of fountain of pitch or bitumen;" and Hole remarks (pp. 168-171), "The fountain of pitch and bitumen is not to be objected against. Similar ones existed on the banks

of the Euphrates at a place called Eit or Ait [properly, Heet], about five days' journey from ancient Babylon, and two 'from modern Babylon or Bagdad.' . . . If we are to credit Bartholomew de Argensola, we must consider Es-Sindibád as merely stating a well-known matter of fact; for he assures us, that in Ceylon were 'springs of liquid bitumen thicker than our oil, and some of pure balsam.'" El-Idreese (1st Climate, close of 7th Section,) says, that ambergris is a substance which flows from sources at the bottom of the sea, as naphtha flows from the sources of Heet. See Note 78 below.

NOTE 77. In the original, "el-hawáish" (plural of "háishah"). My sheykh, in a marginal note, explains that this term is applied to "such creatures as the crocodile and buffalo and terrific things that come forth from the sea; but as to common fish," he adds, "they are not so called." The author seems to have intended to allude to the whale, of which El-Kazweene, describing it under the name of "bál," says, that some of the Zenj (or Ethiopians) catch it, and take forth from it ambergris.

NOTE 78. It is added in my original, "and no one can ascend that mountain:" but we are told that Es-Sindibád and his companions *did*. It should rather have been said, "and no ship can approach it in safety."

"In regard to the ambergris which the waves threw on the beach, it may be observed," says Hole (page 171), "that 'the Mohammadan traveller [of the ninth century] mentions a particular species of it which was frequently cast by the sea on the Barbarian and Indian coasts; which swam in great lumps, and, when swallowed by certain fish of the whale kind, destroyed them.' Renaudot, in his observations, says, that 'these authors thought with some of the ancients that it grew like a plant at the bottom of the sea;' and that another asserted, 'it rose in springs like pitch and bitumen.' He quotes another who observes, that 'one sort of it was black like pitch, soft, and often ill-scented, because, as the inhabitants report, whales and other fishes, and even birds, swallow it as often as they see it floating on the surface.'—These circumstances, which the author of the tale might have heard but not thoroughly understood, suggested possibly the idea in the text of the supposed metamorphosis these inflammatory substances underwent by being lodged for a short period in the

stomach of a fish. Ambergris is said to abound chiefly in those seas that are inhabited by the spermaceti-whale, and is often found in the body and excrements of that animal. Yet many naturalists agree in opinion with the Mohammedan traveller, and imagine it to be a fossil or vegetable substance, which, when devoured by the whale, throws it into a state of torpidity and sickness."—El-Kazweenee says, some persons assert that ambergris comes from a spring in the sea, like bitumen; others, that it is a kind of dew; and others, that it is from an animal of the water. He adds, that it is not denied that the sea throws it up on the shore; and states that the sea of the Zenj (or Ethiopians) throws up large masses, the largest being a thousand mithkâls; that it is often found in the belly of the sea-fish; and that the fish which eats it dies.—It is mostly found on the eastern shores of Africa, and on the shores of the adjacent islands. Sir Gardner Wilkinson has shewn me a cylindrical lump of ambergris three inches and a quarter in length, and one inch and a half in diameter, which he found on the western shore of the Red Sea, at Jebel ez-Zeyt. He was informed by the Arabs that similar, but smaller, lumps were often found there.

NOTE 79. This is not unfrequently done in similar cases. See my work on the Modern Egyptians, vol. ii. ch. xv., first paragraph.

NOTE 80. Here, and afterwards, I read "kelek" for "falk," as in a former instance. In Langlès' edition, and the Calcutta edition of the first two hundred Nights, what is called a boat in the edition of Cairo is sometimes termed a boat and sometimes a raft ("kelek," and "remes," for "remeth").

NOTE 81. Because, by being drowned, he would die a martyr. See Note 88 to Chapter iii.

NOTE 82. Here again I read "Sanfee" for "Seenee," or Chinese.

NOTE 83. In the Romance of Seyf Zül-Yezén, mentioned before, I find a similar story of a subterranean river, and a voyage upon it, which may have suggested this incident to our author; or perhaps, as Hole observes, the idea may have been taken from the fact that the river Zenda-rood passes under the earth from Ispahán to Kirmán.

NOTE 84. The words "who was the King of Sarandeeb" (*i.e.* Ceylon) are in the Calcutta edition of the first two hundred Nights, and in Langlès' edition; but not in the editions of Cairo and Breslau.

NOTE 85. For the remainder of this voyage, and the whole of the next (which is the last), I follow the text of the Calcutta edition of the first two hundred Nights, and occasionally that of Langlès' edition; for in the Cairo edition, and in that of Breslau also, the latter-part of the Sixth Voyage is less amply related, and the Seventh is altogether very different from that in the old version. I therefore think it better to subjoin a translation of the Seventh Voyage as related in the Cairo edition to the present series of notes.

NOTE 86. Though this is far from the truth, Diodorus Siculus and Ptolemy have said the same of this island, the ancient Taprobane. See Hole, p. 176.

NOTE 87. Es-Sindibád's brief description of Sarandeeb (or Ceylon) has been amply illustrated by Hole, pp. 178-187. Its jewels I have already noticed; and I shall only add a few words respecting its great mountain, called by the Arabs "Er-Ráhoon;" and by Europeans, "Adam's Peak." The Arabs say, that when our first parents were cast down from Paradise, Adam fell upon this mountain; and Eve, near Juddah (commonly called Jiddeh), the port of Mekkeh. They also say, that on the summit of the said mountain is the print of Adam's foot; and that, when one of his feet was on this spot, the other was in the sea.

NOTE 88. This word I find only in Langlès' edition, and what animal is meant by it I know not. Hole states (page 192), on the authority of a gentleman who long resided in the East Indies, that "the skin of the hog-deer, a beautiful and uncommon animal found at Prince's Island in the straits of Sunda, is of a yellowish colour when alive, and might easily be dressed as yellow parchment."

NOTE 89. The elephants of Ceylon are said to be the best in the world. See Hole, p. 194.

NOTE 90. The belief in the sanative properties of a serpent's skin is a superstition of ancient times, and still prevailing, as shewn by Hole, pages 204 and 205. El-Kazweenee says, "In the sea of the

Zenj (or Ethiopians) is the island of Ed-Dódà (i. e. Vociferation), which is a white island, whence are heard vociferation and clamour. No one of mankind dwelleth in it; but sometimes the sailors have entered it, and drunk of its water, which they have found sweet and good, and having the odour of camphor; and they say, 'We know not its extremity; but near it are great mountains, wherein burneth by night a great fire.' They have related also, that on its shores a serpent appeareth once every year, and the Kings of the Zenj find death in taking it; and when they have taken it, they cook it, and make, of its skin, beds, upon which the person who is afflicted with elephantiasis sitteth, and so becometh cured of his disease; and that [skin] is found in the treasuries of Kings." — Serpents that swallow the elephant have been mentioned in Note 12 (3rd paragraph) and Note 43, in the present series.

NOTE 91. This ceremony is consistent with what we read in the "Accounts of India and China," page 31. "When a King dies in the Island of Sarandeeb, they lay his body on a car, in such a manner that his head hangs backwards till it almost touches the ground, and his hair is upon the earth; and this car is followed by a woman with a broom in her hand, therewith to sweep dust on the face of the deceased, while she cries out with a loud voice, 'O men! behold your King who was yesterday your master; but now the empire he exercised over you is vanished and gone. He is reduced to the state you behold, having left the world; and the arbiter of death hath withdrawn his soul. Reckon therefore no more upon the uncertain hopes of life.'"

NOTE 92. Es-Suweys is the town commonly called by us "Suez."

NOTE 93. "The Table of Suleymán" I suppose to be a figure engraved in the cup. The figure called the *Seal* of Suleymán is often engraved in the bottom of a drinking-cup. — The word rendered "carpets," in the same passage, is "zawálee." I have so rendered it conjecturally, judging from the manner in which I have found it used in other instances, where it expressly denotes either carpets or mattresses of some kind. I suppose it to be the same as "zelálee."

NOTE 94. I do not know any book having this title; but similar titles are borne by many Oriental works.

NOTE 95. Here and afterwards I have taken the liberty of writing "teeth" for "bones." — And now I must insert one more extract from Hole's learned and entertaining "Remarks."

"Nothing material occurs in the last voyage, this instance of the elephant's sagacity excepted. They had slain, it appears, many former slaves employed in the same office Es-Sindibád had undertaken; but finding no end to their persecution, and being aware of its cause, they adopted this judicious method of suppressing the merchants' hostilities, which proceeded solely from their avarice: and it were devoutly to be wished that this was a solitary instance of warfare originating from the same principle. — This story relative to the half-reasoning elephant is sufficiently consonant to European as well as Asiatic ideas concerning him, to vindicate the author from the charge of extravagance. We find an anecdote in Topsell's *Gesner* (page 152) which likewise represents these animals as equally sensible of the value which mankind set on their teeth; and, therefore, when they dropped out, which was commonly the case every tenth year, they carefully covered them with earth, to hide them from the view of their persecutors." — Hole afterwards shews, "that the elephants of Pliny and Es-Sindibád were equally conscious of the value which mankind set on their teeth."

NOTE 96. For the reason given in a former note, I here subjoin a translation of

The Seventh Voyage of Es-Sindibád of the Sea as related in the Cairo Edition of the Thousand and One Nights

Know, O company, said Es-Sindibád of the Sea, that when I returned from the sixth voyage, and resumed my former life of enjoyment and pleasure, and sport and merriment, I remained thus for a length of time in uninterrupted joy and happiness night and day; and had acquired abundant gains, and great profits. Then my soul again longed for diversion in other countries, and voyaging upon the sea, and associating with the merchants, and hearing news. So I resolved upon that. I packed up bales suited for the sea, consisting of costly commodities, and conveyed them from the city of Baghdád to the city of El-Basrah, where I saw a ship prepared for a voyage, and in her was a company of great merchants. I therefore embarked with them, and made myself familiar with

them, and we set forth in safety and health on our voyage. The wind was fair to us until we arrived at a city called the City of China, and we were in the utmost joy and happiness, conversing together on travel and commerce. But while we were in this state, a stormy wind arose from the quarter ahead of the ship, and there fell upon us a violent rain, by which we were wetted, and our bales also: wherefore we covered the bales with felt and canvas, fearing that the goods would be spoiled by the rains; and we began to supplicate God (whose name be exalted!) and to humble ourselves before Him, that He might remove the affliction that had befallen us. And thereupon the master of the ship arose, and tightened his girdle and tucked up his clothes, and ascended the mast. Then he turned his eyes to the right and left, after which he looked at the people of the ship, and slapped his face and plucked his beard. So we said, O master, what is the news? And he answered us, Seek ye of God (whose name be exalted!) escape from the peril into which we have fallen, and weep for yourselves, and bid one another farewell; for know that the wind hath prevailed against us, and cast us into the furthest of the seas of the world. The master then descended from the mast-head, and opened his chest, and took forth from it a cotton bag, which he untied, and he took out of it some dust like ashes, moistened this with water, and, having waited over it a little, he smelt it; after which he took forth from that chest a small book, and read in it, and said to us, Know, O ye passengers, that in this book is a wonderful property, indicating that whosoever arriveth at this region, he will not escape from it, but will perish; for this region is called the Clime of the Kings, and in it is the tomb of our lord Suleymán the son of Dáood (on both of whom be peace!), in which are serpents of enormous size and of terrible appearance; and whatsoever ship arriveth at this region, there cometh up to her from the sea a great fish, which swalloweth her with all that she containeth.

So when we heard these words from the master, we wondered extremely at his account; and he had not finished his speech to us, when the ship began to rise with us from the water, and then to descend, and we heard a great cry, like the loud-pealing thunder, wherewith we were struck with terror, and became as dead men, making sure, at that moment, of destruction. And, lo, a great fish approached the ship, like a lofty mountain, and we were terrified at

it. We wept for ourselves with a violent weeping, and prepared for death, and were looking at that great fish, wondering at its terrible formation, when, lo, another great fish approached us; and we had not beheld aught more monstrous than it, nor any thing greater. Upon this, therefore, we bade one another farewell, weeping for ourselves. And, lo, a third great fish approached, and it was greater than the two that had come to us before it. So we became without memory and without understanding, and our minds were stupefied by the violence of our fear and terror. Then these three great fishes began to compass the ship, and the third fish darted down to swallow the ship with all that was in her. But, lo, there rose a great wind, whereupon the ship rose, and fell upon a great reef, and broke in pieces; all the planks were separated, and all the bales, and the merchants and other passengers, were submerged in the sea. I therefore pulled off all the clothes that were upon me except one garment, and swam a little, and reached one of the planks of the ship, and caught hold of it. Then I got upon it and bestrode it, and the waves and the wind sported with me upon the face of the water, while I kept grasping that plank. The waves carried me up and down, and I was in a state of the most violent distress and fear, and hunger and thirst. I began to blame myself for that which I had done; my soul was weary after enjoying ease, and I said to myself, O Sindibád of the Sea, thou repentedst not; and every time thou sufferest troubles and fatigue, yet repentest not of voyaging upon the sea; and, if thou sayest that thou repentest, thou liest: suffer then all that thou meetest with; for thou deservest all that happeneth to thee. All this, I added, is decreed to befall me by God (whose name be exalted!) that I may relinquish my covetousness; and this that I suffer is occasioned by my covetousness; for I had abundant wealth.—Then I returned to my reason, and said, Verily, in this voyage, I turn unto God (whose name be exalted!) sincerely repenting of travel, and I will never again in my life mention it with my tongue, nor in my mind. I ceased not to humble myself before God (whose name be exalted!) and to weep; and afterwards I reflected in my mind upon my former state of ease and happiness and sport and merriment and joy. Thus I continued the first day and the second day, until I landed upon a great island, wherein were many trees and rivers. So I ate of the fruits of those trees, and drank of the water of those rivers, until I

was revived, and my soul returned to me, and my energy was strengthened, and my bosom expanded.

I then walked along the island, and I beheld, in its opposite side, a great river of sweet water, running with a strong current, whereupon I remembered the affair of the raft upon which I was before, and said within myself, I must make for me a raft like it, and perhaps I may escape from this predicament. If I so escape, my desire is attained, and I turn unto God (whose name be exalted!) repenting of travel; and if I perish, my heart is relieved from fatigue and distress. Then I arose and collected pieces of wood from those trees, consisting of high-priced sandal-wood, the like of which existeth not; but I knew not what it was. And when I had collected those pieces of wood, I made shift with twigs and herbs of the island, twisting them like ropes, and bound with them the raft; and I said If I be preserved, it will be by God's help. I embarked upon the raft, and proceeded upon it along that river during the first day and the second day and the third day after my departure thence. I lay down, and ate not during this period any thing; but when I thirsted, I drank of that river; and I was like a giddy young bird, by reason of the violence of my fatigue and hunger and fear, until the raft conveyed me to a high mountain, beneath which the river entered. So when I saw this, I feared for myself, on account of the distress that I had suffered before on the former river, and I desired to stop the raft, and to get off from it to the side of the mountain; but the current overpowered me, and drew the raft, with me upon it, and descended with it beneath the mountain. On beholding this, therefore, I made sure of destruction, and said, There is no strength nor power but in God, the High, the Great! The raft ceased not to proceed for a short distance, after which it passed forth into a wide place, and, lo, it was a great valley, through which the water roared, making a noise like thunder and with a rapidity like that of the wind. I grasped the raft with my hand, fearing lest I should fall from upon it, the waves tossing me to the right and left in the midst of the stream. The raft continued to descend with the current along that valley, and I could not prevent it, nor was I able to bring it to the land, until it stopped with me by a city of grand appearance, well built, and containing a numerous population. And when the people beheld me upon that raft, descending in the midst of the river with the current, they cast a net

and ropes upon me and the raft, and drew forth the raft from the river to the land.

I fell down in the midst of them like a dead man, by reason of excessive hunger and sleeplessness and fear; and there came to me from among the assemblage an aged man, a sheykh of high dignity, who welcomed me, and threw over me an abundance of comely apparel, with which I covered myself decently. Then he took me and conducted me into the bath, brought me reviving beverages and exquisite scents, and, after we had come forth from the bath, took me to his house, and led me into it; and his family rejoiced at my coming. He seated me in an elegant place, and prepared for me some rich food: so I ate until I was satiated, and praised God (whose name be exalted!) for my escape; and after that, his pages brought to me hot water, and I washed my hands; and his female slaves brought to me drying-towels of silk, with which I dried my hands, and wiped my mouth. Then that sheykh arose immediately, and appropriated to me a place alone, in a part of his house, and made his pages and his female slaves to serve me, and to perform my wants and all my affairs. They therefore paid constant attention to me, and in this manner I ceased not to remain with him in the mansion of entertainment three days, enjoying good eating and good drinking and sweet scents, until my soul returned to me, and my terror subsided, and my heart was calmed, and my mind was at ease. And on the fourth day, the sheykh came to me and said to me, Thou hast cheered us by thy company, O my son, and praise be to God for thy safety! Wilt thou now arise and go with me to the bank of the river, and go down into the market and sell the goods and receive their price? Perhaps thou wilt buy for thyself with it something wherewith thou mayest traffic.—So I was silent for a little while, and said within myself, Whence have I goods, and what is the cause of the words? And the sheykh said, O my son, be not anxious nor be thoughtful; but arise and go with us to the market, and if we see any one who will give thee for thy goods a price that will content thee, I will receive it for thee; but if what will content thee be not offered for them, I will deposit them for thee in my magazines until the days of selling and buying arrive. So I meditated upon my case, and said to myself, Comply with his desire, that thou mayest see what these goods are. And I said to him, I hear and obey, O my uncle the sheykh, and what thou doest will be attended by blessing, and it is impossible to

oppose thee in aught. I then went with him to the market, and found that he had unbound the raft on which I came, and which was of sandal-wood, and he commissioned the crier to announce it for sale. The merchants came, and opened the bidding for the wood, and increased their offers for it until its price amounted to a thousand pieces of gold; whereupon they ceased to bid more; and the sheykh, looking towards me, said, Hear, O my son: this is the price of thy goods in such days as the present. Wilt thou then sell them for this price, or wilt thou wait, and shall I put them for thee in my magazines until the time come when their price will be greater, and then sell them for thee?—I answered him, O my master, the affair is thine: so do what thou desirest. And he said, O my son, wilt thou sell me this wood for a hundred pieces of gold above what the merchants have offered for it?—Yes, I answered him: I have sold it to thee, and received the price. And upon this he ordered his young men to transport that wood to his magazines, and I returned with him to his house, where we sat, and he counted to me the whole price of the wood, brought to me bags, and, having put the money into them, locked them up with a lock of iron, of which he gave me the key.

And after a period of some days and nights, the sheykh said, O my son, I will propose to thee something, and I hope that thou wilt comply with my desire respecting it. So I said to him, And what is that affair? And he answered me, Know that I have become a man of great age, and I have not a male child; but I have a daughter, small in age, elegant in form, having abundant wealth and loveliness; therefore I desire to marry her to thee, and thou shalt reside with her in our country: then I will put thee in possession of all that I have, and what my hand possesseth; for I have become an old man, and thou wilt supply my place. And I was silent, and spoke not. And he said to me, Obey me, O my son, in that which I say to thee; for my wish to thee is good, and if thou comply with my desire, I will marry thee to my daughter, and thou shalt be as my son; and all that my hand hath, and what I possess, shall be thine; and if thou desire to traffic, and to return to thy country, no one will prevent thee: this is thy property, under thy disposal: do therefore with it what thou wilt and what thou chooseth. So I replied, By Allah, O my uncle the sheykh, thou hast become as my father; I have suffered many horrors, and have neither judgment nor knowledge

remaining: it is thine, therefore, to determine in all that thou desirest to do. And upon this the sheykh ordered his pages to bring the Kádee and the witnesses. Accordingly they brought them, and he married me to his daughter, made for us a grand entertainment and a great feast, and introduced me to her; and I found her to be endowed with the utmost beauty and loveliness, with handsome figure and just stature, and upon her was an abundance of various ornaments and articles of apparel, minerals, and ornaments of gold, and necklaces and precious jewels, the value of which was not less than thousands of thousands of pieces of gold, and no one could pay their price. When I went into her presence, she pleased me; affection for each other ensued, and I remained with her for a length of time in a state of the utmost delight and enjoyment. Her father was then admitted to the mercy of God (whose name be exalted!), and we prepared his body for the grave, and buried him, and I put my hand upon his property: all his young men became mine, and under my authority in my service, and the merchants instated me in his office; for he was their chief, and none of them purchased aught but with his knowledge and by his permission; he being their sheykh; and I became in his place.

Now when I mixed with the people of that city, I found that their state became changed every month, and there appeared upon them wings, wherewith they flew to the upper region of the sky, and there remained not behind in the city any but the children and the women. So I said within myself, When the first day of the month cometh, I will ask one of them, and perhaps they will convey me with them whither they go. And when the first day of that month came, their appearances became altered, and their forms became changed, and I went in to one of them, and said to him, I conjure thee by Allah that thou convey me with thee, in order that I may divert myself and return with you. He replied, This is a thing that cannot be. But I ceased not to solicit him until he granted that favour. I agreed with them, and caught hold of that man, and he soared with me in the air; but I informed not any one of my family nor any of my young men nor any of my companions; and that man continued to fly, with me upon his shoulders, until he rose so high with me into the sky that I heard the praises of the angels in the vault of the heavens. So I wondered at that, and said, Extolled be the perfection of God! and

praise be to God! And I had not finished the words of praise when there came forth a fire from heaven, and it almost burnt them. They therefore all descended, and, having cast me upon a lofty mountain, departed in the utmost rage against me, and they went and left me. Thus I became alone upon that mountain, and I blamed myself for that which I had done, and said, There is no strength nor power but in God, the High, the Great! Verily, every time that I escape from a calamity, I fall into a calamity that is mightier than the former one!

I remained upon that mountain, and knew not whither to go, when, lo, two young men passed along, like two moons, each having in his hand a rod of gold, on which he leaned. I advanced to them, and saluted them, and they returned my salutation; and I said to them, I conjure you by Allah to tell me who ye are and what is your business. And they answered me, We are of the servants of God, whose name be exalted! Then they gave me a rod of red gold that they had with them, and went their way and left me. And I proceeded along the top of that mountain, leaning upon the rod, and reflecting upon the case of these two young men, and, lo, a serpent came forth from beneath the mountain, having in its mouth a man whom it had swallowed to his middle, and he was crying out and saying, Whosoever will deliver me, God will deliver him from every difficulty! I therefore advanced to that serpent, and struck it with the rod of gold on its head, wherewith it threw the man from its mouth. And upon this the man came to me and said, Since my deliverance from this serpent hath been effected by thy means, I will not henceforth quit thee: thou hast become my companion on this mountain. So I replied, Thou art welcome. And we proceeded along the mountain, And, lo, a party of people came towards us, and I looked at them, and among them was the man who bore me upon his shoulders and flew with me. Therefore I advanced to him, and excused myself to him, addressing him courteously, and saying to him, O my friends, friends act not thus one to another. The man replied, Thou wouldst have destroyed us by thy words of praise upon my back. And I rejoined, Be not displeased with me; for I had no knowl-

edge of the matter; but I will never again speak. So he consented to take me with him, making a condition with me that I should not mention God, nor praise Him, upon his back. He then took me up, and flew away with me as before, until he conveyed me to my abode, when my wife met me and saluted me, and congratulated me on my safety; and she said to me, Beware of going forth again with these people, and be not familiar with them; for they are the brothers of the devils, and they know not the celebration of God, whose name be exalted! I said to her, How did thy father live with them? And she answered me, My father was not of them, nor did he as they; and it is my opinion, since my father is dead, that thou shouldst sell all that we have, and purchase goods with the price, and voyage back to thy country and thy family, and I will go with thee; for I have no need of residing here in this city after the loss of my mother and my father.

So upon this I betook myself to selling the commodities of the sheykh, one thing after another, and to watching for some one who would set forth on a voyage from that city, that I might go with him. And while I was so doing, lo, a company of men in the city desired to perform a voyage, but found not for themselves a ship; wherefore they bought wood, and made for them a great ship; and I engaged for a passage with them, and paid them the whole of the hire. I then embarked my wife, and all that we had, in the ship; and, leaving the other possessions and the estates, we proceeded, and ceased not in our course over the sea from island to island, and from sea to sea; and the wind and the voyage were pleasant to us until we arrived in safety at the city of El-Basrah. I sojourned not there; but engaged for a passage in another vessel, to which I transferred all that I had with me, and I went on to the city of Baghdád. Then I entered my quarter and came to my house, and met my family and companions and friends, and stowed all the goods that I had with me in my magazines; and my family calculated the period of my absence from them during the seventh voyage, and found it to be seven and twenty years; so that they had given up all hope of my return.

NOTES TO CHAPTER TWENTY-FIRST

NOTE 1. This city, which, we are told in the tale, derived its name from its having two towers of brass (or yellow copper), is not to be identified with that which is mentioned in the Story of Abou-Mohammad the Lazy; as the latter was in a different part of the world, though it was like the former in having no visible gate. The Story of the City of Brass appears to have been suggested partly by a tradition related by Et-Tabaree, and partly by accounts, or actual observation, of the ancient temples and tombs of Egypt, with their inscriptions, statues, mummies, &c. And here I may mention, that the term "mask-hoot," employed to signify "a human being converted by the wrath of God into stone," is commonly applied in Egypt to an ancient statue. Hence the Arabs have become familiar with the idea of cities whose inhabitants are petrified, such as that described in "the Story of the First of the Three Ladies of Baghdád."

NOTE 2. 'Abd-El-Melik the son of Marwán was the fifth Khaleefeh of the house of Umeiyeh, and reigned A. D. 685-705.

NOTE 3. Namely, reptiles, and the wind.

NOTE 4. The word rendered "bottles" is the plural of "kumkum." For a description of the vessel thus called see Note 2 to Chapter ii.

NOTE 5. Thus in the edition of Breslau, in the Cairo edition, "to the land of India." The reading which I have adopted is more agreeable with the sequel.

NOTE 6. Here, in my original, but not in the Breslau edition, is added, "nor know we aught of this religion."

NOTE 7. Our author has erred in making En-Nábighah Edh-Dhubýanee contemporary with 'Abd-El-Melik the son of Marwán; for he flourished in the reign of En-Noamán Ibn-El-Mundhir, surnamed Abou-Káboos, and died before the promulgation of El-Islám. The verses, also, given as his paraphrase of words addressed to Solomon by God ("the Wise, the First"), are misquoted. In their stead we should read,—

Except Suleymán, when the Deity said to him,
Assume the government of mankind, and
withhold them from error:

And bring under the Jinn; for I have commanded them to construct Tedmur with slabs and pillars.
Whoso obeyeth, reward him for his obedience; as he hath obeyed thee, direct him aright: And whoso opposeth thee, punish him severely: so prohibit the unjust. . . .

See the original in De Sacy's *Chrestomathie Arabe*, 2nd ed., vol. ii. pp. 145-6 of the Arabic text; and his translation and notes, pp. 406 and 442.—Hence it is evident, as this great scholar has remarked, that the legends relating to Solomon which are read in the Kur-án, especially in Chapters 34 and 38, were current among the Arabs before Mohammad.

NOTE 8. "The Western Country" is Northern Africa, west of Egypt.

NOTE 9. In my original, erroneously written "Nasr."

NOTE 10. "That is, 'a white ensign to take with thee.' It is also said, in the vulgar dialect, 'The ensign of such-a-one is white,' when he fails not in the performance of his affairs." White ensigns, &c., were more particularly distinctive of the rivals of the 'Abbásee Khaleefehs; and black, of the 'Abbásees themselves; but these also gave white ensigns to their governors.

NOTE 11. By "Misr" we must here understand El-Fustát, now vulgarly called "Masr el-'Ateekah" (or old Masr); as Cairo was not yet founded.

NOTE 12. "'Abd-Es-Samad" signifies "Servant of the Lord," or "—of the Everlasting," &c.; and "'Abd-El-Kuddos," "Servant of the Holy." The surname written in my original "Es-Samoodée" is doubtful; in the Breslau edition it is "'El-Masmoodee."

NOTE 13. In my original, "Darán."—The Breslau edition describes preparations made for encountering the hot and dry winds of the desert; but no mention is afterwards made of these difficulties. It also relates, that the party wandered from the right way before they arrived at the first of the wonderful objects which they beheld in their journey.

NOTE 14. "That is, in the tabernacles of the world, or the tabernacles of their souls."

NOTE 15. "For worship, and what will follow it."

NOTE 16. This verse, omitted in my original, I have inserted from the Breslau edition.

NOTE 17. See Note 95 to Chapter x.

NOTE 18. This is doubtless a mistake for "Koosh the son of Hám," or Cush the son of Ham.

NOTE 19. "Esh-Shám," which generally applies to Syria, or its capital Damascus, here signifies the northern parts of Arabia, opposed to El-Yemen; and "from Misr unto 'Adnán," from the country of Misr (*i. e.* Egypt) to that of 'Adnán, ancestor of most of the Ishmaelite Arabs. My sheykh remarks, that these verses are a modern forgery, as is shewn, among other things, by the fact that 'Adnán lived long after Koosh. The tale presents numerous anachronisms throughout.

NOTE 20. "Every man is given on pledge for that which he shall have wrought." (Kur-án, ch. lii. v. 21. That is, as Sale explains the words, "Every man is pledged unto God for his behaviour; and if he does well, he redeems his pledge; but if evil, he forfeits it:" or, as El-Bey-dáwee says, if he act righteously, He will release him; but otherwise, He will destroy him."

NOTE 21. "Dáhish" signifies "amazed;" and "aamash," "having weak eyes, with a frequent flowing of tears."

NOTE 22. That is, prepare to answer God, on the day of judgment.

NOTE 23. This is a common phrase, and may be rendered, "his fury, or passion, rose," or "he was violently moved."

NOTE 24. See Note 115 to Chapter xi.

NOTE 25. From this point to the end of the next paragraph is from the edition of Breslau; very little of it being in the Cairo edition.

NOTE 26. By the word rendered "king," I suppose a king of the Jinn to be meant.

NOTE 27. This name I suppose to be imaginary, unless it be a mistake for "Koo-koo," which word, in Arabic characters, differs little from "Karkar." If the "Koo-koo" of El-Idreesee were the "Kouka" of our modern maps (the chief town of Bornou), the sea in question might be the great lake "Tchad," or "Tsad;" but

Kouka, as Dr. Barth tells us, is quite a modern place. Ibn-El-Wardee, however, mentions a place in Central Africa called "Karkar;" probably the same as the "Kerker," or "Gerger," of Dr. Barth.

NOTE 28. "El-Andalus" is the name by which the Arabs call, not merely Andalusia, but the whole of Spain. In the tradition related by Et-Tabaree, and alluded to in the first of these notes, the City of Brass is said to have been built in a desert, beyond a city named El-Andalus. But according to its tradition, the whole city was constructed of brass. God, as we are told in the Kur-án, made a fountain of molten brass to flow for Suleymán; and the tradition relates, that the Jinn, having transported this fountain to the place above mentioned, built there a great city, twelve miles in length, and the same in breadth, in which he (Solomon) deposited his books and treasures. The tradition also narrates some particulars of the expedition of Moosà the son of Nuseyr to this city, stating its result, however, to have been unsuccessful.—The Book of Hidden Treasures, mentioned in the paragraph to which this note refers, is probably the name of a work on the treasures still currently believed in the East to be concealed in ancient edifices and similar places.

NOTE 29. I have made a correction here on the authority of the Breslau edition.

NOTE 30. In my original, the inscriptions of three more of the tablets are given, and in the Breslau edition, those of all the seven; but they are so much alike, that I have thought it sufficient to give only one as a specimen.

NOTE 31. That is, the verses which cause safety to their reciter; as the saying of Him whose name be exalted!—"And wherefore should we not put our trust in God?" [Kur-án, ch. xiv. v. 15.]—"Say, Nothing shall befall us but what God hath decreed for us." [*Idem*, ch. ix. v. 51.]

NOTE 32. This phrase means "a long time."

NOTE 33. "God is most great!" is the usual Muslim cry of victory.

NOTE 34. See Note 67 to Chapter v.

NOTE 35. Literally, "green lapis-lazuli;" but this is doubtless a mistake of a copyist.

NOTE 36. Respecting the coats of mail and the lances here mentioned, see Note 5 to Chapter viii., and Note 2 to Chapter vi.

NOTE 37. See Note 7 to Chapter xiii.

NOTE 38. The word here rendered "curtains" is the plural of "burko," which generally signifies "a woman's face veil;" but it is also sometimes applied to a door-curtain. The curtain which is suspended over the entrance of the Kaabeh is thus called.

NOTE 39. In this sentence are some errors in my original which the Breslau edition has enabled me to correct.—The greater part of the description of the palace given in the edition of Cairo is wanting in that of Breslau.

NOTE 40. Respecting Károon and Háman see the twenty-eighth chapter of the Kur-án. The former is the Korah of the Bible; the latter was the chief minister of the Pharaoh who oppressed the Israelites.

NOTE 41. "Ken'án" is the Canaan of the Bible; and "the Lord of the Stakes" is an appellation given (in the Kur-án, ch. xxxviii. v. 11) to the Pharaoh above mentioned. The words bearing this meaning Sale renders "the contriver of the stakes;" and he gives the following note upon them:—"For they say Pharaoh used to tie those he had a mind to punish, by the hands and feet, to four stakes fixed in the ground, and so tormented them. Some interpret the words, which may also be translated, The Lord of master of the stakes, figuratively, of the firm establishment of Pharaoh's kingdom; because the Arabs fix their tents with stakes; but they may possibly intend that prince's obstinacy and hardness of heart."

NOTE 42. There are errors here in the Cairo and Breslau editions. I have followed what appears (from Trébutien's translation) to be the reading of Von Hammer's MS.—"Tedmur" is the original and present name of Palmyra, which, according to the Arabs, was named after its Queen Tedmur, the daughter of Hassán the son of Udheynéh. Our author, however, can hardly be supposed to have here meant this Queen; the situation and grand remains of the city bearing her name being so well known.

NOTE 43. Some words in my original, immediately following the verses, I omit,

as they are similar to the many exhortations which have occurred before, and are not inserted in the Breslau edition.

NOTE 44. The word rendered "sacks" (namely "aadál") is also applied to other receptacles for provisions, &c., two of which form a camel's load, one being attached on each side of the animal.

NOTE 45. It is said, in my original, that he ascended the steps "until he was between the two columns, and reached the spot between the two men." These columns not being elsewhere mentioned, I have omitted the words here relating to them.

NOTE 46. The "burnus," also called "burnoos," is a hooded cloak, generally made of white woollen stuff, and mostly worn by the people of Northern Africa. The people of Kookoo are described by El-Idreese as wearing skins. Revert to Note 27.

NOTE 47. Or El-Khadir. According to my sheykh, this does not apply to the prophet [or saint] mentioned in Note 2 to the Introduction, but I know not whom else it can mean.

NOTE 48. What the Muslims term "the night of Friday" is the night immediately preceding the day of Friday; as they class each night with the day which immediately follows it.

NOTE 49. By "the Spirit" is here meant the Angel Gabriel.

NOTE 50. Jerusalem is here called in my original, and by the Muslims generally, "El-Kuds," which signifies "holiness." The Muslims, like the Christians and Jews, regard it with great veneration.

NOTE 51. The next story in my original is that of "the King and his Son and the Damsel and the Seven Wezeers," which ends with part of the six hundred and sixth Night. It is similar in its framework to the Bakhtyár Náme, as observed by an orientalist who (in the Asiatic Journal, N. S. vol. xxx., No. 120) has given a summary of its contents, comprising numerous short tales selected from it, translated from a manuscript of a portion of the Thousand and One Nights in the British Museum; in which manuscript the story is related nearly as in the Cairo edition. It is also related nearly in the same manner in a fragment

of the Thousand and One Nights brought from India; and from that fragment, Dr. Jonathan Scott made a translation, which is included in his "Tales, &c., from the Arabic and Persian." The story in my original, as well as in the manuscripts above mentioned, abounds with indecent passages and incidents; but among the short tales of which it is composed are some of considerable interest, and some others which I think not entirely unworthy of being presented to the English reader. I shall therefore follow the example of the first of the translators mentioned above, and, distinguishing by inverted commas the portions which will be fully rendered, or only curtailed of a few objectionable words, give an

*Abstract of the Story of the King and his
Son and the Damsel and the
Seven Wezeers*

There was, in ancient times, a certain King, of great power, who had reigned a long time, but had not been blessed with a son. At length, however, after he had earnestly prayed for an heir, his wife, the daughter of his uncle, bore him a male child, with a face like the disc of the moon in its fourteenth night. At the age of five years, the boy was committed to the care of a sage named Es-Sindibád, and he became unequalled in science, and polite learning, and intelligence, and horsemanship. But one day the sage discovered, by observing the stars, that the young man was threatened with destruction, if, during the next seven days, he should speak one word. The King, therefore, by the sage's advice, delivered him to a female slave, to be diverted with music in the pavilion of the women, and to be kept there until the expiration of that period. Now there were in the pavilion forty private chambers, in each of which were ten slave-girls, every one of whom had a musical instrument, and when any one of them played, the pavilion danced at the melodious sounds that she produced; and around the pavilion ran a river, the banks of which were planted with all kinds of fruit-trees and sweet-smelling flowers. But here the favourite concubine of the King became violently enamoured of his son: the young man was indignant at hearing from her the avowal of her passion; and she in consequence complained to his father, reversing the true state of the case. The King thereupon was furiously enraged, and, having summoned his Wezeers, ordered them

to put his son to death. The Wezeers, however, feared that he would afterwards repent, and blame them for not having dissuaded him: so they determined to divert him, if possible, from his purpose. This they endeavoured to do by relating to him numerous short tales; and the guilty damsel endeavoured to counteract their influence by similar means.

The First Wezeer, as an instance of the stratagems (but not of the wickedness) of women, begins by relating that,—

A certain King saw a beautiful damsel upon the roof of her house, and was captivated by her charms, and, learning that she was the wife of his Wezeer, he sent this minister to examine the state of one of the provinces, and went to pay her a visit. But he received from her a reproof which confounded him. He quitted her abode abruptly, leaving his seal-ring by mistake, in his confusion, beneath the cushion against which he had been reclining; and when the Wezeer returned to his house, he happened to put his hand beneath the cushion, and there found the King's seal: so he separated himself from his wife for the space of a whole year, not even speaking to her. She knew not the cause of his anger; and at length, when she was wearied by his conduct, she complained to her father, who went in to the King, and, "finding the Wezeer in his presence, and the Kádee of the army before him, accused the Wezeer in these words:—May God (whose name be exalted!) amend the circumstances of the King! I had a beautiful garden, which I planted with my hand, and I expended upon it my wealth, until it bore fruit, and its fruit was ripe, when I gave it to this thy Wezeer, and he ate of it what was pleasant to him, after which he abandoned it; so its flowers withered, and its beauty departed, and its state altogether changed. —And thereupon the Wezeer said, O King, this person hath spoken truth in that which he hath said. I guarded it, and ate of it; but I went one day to it, and saw the footstep of the lion there; so I was afraid of him, and withdrew myself from it. —The King therefore understood that the footstep which the Wezeer had found was the King's seal that he had left by mistake in the house; and upon this he said to the Wezeer, Return, O Wezeer, to thy garden, and thou wilt be safe and secure; for the lion drew not near it. It hath been told me that the lion came thither; but he did it no injury, by the honour of my fathers and my ancestors! —So the Wezeer, on hearing this, said, I hear and

obey. He returned to his house, and sent to his wife, made peace with her, and confided in her honesty."

The same Wezeer then relates the story of the Husband and the Parrot. The Damsel next tells a short tale of a father who perished in attempting to save his son from drowning, and another tale unfit for translation. Then the Second Wezeer relates a story of a nasty trick played upon a merchant by an old woman, and a tale which is as follows:—

A woman received visits from two men unknown to her husband: one of them was the treasurer of the King, and the other was that officer's young man. And one day, when the latter was with her, his master knocked at the door: so she took the young man, and put him down into a chamber beneath a trap-door; after which, she opened the door, and the master entered. "But, lo, her husband knocked at her door; whereupon he said to her, Who is this? She answered, My husband. And he said to her, What shall I do, and what shall be my resource in this case? She answered him, Arise, draw thy sword, and stand at the entrance of the passage: then abuse me and revile me; and when my husband cometh in to thee, depart, and go thy way. He therefore did so; and when her husband came in, he saw the King's treasurer standing, with his drawn sword in his hand, reviling his wife, and threatening her; and the treasurer, on seeing him, was abashed, and sheathed his sword, and went forth from the house. So the man said to his wife, What is the cause of this? And she answered him, How blessed is this hour in which thou hast come! Thou hast delivered a believing soul from slaughter. And the case was no other than this: I was spinning upon the house-top, and, lo, a young man came in unto me, an outcast, distracted, panting in fear of slaughter; and this man, with his drawn sword, was hastening after him striving in pursuit of him. So the young man threw himself upon my protection, kissing my hands and my feet, and said, O my mistress, deliver me from him who desireth my slaughter unjustly! Wherefore I hid him in the chamber here beneath the trap-door; and when I saw that this man had entered, with his sword drawn, I denied the young man to him on his demanding him of me, and he began to revile me and threaten me as thou sawest. And praise be to God who hath sent thee unto me; for I was perplexed, having no one with me to rescue me.—Her husband thereupon said to her, Excellently hast thou

done, O woman! Thy reward is due from God, and He will recompense thee well for thy deed.—Then her husband went to the chamber beneath the trap-door, and called the young man, saying to him, Come up! No harm shall befall thee.—So he came up from the chamber, but in a state of fear; and the man said to him, Cheer thyself. No harm shall befall thee.—And he was grieved for that which had befallen him, while the young man prayed for him. Thus they both went forth, and knew not of the stratagem which this woman had contrived."

On the third day (for on each day one Wezeer tries his influence), the Damsel relates "the Story of the Envious Wezeer and the Prince and the Ghooleh." Then the Third Wezeer enters, and narrates the two following anecdotes:—

"There was a huntsman who hunted the wild beasts in the desert, and one day he entered a cave in a mountain, and found in it a hollow which was filled with honey. So he collected some of that honey in a water-skin that he had with him: then he carried it upon his shoulder, and conveyed it to the city, having with him a hound that was dear unto him. And the huntsman stopped at the shop of an oilman, to whom he offered the honey for sale, and the shopman, agreeing to buy it, opened the water-skin and emptied from it the honey, to see it. But there dropped from the skin a drop of honey, and a bird pounced down upon it; and the oilman had a cat, and it sprang upon the bird; and the huntsman's dog saw it, and sprang upon the cat and killed it; and the oilman sprang upon the huntsman's dog and killed it; and the huntsman sprang upon the oilman and killed him; and the oilman was of one village, and the huntsman of another, and the people of these two villages heard of this event; so they took their weapons and arms, and rose against each other in anger: the two ranks met, and the swords ceased not to be brandished about among them until there died of them a great multitude, the number of whom none knoweth but God, whose name be exalted!

"It hath been told me also, O King, among the stories of the artifice of women, that a woman's husband gave her a piece of silver to buy some rice, and she took it of him and went with it to the rice-dealer, who gave her the rice, and began to joke with her and ogle her; and he said to her, Rice is not sweet unless with sugar; and if thou desire it, come in. So the woman went into his shop, and he said to his slave,

Weigh for her a dirhem's worth of sugar. And he gave him a wink; whereupon the slave took the handkerchief from the woman, and, having emptied it of the rice, put in the place of it dust; and instead of sugar, he put stones; after which, he tied the handkerchief, and left it by her. Therefore when the woman went forth from him, she took her handkerchief and departed to her abode, thinking that what was in her handkerchief was rice and sugar; and on arriving at her abode, she put the handkerchief before her husband, who found in it dust and stones. So when she brought the cooking-pot, her husband said to her, Did we tell thee that we had aught to build, that thou hast brought us dust and stones? And on her seeing this, she knew that the slave of the dealer had cheated her; and having brought the cooking-pot in her hand, she said to her husband, O man, in consequence of the trouble of mind that hath befallen me, I went to bring the sieve and brought the cooking-pot. Her husband said to her, And what hath troubled thy mind? And she answered him, O man, the piece of silver that I had with me dropped from me in the market, and I was ashamed before the people to search for it, and it was not a light matter to me that the piece of silver should go from me; wherefore I collected the dust from the place where it fell, and desired to sift it; and I was going to bring the sieve and brought the cooking-pot. Then she went and brought the sieve, and gave it to her husband, saying to him, Sift thou it; for thy sight is more clear than mine. So the man sat sifting the dust until his face and his beard were covered with it, and he perceived not her artifice, and discovered not that which had happened to her."

On the fourth day, the Damsel again presents herself to the King, and relates an instance of the perfidy of men.

A King of former times had an only son, whom he contracted in marriage to the daughter of another King. But the damsel, who was endowed with great beauty, had a cousin who had sought her in marriage, and had been rejected; wherefore he sent great presents to the Wezeer of the King first mentioned, requesting him to employ some stratagem by which to destroy his master's son, or to induce him to relinquish the damsel; and the Wezeer consented. Then the father of the damsel sent to the King's son, inviting him to come and introduce himself to his daughter, to take her as his wife; and the father of the young man sent him with the treach-

erous Wezeer, attended by a thousand horsemen, and provided with rich presents. And when they were proceeding over the desert, the Wezeer remembered that there was near unto them a spring of water, called Ez-Zahrà, and whosoever drank of it, if he were a man, he became a woman. He therefore ordered the troops to alight near it, and induced the Prince to go thither with him; and when they arrived at that spring the King's son dismounted from his courser, and washed his hands, and drank; and, lo, he became a woman; whereupon he cried out and wept until he fainted. The Wezeer asked him what had befallen him; so the young man informed him; and on hearing his words, the Wezeer affected to be grieved for him, and wept. The King's son then sent the Wezeer back to his father, to inform him of this event, determining not to proceed nor to return until his affliction should be removed from him, or until he should die.

He remained by that fountain during a period of three days with their nights, neither eating nor drinking; and on the fourth night there came to him a horseman with a crown upon his head, appearing like one of the sons of the Kings, and this horseman said to him, Who brought thee, O young man, unto this place? So the young man told him his story; and when the horseman heard it, he pitied him, and said to him, The Wezeer of thy father is the person who hath thrown thee into this calamity; for no one of mankind knoweth of this spring except one man. Then the horseman ordered him to mount with him. He therefore mounted; and the horseman said to him, Come with me to my abode; for thou art my guest this night. The young man replied, Inform me who thou art before I go with thee. And the horseman said, I am son of a King of the Jánn, and thou art son of a King of mankind; and now be of good heart and cheerful eye on account of that which shall dispel thine anxiety and thy grief; for it is unto me easy.

So the young man proceeded with him from the commencement of the day, forsaking his troops and soldiers (whom the Wezeer had left at their halting-place), and ceased not to travel on with his conductor until midnight, when the son of the King of the Jinn said to him, Knowest thou what space we have traversed during this period? The young man answered him, I know not. And the son of the King of the Jinn said, We have traversed a space of a year's journey to him who

travelleth with diligence. So the young man wondered thereat, and asked, How shall I return to my family? The other answered, This is not thine affair: it is my affair; and when thou shalt have recovered from thy misfortune, thou shalt return to thy family in less time than the twinkling of an eye; for to accomplish that will be to me easy. And the young man, on hearing these words from the Jinnee, almost flew with excessive delight: he thought that the event was a result of confused dreams, and said, Extolled be the perfection of Him who is able to restore the wretched, and render him prosperous! They ceased not to proceed until morning, when they arrived at a verdant, bright land, with tall trees, and warbling birds, and gardens of surpassing beauty, and fair palaces; and thereupon the son of the King of the Jinn alighted from his courser, commanding the young man also to dismount. He therefore dismounted, and the Jinnee took him by the hand, and they entered one of those palaces, where the young man beheld an exalted King and a Sultán of great dignity, and he remained with him that day, eating and drinking, until the approach of night. Then the son of the King of the Jinn arose and mounted his courser, and the son of the King of men mounted with him, and they went forth and proceeded during the night with diligence until morning; and, lo, they came to a black land, not inhabited, abounding with black rocks and stones, as though it were a part of Hell; whereupon the son of the King of men said to the Jinnee, What is the appellation of this land? And he answered, It is called the Dusky Land, and belongeth to one of the Kings of the Jinn, whose name is Zu-l-Jenáheyn: none of the Kings can attack him, nor doth any one enter his territory unless by his permission; so stop in thy place while I ask his permission. Accordingly the young man stopped, and the Jinnee was absent from him for a while, and then returned to him; and they ceased not to proceed until they came to a spring flowing from black mountains; when the Jinnee said to the young man, Alight. He therefore alighted from his courser, and the Jinnee said to him, Drink of this spring. And the young man drank of it, and immediately became again a male, as he was at first, by the power of God (whose name be exalted!); whereat he rejoiced with great joy, not to be exceeded. And he said to the Jinnee, O my brother, what is the name of this spring? The Jinnee answered, It is called the Spring of the Women; no woman drinketh of it

but she becometh a man: therefore praise God and thank him for thy restoration, and mount thy courser. So the King's son prostrated himself, thanking God, whose name be exalted!

Then he mounted, and they journeyed with diligence during the rest of the day until they had returned to the land of that Jinnee; and the young man passed the night in his abode in the most comfortable manner; after which they ate and drank until the next night, when the son of the King of the Jinn said to him, Dost thou desire to return to thy family this night? The young man answered, Yes. So the son of the King of the Jinn called one of his father's slaves, whose name was Rájiz, and said to him, Take this young man hence, and carry him upon thy shoulders, and let not the dawn overtake him before he is with his father-in-law and his wife. The slave replied, I hear and obey, and with feelings of love and honour will I do it. Then the slave absented himself from him for a while and approached in the form of an 'Efreet: and when the young man saw him, his reason fled, and he was stupefied; but the son of the King of the Jinn said to him, no harm shall befall thee. Mount thy courser, and on it ascend upon his shoulders. — The young man however replied, Nay, I will mount alone upon his shoulders, and leave the courser with thee. He then alighted from the courser, and mounted upon the slave's shoulders; and the son of the King of the Jinn said to him, Close thine eyes. So he closed his eyes; and the slave flew with him between heaven and earth, and ceased not to fly along with him, while the young man was unconscious; and the last third of the night came not before he was on the top of the palace of his father-in-law, whereupon the 'Efreet said to him, Alight. He therefore alighted; and he said to him, Open thine eyes; for this is the palace of thy father-in-law and his daughter. Then he left him and departed. And as soon as the day shone, and the alarm of the young man subsided, he descended from the roof of the palace; and when his father-in-law beheld him, he rose to him and met him, wondering at seeing him descend from the top of the palace, and he said to him, We see other men come through the doors; but thou comest down from the sky. The young man replied, What God (whose perfection be extolled, and whose name be exalted!) desired hath happened. And when the sun rose, his father-in-law ordered his Wezeer to prepare great banquets, and the wedding was celebrated; the young

man remained there two months, and then departed with his wife to the city of his father. But as to the cousin of the damsel, he perished by reason of his jealousy and envy.

Next, the Fourth Wezeer relates a story of a bath-keeper and his wife and a young man: but this must be passed over. He then tells a story of which the following is a very brief abstract:—

A young and beautiful and virtuous wife was corrupted by an old woman, and sent her to bring a young man who was enamoured of her. But the old woman, being unable to find the lover at the time appointed, brought another man, whom she knew not, and this happened to be the damsel's husband, who had been on a journey. She conducted him into the saloon, and when the wife came in, and her eye fell upon her husband, she quickly had recourse to a stratagem. Pulling off her khuff from her foot she said to her husband, Not thus is our mutual vow observed! How is it that thou deceivest me, and actest with me in this manner? When I had heard of thine arrival I tried thee by means of this old woman, and I have caused thee to fall into that against which I cautioned thee, and have certified myself of thy conduct, and that thou hast violated the vow that was between me and thee. Before now I imagined that thou wast chaste, until I beheld thee with mine eye with this old woman, and found that thou frequentest women of bad character.—Then she began to beat him with the khuff upon his head, while he declared himself to be innocent of the offence, and swore to her that he had never deceived her during the course of his life. But she still beat him, and wept and cried out, saying, Come to me, O Muslims! So he held her mouth with his hand, and she bit it; and he humbled himself to her, kissing her hands and her feet. And after she had continued some time longer slapping him, she made a sign to the old woman that she should withhold her hand from him. The old woman therefore came to her, and proceeded to kiss her hands and her feet until she made them both sit down; when the husband kissed the old woman's hand, and said to her, May God recompense thee with every thing good, for thy having delivered me from her! And the old woman wondered at the artifice of the wife.

On the fifth day, the Damsel comes in to the King with a cup of poison in her hand, threatening to destroy herself with it if he gratify not her revenge; and she

relates a story of which an abridgement is here inserted.

A certain amorous goldsmith saw upon a wall of a chamber in the house of a friend a picture of a most beautiful damsel, and was smitten by it with so violent a passion that he fell sick and was at the point of destruction. But learning that the damsel of whom it was a portrait was a singing-girl belonging to one of the Wezeers, and that she was in the city of Kashmeer, he encouraged himself, and journeyed thither, from Persia, where he resided. On his arrival there, he inquired of a perfumer respecting the character of the King, and was informed that he was a just monarch, hating nothing in the world except enchanters, and that every enchanter or enchantress who fell into his hand he cast into a pit outside the city, and left to die of hunger. Then the goldsmith questioned the perfumer respecting the King's wezeers; and the latter informed him of the character of each Wezeer until he mentioned the singing-girl, and he told him that she was with such a Wezeer. So the goldsmith waited after that some days, till he had contrived a stratagem; and during a night of rain and thunder and stormy winds, he took with him a band of robbers, and repaired to the mansion of the Wezeer who was the owner of the damsel. He attached a ladder with grappling-irons, and ascended to the roof of the palace, and thence he descended into its court, where he beheld all the female slaves sleeping, each upon her couch; and he saw a couch of alabaster, whereon was a damsel like the full moon. He approached her, and seated himself at her head, and removed the covering from her. It was a covering of gold stuff; and at her head was a candle, and at her feet a candle, each in a candlestick of brilliant gold, and these two candles were of ambergris; and beneath the cushion was a box of silver, containing all her ornaments, covered, and placed at her head. And thereupon he took forth a knife, and struck her upon the hip, making a manifest wound. So the damsel awoke in terror; but when she saw him, she feared to cry out; wherefore she was silent, imagining that he desired to take the ornaments. She then said to him, Take the box and what is in it. The slaughter of me will not profit thee; and I throw myself upon thy protection and thy generosity!—The man therefore took the box with its contents, and departed.

And on the following morning he took the box in which were the ornaments, and,

going in with it to the King of the city, kissed the ground before him, and said to him, O King, I am a man who would give thee good counsel. I am of the country of Khurásán, and have come a refugee unto thy majesty, on account of the fame of thy good qualities and thy justice to thy subjects: wherefore I desired to be under thy banner. I arrived at this city at the close of the day, and found the gate shut: so I slept outside it; and while I was between sleeping and waking, lo, I saw four women, one of them riding upon a broom and one of them riding upon a fan. I therefore knew, O King, that they were enchantresses who would enter thy city; and one of them drew near to me, and kicked me with her foot, and beat me with the tail of a fox that was in her hand, and pained me: so passion seized me by reason of the blow, and I struck her with a knife that was with me, wounding her hip, as she turned her back in flight. And when I wounded her, she fled away before me, and there fell from her this box with its contents; and I took it and opened it, whereupon I saw in it these precious ornaments. Therefore take thou it; for I have no need of it, as I am a wanderer about the mountains, and have rejected the world from my heart, and forsaken it with what it containeth, seeking to behold the face of God, whose name be exalted! — Then he left the box before the King, and departed; and when he had gone forth, the King opened the box, and, having taken out all the ornaments from it, began to turn them over, and found among them a necklace which he had bestowed upon the Wezeer, the master of the damsel. So the King summoned the Wezeer; and when he came before him, he said to him, This is the necklace that I presented to thee. And as soon the the Wezeer saw it, he knew it, and said to the King, Yes; and I presented it to a singing-girl in my abode. The King therefore said to him, Bring to me the damsel immediately. And he brought her; and when she came before the King, he said to her master, Uncover her hip, and see if there be a wound upon it, or not. Accordingly the Wezeer uncovered it, and saw upon it a wound inflicted by a knife: so he said to the King, Yes, O my lord: there is a wound upon it. And the King thereupon said to the Wezeer, This is an enchantress, as the devotee told me, without doubt. Then he gave orders to put her into the pit of the enchanters; and they sent her thither that day.

Therefore when the night came, and

the goldsmith knew that his stratagem was accomplished, he went to the guard of the pit, having in his hand a purse containing a thousand pieces of gold; and he sat with the guard conversing until the expiration of the first third of the night, when he said to him, Know, O my brother, that this damsel is innocent of this crime which they have laid to her charge, and it was I who caused her to fall into the calamity. And he related to him the story from beginning to end; after which he said to him, O my brother, Take this purse; for in it are a thousand pieces of gold; and give me the damsel, that I may journey with her to my country; for these pieces of gold will be more profitable to thee than the imprisonment of the damsel. Obtain our recompense, and we both will offer prayers in thy favour for prosperity and safety. — And when he heard his words, he wondered extremely at this stratagem and its accomplishment. He then took the purse with its contents, and left the damsel to him, binding him not to remain with her in the city a single hour. So the goldsmith took her immediately, and departed, and he journeyed with diligence until he arrived at his country, having attained his desire.

The Fifth Wezeer then enters, and relates the following story of “the man who never laughed for the rest of his life:” —

“There was a man, of those possessed of houses and riches, who had wealth and servants and slaves and other possessions, and he departed from the world to receive the mercy of God (whose name be exalted!), leaving a young son. And when the son grew up, he took to eating and drinking, and the hearing of instruments of music, and songs, and was liberal, and gave gifts, and expended the riches that his father had left to him until all the wealth had gone. He then betook himself to the sale of the male black slaves and the female slaves, and other possessions, and expended all that he had of his father's wealth and other things, and became so poor that he worked with the labourers. In this state he remained for a period of years; and while he was sitting one day beneath a wall, waiting to see who would hire him, lo, a man of comely countenance and apparel drew near to him and saluted him. So the youth said to him, O uncle, hast thou known me before now? The man answered him, I have not known thee, O my son, at all; but I see the traces of affluence upon thee, though thou art in this condition. The young man replied, O uncle, what fate and

destiny have ordained hath come to pass. But hast thou, O uncle, O comely-faced, any business in which to employ me?— And the man said to him, O my son, I desire to employ thee in an easy business. The youth asked, And what is it, O uncle? And the man answered him, I have with me ten sheykhs in one abode, and we have no one to perform our wants. Thou shalt receive from us, of food and clothing, what will suffice thee, and shalt serve us, and thou shalt receive of us thy portion of benefits and money. Perhaps, also, God will restore to thee thine affluence by our means.—The youth therefore replied, I hear and obey. The sheykh then said to him, I have a condition to impose upon thee.—And what is thy condition, O uncle? asked the youth. He answered him, O my son, it is, that thou keep our secret with respect to the things that thou shalt see us do; and when thou seest us weep, that thou ask us not respecting the cause of our weeping. And the young man replied, Well, O uncle.

“So the sheykh said to him, O my son, come with us, relying on the blessing of God, whose name be exalted! And the young man followed the sheykh until the latter conducted him to the bath, when he took him into it, and caused the hardened dirt to be removed from his person; after which he sent a man, who brought him a comely garment of linen, and he clad him with it, and went with him to his abode and his associates. And when the young man entered, he found it to be a high mansion, with lofty angles, ample, with chambers facing one another, and saloons; and in each saloon was a fountain of water, and birds were warbling over it, and there were windows overlooking, on every side, a beautiful garden within that mansion. The sheykh conducted him into one of the chambers, and he found it decorated with coloured marbles, and found its ceiling decorated with ultramarine and brilliant gold, and it was spread with carpets of silk; and he found in it ten sheykhs sitting facing one another, wearing the garments of mourning, weeping and wailing. So the young man wondered at their case, and was about to question the sheykh [who had brought him]; but he remembered the condition, and therefore withheld his tongue. Then the sheykh committed to the young man a chest containing thirty thousand pieces of gold, saying to him, O my son, expend upon us out of this chest, and upon thyself, according to what is just, and be thou faithful, and take care of that wherewith I have in-

trusted thee. And the young man replied, I hear and obey. He continued to expend upon them for a period of days and nights; after which, one of them died; whereupon his companions took him, and washed him and shrouded him, and buried him in a garden behind the mansion. And death ceased not to take of them one after another, until there remained only the sheykh who had hired the young man: so he remained with the young man in that mansion, and there was not with them a third, and they remained thus for a period of years. Then the sheykh fell sick; and when the young man despaired of his life, he addressed him with courtesy, and was grieved for him, and said to him, O uncle, I have served you, and not failed in your service one hour for a period of twelve years, but acted faithfully to you, and served you according to my power and ability. The sheykh replied, Yes, O my son, thou hast served us until these sheykhs have been taken unto God (to whom be ascribed might and glory!), and we must inevitably die. And the young man said, O my master, thou art in a state of peril, and I desire of thee that thou inform me what hath been the cause of your weeping, and the continuance of your wailing and your mourning and your sorrow. He replied, O my son, thou hast no concern with that, and require me not to do what I am unable to do; for I have begged God (whose name be exalted!) not to afflict any one with my affliction. Now if thou desire to be safe from that into which we have fallen, open not that door (and he pointed to it with his hand, and cautioned him against it); and if thou desire that what hath befallen us should befall thee, open it, and thou wilt know the cause of that which thou hast beheld in our conduct; but thou wilt repent, when repentance will not avail thee.—Then the illness increased upon the sheykh, and he died; and the young man washed him with his own hand, and shrouded him, and buried him by his companions.

“He remained in that place, which with its contents was sealed; but notwithstanding this, he was uneasy, reflecting upon the conduct of the sheykhs. And while he was meditating one day upon the words of the sheykh, and his charge to him not to open the door, it occurred to his mind that he might look at it. So he went in that direction, and searched until he saw an elegant door, over which the spider had woven its webs, and upon it were four locks of steel; and when he beheld it, he remembered the action against which the

sheykh had cautioned him, and departed from it. His soul desired him to open the door, and he restrained it, during a period of seven days; but on the eighth day, his soul overcame him, and he said, I must open that door, and see what will happen to me in consequence; for nothing will repel what God (whose name be exalted!) decreeth and predestineth, and no event will happen but by his will. Accordingly he arose, and opened the door, after he had broken the locks; and when he had opened the door, he saw a narrow passage, along which he walked for the space of three hours; and, lo, he came forth upon the bank of a great river. At this the young man wondered; and he walked along that bank, looking to the right and left; and, behold, a great eagle had descended from the sky, and, taking up the young man with its talons, it flew with him between heaven and earth, until it conveyed him to an island in the midst of the sea, and it threw him down upon it, and departed from him.

"So the young man was perplexed at his case, not knowing whither to go; but while he was sitting one day, lo, the sail of a vessel appeared to him upon the sea, like the star in the sky; wherefore the heart of the young man became intent upon the vessel, in the hope that his escape might be effected in it. He continued looking at it until it came near unto him; and when it arrived, he beheld a bark of ivory and ebony; the oars of which were of sandal-wood and aloes-wood, and the whole of it was encased with plates of brilliant gold. There were also in it ten damsels, virgins, like moons; and when the damsels saw him, they landed to him from the bark, and kissed his hands, saying to him, Thou art the King, the bridegroom. Then there advanced to him a damsel who was like the shining sun in the clear sky, having in her hand a kerchief of silk, in which were a royal robe, and a crown of gold set with varieties of jacinths; and having advanced to him, she clad him and crowned him; after which the other damsels carried him upon their arms to that bark, and he found in it varieties of carpets of silk of divers colours. They then spread the sails, and proceeded over the abysses of the sea.—Now when I proceeded with them, says the young man, I felt sure that this was a dream, and knew not whither they were going with me. And when they came in sight of the land, I beheld it filled with troops, the number of which none knew but God (whose perfection be extolled,

and whose name be exalted!), clad in coats of mail. They brought forward to me five marked horses, with saddles of gold set with varieties of pearls and precious stones; and I took a horse from among these, and mounted it. The four others proceeded with me; and when I mounted, the ensigns and banners were set up over my head, the drums and the cymbals were beaten, and the troops disposed themselves in two divisions, right and left. I wavered in opinion as to whether I were asleep or awake, and ceased not to advance, not believing in the reality of my stately procession, but imagining that it was a result of confused dreams, until we came in sight of a verdant meadow, in which were palaces and gardens, and trees and rivers and flowers, and birds proclaiming the perfection of God, the One, the Omnipotent. And now there came forth an army from among those palaces and gardens, like the torrent when it poureth down, until it filled that meadow; and when the troops drew near to me, they halted; and, lo, a King advanced from among them, riding alone, preceded by some of his chief officers walking.

"The King, on approaching the young man, alighted from his courser; and the young man, seeing him do so, alighted also; and they saluted each other with the most courteous salutation. Then they mounted their horses again, and the King said to the young man, Accompany us; for thou art my guest. So the young man proceeded with him, and they conversed together, while the stately trains in orderly disposition went on before them to the palace of the King, where they alighted, and all of them entered the palace, together with the King and the young man, the young man's hand being in the hand of the King, who thereupon seated him on a throne of gold, and seated himself by him. And when the King removed the lithâm from his face, lo, this supposed King was a damsel, like the shining sun in the clear sky, a lady of beauty and loveliness, and elegance and perfection, and conceit and amorous dissimulation. The young man beheld vast affluence and great prosperity, and wondered at the beauty and loveliness of the damsel. Then the damsel said to him, Know, O King, that I am the Queen of this land, and all these troops that thou hast seen, including every one, whether of cavalry or infantry, are women: there are not among them any men. The men among us, in this land, till and sow and reap, employing themselves in the cultivation of the land, and the build-

ing and repairing of the towns, and in attending to the affairs of the people by the pursuit of every kind of art and trade; but as to the women, they are the governors and magistrates and soldiers.—And the young man wondered at this extremely. And while they were thus conversing, the Wezeer entered; and, lo, she was a gray-haired old woman, having a numerous retinue, of venerable and dignified appearance; and the Queen said to her, Bring to us the Kádee and the witnesses. So the old woman went for that purpose; and the Queen turned towards the young man, conversing with him, and cheering him, and dispelling his fear by kind words, and, addressing him courteously, she said to him, Art thou content for me to be thy wife? And thereupon he arose and kissed the ground before her; but she forbade him; and he replied, O my mistress, I am less than the servants who serve thee. She then said to him, Seest thou not these servants and soldiers, and wealth and treasures and hoards? He answered her, Yes. And she said to him, All these are at thy disposal; thou shalt make use of them, and give and bestow, as seemeth fit to thee. Then she pointed to a closed door, and said to him, All these things thou shalt dispose of; but this door thou shalt not open; for if thou open it, thou wilt repent, when repentance will not avail thee. And her words were not ended when the Wezeereh, with the Kádee and the witnesses, entered, and all of them were old women, with their hair spreading over their shoulders, and of venerable and dignified appearance; and when they came before the Queen, she ordered them to perform the ceremony of the marriage-contract. So they married her to the young man; and she prepared the banquets and collected the troops; and when they had eaten and drunk, the young man took her as his wife; and he resided with her seven years, passing the most delightful and most comfortable and most agreeable and most sweet life.

“But he meditated one day upon opening the door, and said, Were it not that there are within it great treasures, better than what I have seen, she had not prohibited me from opening it. He then arose, and opened the door; and, lo, within it was the bird that had carried him from the shore of the great river and deposited him upon the island; and when the bird beheld him, it said to him, No welcome to a face that will never be happy! So when he saw it, and heard its words, he fled from it; but it followed him, and carried

him off, and flew with him between heaven and earth for the space of an hour, and deposited him in the place from which it had carried him away; after which it disappeared from him. He thereupon sat in that place, and, returning to his reason, he reflected upon what he had seen of affluence and glory and honour, and the riding of the troops before him, and commanding and forbidding; and he wept and wailed. He remained upon the shore of the great river, where that bird had put him, for the space of two months, wishing that he might return to his wife; but while he was one night awake, mourning and meditating, a speaker spoke (and he heard his voice, but saw not his person), calling out, How great were the delights! Far, far from thee is the return of what is past! And how many therefore will be the sighs! —So when the young man heard it, he despaired of meeting again that Queen, and of the return to him of the affluence in which he had been living. He then entered the mansion where the sheykhs had resided, and knew that they had experienced the like of that which had happened unto him, and that this was the cause of their weeping and their mourning; wherefore he excused them thereupon. Grief and anxiety came upon the young man, and he entered his chamber, and ceased not to weep and moan, relinquishing food and drink, and pleasant scents, and laughter, until he died; and he was buried by the side of the sheykhs.”

On the sixth day, the Damsel presents herself before the King with a drawn knife in her hand, threatening to stab herself if he persist in sparing his son, and tells a tale of a King's son who was enamoured of the wife of a jealous merchant, and caused himself to be conveyed into her abode in a chest. She also relates a story of a slave who inveigled his master's wife by pretending to understand the language of birds. Then enters the Sixth Wezeer, who tells two humorous but gross stories. The former of these is similar to the “Story of the Lady of Cairo and her Four Gallants” in Scott's version: in some respects more humorous, but in others less so, and related in such a manner that I must omit it. The latter differs little, except in its abominable grossness, from a tale familiar to us from childhood: it is the tale of the Three Wishes.—On the Seventh day, the Damsel, for the last time, tries the influence of her tales upon the King. Having lighted a great fire, and declared to him her determination to cast herself into it if he avenge her not upon

his son, she relates to him three tales; but they are of little interest, and therefore here but slightly noticed. The first is similar to the story of the Maid and the Magpie. The wife of a king, while bathing, left a valuable necklace under the care of a holy woman; and while the latter was praying, a bird carried off the necklace, and hid it in a crevice in a wall of the palace. The King accused the holy woman of the theft, and tortured and imprisoned her; but afterwards discovered his error.—The second tale is of two pigeons, a male and a female, who stored up some wheat and barley in their nest for the days of winter. During the summer, the grains, drying, appeared less in number; and the male bird accused his mate of having eaten of them, and killed her. In the winter, however, the grains recovered their original size, and he was convinced that he had killed her unjustly, and pined away until he died.—The third tale is of a King's daughter, named Ed-Detmâ, a damsel of unequalled beauty, who (like several heroines of Arab and of European romances) refused to marry any man that could not overcome her in single combat. Each suitor whom she vanquished she despoiled of his horse and arms and apparel, and branded on the forehead with the words, This is the freedman of Ed-Detmâ. A Persian prince, named Bahrâm, engaged her, and was on the point of overcoming her, when she displayed her face, and he was so confounded by her beauty, that his energy failed him, and he was unhorsed and branded. But afterwards, by a stratagem, he inveigled her in her garden, and, with her consent, carried her off.—After the relation of these tales, the Seventh Wezeer enters, and narrates the story of the Old Woman and the Son of the Merchant, of which the following is an abstract:—

The son of a wealthy merchant journeyed to Baghdád, and selected for his residence a magnificent mansion; but its door-keeper informed him that every one who lodged in it remained there no more than a week, or two weeks, and came not forth from it, without being either sick or dead; in consequence of which its monthly rent was only ten pieces of gold. On hearing this, the young man reflected, and, having sought refuge with God from Satan the accursed, and dismissed apprehension from his mind, he took up his abode in it, and sold and bought; and some days passed over him without there befalling him any thing of the kind mentioned to him by that door-keeper. "But as he was sitting one

day at the door of the house, there passed by him a gray-haired old woman, like the speckled, black and white, serpent: she was uttering many ejaculations expressive of the perfection and holiness of God, and removing the stones and other hurtful things from the way; and, seeing the youth sitting at the door, she looked at him, and wondered at his case. So he said to her, O woman, dost thou know me, or dost thou doubt of me whether I be, or be not, some one whom thou knowest? And when she heard his words, she walked quickly up to him, and saluted him, saying to him, How long hast thou been residing in this house? He answered her, O my mother, a period of two months. And she said, At this I wonder; for I, O my son, know thee not, nor dost thou know me, nor did I doubt of thee whether thou wert some one known to me or not, but I wondered because no one but thyself inhabiteth this house without coming forth from it either dead or sick; and I doubt not but that thou, O my son, art exposing thy youth to peril. Hast thou not ascended to the top of the pavilion, nor looked from the mandharah that is in it?—Then the old woman went her way; and when she had parted from him, the youth meditated upon her words, and said within himself, I have not ascended to the top of the pavilion, and know not that there is in it a mandharah. And thereupon he entered immediately, and began to search about the corners of the house, until he saw in a corner of it an elegant door, over which the spider had woven its webs among the trees. So when he saw it, he said within himself, Probably the spider hath not woven its webs over this door but because death is within it. But he placed his reliance upon [the efficacy of uttering] the saying of God (whose name be exalted!), say, Nothing shall befall us but what God hath decreed for us. He then opened that door, and ascended a flight of elegant stairs until he came to the top, when he saw a mandharah, and he seated himself in it to rest and divert himself, and beheld an elegant, clean abode, on the top of which was a lofty mak'ad overlooking the whole of Baghdád, and in that mak'ad was a damsel like a Hooreeyeh. She took possession of his whole heart, and deprived him of his reason and understanding, occasioning him the malady of Eiyoub, and the grief of Yaakoob. When the youth, therefore, beheld her, and viewed her exactly, he said within himself, Probably the people say that no one dwelleth in this mansion with-

out dying or falling sick on account of this damsel; and would that I knew how my deliverance may be effected; for my reason hath departed."

He then descended, and seated himself again at the door; and, lo, the old woman passed by as before. So when the youth saw her, he rose upon his feet, greeted her first with salutation and compliments, and said to her, O my mother, I was in prosperity and health until thou advisedst me to open the door, and I have seen the mandharah and opened it, and, looking from it, I beheld what stupefied me. I imagine now that I am about to perish, and I know that there is no physician for me except thee.—And when she heard him, she laughed, and replied, No harm shall befall thee, if it be the will of God. So the youth arose, and entered the house, and brought out to her, in his sleeve, a hundred pieces of gold, which he gave to her; and she desired him to go to the silk-market, to inquire for the shop of Abu-l-Fet-h the son of Keydám (the husband of the damsel), and to purchase of him the most beautiful face-veil in his possession. Accordingly, on the following morning, he purchased the veil, for which he gave fifty pieces of gold, and he returned happy to his residence. The old woman then came again, and he gave her the veil; whereupon she took a live coal, and burnt with it the edge of the veil; after which, she folded it up, and went with it to the house of Abu-l-Fet-h. Being acquainted with the mother of the damsel, she obtained admission by pretending that she desired to perform the ablution and to pray; and while the damsel was inadvertent, she put the veil under a cushion of the mattress upon which the husband usually sat, and departed. And at the close of the day, the merchant came home, and seated himself upon the mattress; and after he had eaten, he reclined upon the cushion, and, lo, the edge of the veil appeared from beneath it. So when he saw it, he knew it, and conceived an evil suspicion of the damsel. He therefore called her, and said to her, Whence came to thee this veil? And she swore to him that no man had come to her but himself; whereupon he was silent, fearing to be publicly disgraced; for he was accustomed to sit with the Khaleefeh. He then said to the damsel, It hath been told me that thy mother is lying sick, from a pain in her heart, and that all the women are with her, weeping for her: so I desire thee to go forth to her. Accordingly she went to her mother; but when she entered the house,

she found her mother well; and soon after, the porters came to her, bringing all her things from the merchant's house. Her mother therefore asked her what had happened to her; and she denied having offended; and the mother wept and mourned for the separation of her daughter from that man.

Then, some days after this, the old woman came to the damsel, and saluted her, expressing the longing she had felt to see her again, and said to her, What is the matter with thee, O my daughter, O my beloved? Thou hast disturbed my mind.—And she went in to the damsel's mother, and said to her, O my sister, what is the news, and what is the story of the damsel with her husband; for it hath been told me that he hath divorced her? What offence then hath she committed that requireth all this?—The damsel's mother replied, Perhaps her husband will return to her by means of the blessing attendant upon thee: so pray for her, O my sister; for thou fastest much, and art up all thy night [in prayer].—And after this, the old woman repaired to the young man, and desired him to make ready for the reception of the damsel. She then returned to the damsel's mother, and said to her, O my sister, we are celebrating a wedding-festivity; so send the damsel with me, that she may divert herself, and that her anxiety and grief may be dispelled: then I will bring her back to thee as I took her from thee. The damsel's mother therefore arose, and clad her in the richest of her apparel, adorning her with the best of her ornaments and attire, and the damsel went forth with the old woman. Her mother went with her to the door, and charged the old woman, saying to her, Beware of suffering any man of the creatures of God (whose name be exalted!) to see her; for thou knowest the station of her husband with the Khaleefeh; and delay not; but return with her as soon as possible. So the old woman took her to the residence of the young man; the damsel imagining that it was the house where the wedding was celebrated; and when the damsel entered the house, and saw the young man, she was amazed at his beauty, and easily consented to his taking her as his wife.—But she was eventually taken back to her mother's house, and restored to her former husband by means of a stratagem contrived by the old woman, and thus put in practice.

The young man repaired to the shop of the merchant Abu-l-Fet-h and seated himself with him; and, lo, the old woman

passed by the shop, having in her hand a string of beads, with which she was telling her ejaculations in praise of God; whereupon the young man arose and pulled her by her clothes, and began to revile her and abuse her, while she, addressing him with courtesy, said to him, O my son, thou art excused. So the people of the market assembled around them, saying, What is the matter? And the young man answered, O people, I purchased of this merchant a veil for fifty pieces of gold, and my slave-girl wore it for one hour, and sat fuming it; and there flew forth a spark, which burned its edge; wherefore we delivered it to this old woman, that she might give it to some one who should darn it, and return it to us; but from that time we have never seen her until now. The old woman then said, This youth hath spoken truth. Yes, I took it of him, and went with it into one of the houses that I am accustomed to enter, and left it by mistake in some place in one of those houses; but know not where it is; and being a poor woman, I feared its owner, and did not face him.—So when the merchant Abu-l-Fet-h heard this, he begged God's forgiveness of his faults and suspicion, and said to the old woman, Dost thou enter our abode? She answered him, O my son, I do enter thine abode, and the abodes of others, for the sake of alms; and from that day, no one hath given me tidings of the veil. The merchant said to her, Hast thou asked any one respecting it in our house? She answered, O my master, I went to the house and inquired; but they said to me, The merchant hath divorced the lady of the house. So I returned, and asked not any one after that to the present day.—And thereupon the merchant looked towards the young man, and said to him, Let this old woman go; for the veil is in my possession. And he took it forth from the shop, and gave it to the darning before the people who were present. Then he went to the damsel, gave her some money, and took her again as his wife, after he had made abundant excuses to her, and begged God's forgiveness, not knowing what the old woman had done.

The same Wezeer then tells the story of the damsel kept by an 'Efreet in a box, nearly as related in the Introduction to this work; and the King thereupon determines that he will not kill his son. On the eighth day, the King's son, being no longer withheld from speaking by the foreseen danger, goes in to the King, and, in most eloquent words, praises his father

and his Wezeers, and the lords of his empire, and thanks them. And the King says to his Wezeers, If I had killed my son, would the crime have been on me or on the damsel or on the instructor Es-Sindibád? But the persons present are silent. And Es-Sindibád says to the youth, Give the answer, O my son. So the King's son says,—

"I have heard that a guest alighted at the house of a certain merchant, who thereupon sent his slave-girl to purchase for him from the market some milk in a jar. And she took the milk in her jar, desiring to return to the house of her master; but while she was on her way, there passed over her a kite flying with a serpent in its talons, and pressing it with them; and there dropped a drop of poison from the serpent into the jar, without the girl's knowing it. So when she came to the house, the master took from her the milk, and drank of it, he and his guests; and the milk had not settled in their stomachs before they all died."

See then, O King (adds the youth), whose was the fault in this case.—One of the persons present says, The fault was on the part of those who drank the milk. Another says, The fault was on the part of the damsel, who left the jar uncovered. But Es-Sindibád desires the young man to give his opinion, and the latter says, They have erred: the fault was not on the part of the damsel, nor of the people who drank; for the terms of their lives had expired, with their means of subsistence, and their death was decreed to be effected by means of that event.—Upon this, the persons present wonder extremely at the youth, and declare him to be unequalled in wisdom. He, however, replies, that a blind sheykh, and a boy three years old, and a boy five years old, were wiser than he, as shewn by three stories which he relates. The first is this:—

"There was a certain merchant, who possessed great riches, and had travelled much to all cities, and, desiring again to journey to a city, he inquired of those who had come from it, and said to them, What merchandise is productive of great gain there? And they answered him, Sandal-wood; for it is there sold at a dear price. The merchant therefore purchased sandal-wood with all the money that he had, and journeyed to that city. Now when he arrived there, it was the close of the day; and, lo, there was an old woman driving some sheep belonging to her; and on her seeing the merchant, she said to him, Who art thou, O man? He answered her,

I am a merchant, a stranger. And she said to him, Beware of the inhabitants of the city; for they are cheats and thieves: they deceive the stranger that they may overcome him and eat what he hath with him: and I have given thee good advice. Then she departed from him. And when the morning came, a man of the inhabitants of the city met him, and saluted him and said to him, O my master, whence hast thou come? He answered him, I have come from such a city. And the man said, What merchandise hast thou brought with thee? He answered, Sandal-wood; for I have heard that it is of value with you. But the man of the city said, He hath erred who advised thee to do so; for we burn not beneath the cooking-pot any thing but that sandal-wood, and the value of it is with us the same as that of common firewood. And when the merchant heard the words of that man, he sighed and repented; but wavered between believing and disbelieving. He then alighted at one of the Khâns of the city, and made a fire of sandal-wood beneath the cooking-pot. So when that man saw him, he said to him, Wilt thou sell this sandal-wood for a sâa of whatsoever thy soul shall desire? The merchant answered him, I sell it thee. The man therefore removed all the sandal-wood that the merchant had, and deposited it in his own abode; and the seller purposed to take gold. And on the following morning, the merchant walked in the city, and there met him a blue-eyed man, of the inhabitants of that city: this man had lost one eye, and he laid hold upon the merchant, saying to him, Thou art the person who deprived me of my eye, and I will never let thee go. So the merchant denied that, and replied, This cannot be established. And the people collected around them, and asked the one-eyed man to grant the other a delay until the morrow, when the latter should give him the price of his eye; wherefore the merchant appointed a person to be his guarantee, and so they let him go. Then the merchant went away; and his shoe was rent in consequence of the dragging of the one-eyed man. He therefore stopped at the shop of a cobbler, and gave it to him, saying to him, Repair it, and thou shalt receive of me what will please thee. He then departed from him; and, lo, there were some people sitting playing; and he seated himself with them, by reason of his anxiety and grief, and they asked him to play. So he played with them, and they overcame him, and, having done so, gave him his choice, either to drink up the sea, or else to disburse the

whole of his wealth; whereupon he arose and said to them, Allow me a delay until to-morrow.

"He went away, grieved for that which he had done, and not knowing what would be the result of his case. So he sat in a place, meditating, sorrowful, anxious; and, lo, the old woman passed by him, and, looking towards him, she said to him, Probably the people of the city have overcome thee; for I see thee anxious on account of that which hath befallen thee. He therefore related to her all that had happened from first to last; and she said to him, Who is he who hath cheated thee in the affair of the sandal-wood; for with us the value of every pound of sandal-wood is ten pieces of gold? But I will contrive for thee a plan, by means of which I hope thy deliverance may be effected; and it is this: that thou go towards such a gate; for in that place is a blind sheykh, who is deprived of the use of his legs, and he is wise, knowing, old, skilful. All the people visit him, asking him respecting what they will, and he pointeth out to them what will be advisable for them; for he is acquainted with artifice and enchantment and tricking. He is a sharper, and the sharpeners meet at his abode by night. Therefore go thou thither, and hide thyself from thine offenders, so that thou mayest hear their words and they may not see thee; for he will acquaint them with the case in which one overcometh and that in which one is overcome. Probably thou wilt hear from him the mention of a subterfuge that may deliver thee from thine offenders.

"So the merchant departed from her to the place of which she had told him, and hid himself. He then looked at the sheykh, and seated himself near unto him; and there had not elapsed more than a short time when there came his party, who resorted to him as their judge. On their coming before the sheykh, they saluted him and each other, and seated themselves around him; and when the merchant saw them, he found his four offenders among the number of those who were present. The sheykh caused some food to be placed before them, and they ate; after which, each of them related his story of the events that had happened to him during the past day. The buyer of the sandal-wood advanced, and informed the sheykh of that which had happened to him that day; that he had bought sandal-wood of a man for less than its value; and that the sale had been settled between them on the condition of his giving the measure of a sâa

of whatsoever the seller should desire. Upon this the sheykh said to him, Thine adversary hath overcome thee. The man asked, How can he overcome me? The sheykh replied, If he say to thee, I will take the measure in gold or silver—wilt thou give it him? The man said, Yes, I will give it him, and I shall be the gainer. But the sheykh rejoined, And if he say to thee, I will take the measure of a *sâa* of fleas, half males and half females—what wilt thou do? So the man knew that he was overcome.—Then the one-eyed man advanced, and said, O sheykh, I saw to-day a blue-eyed man, who is a stranger to the country, and I assailed him and laid hold upon him, saying to him, Thou hast deprived me of my eye—and I let him not go until a party had become guarantees that he should return to me and satisfy me for my eye. But the sheykh replied, If he desire to overcome thee, he will overcome thee.—And how, said the man, will he do so? He answered, He may say to thee, Pull out thine eye, and I will pull out my eye, and we will weigh each of them; and if my eye be equal in weight to thine, thou art veracious in that which thou hast asserted. Then thou wilt owe him the fine for his eye, and thou wilt be blind; but he will see with his other eye.—So the man knew that the merchant might overcome him by means of this subterfuge.—Next, the cobbler advanced, and said, O sheykh, I saw to-day a man who gave me his shoe, and said to me, Repair it. Whereupon I said to him, Wilt thou not give me the remuneration? And he answered me, Repair it, and thou shalt receive of me what will please thee. Now nothing will please me but all his wealth.—The sheykh however replied, If he desire to take his shoe from thee and not give thee aught, he may take it.—And how so? said the cobbler. The sheykh answered, He may say to thee, The enemies of the Sultân are defeated, and his opponents have become weak, and his children and his auxiliaries are multiplied. Art thou pleased or not?—If thou say, I am pleased—he will take his shoe from thee and depart: and if thou say, No—he will take his shoe and beat with it thy face and the back of thy neck.—He therefore knew that he was overcome.—Then advanced the man who played with the merchant for a wager, and he said, O sheykh, I found a man, and laid a wager with him and overcame him; whereupon I said to him, If thou drink up this sea, I will give up the whole of my wealth to thee, and if thou drink it not, give thou up

the whole of thy wealth to me. The sheykh replied, If he desire to overcome thee, he may overcome thee. The man said, And how so? And the sheykh answered, He may say to thee, Hold for me the mouth of the sea with thy hand, and hand it to me, and I will drink it. And thou wilt not be able: so he will overcome thee by means of this subterfuge.

“When the merchant therefore heard that, he knew what subterfuges to employ against his offenders. Then they arose and left the sheykh, and the merchant departed to his lodging. And when the morning arrived, the man who had laid the bet with him came to him.” The merchant proposed to him what the sheykh had said, and the man released himself by paying him a hundred pieces of gold. Then came the cobbler; and the merchant took his shoe without giving remuneration. Next came the one-eyed man; and he was obliged to conciliate the merchant by giving him a hundred pieces of gold. Lastly came the buyer of the sandal-wood; and this man also was compelled to release himself by paying the merchant a hundred pieces of gold, and returning the wood. The merchant then sold the sandal-wood as he desired, received its price, and journeyed back to his own country.

The tale relating to the boy three years old is unworthy of translation. The other instance of precocious intelligence is thus related:—

“Four merchants were sharers in a sum of a thousand pieces of gold, which they had mixed together, and put into one purse; and they went with it to purchase merchandise, and, finding in their way a beautiful garden, they entered it, and left the purse with a woman who was the keeper of that garden. Having entered, they diverted themselves in a tract of the garden, and ate and drank and were happy; and one of them said, I have with me some perfume. Come, let us wash our heads with this running water; and perfume ourselves.—Another said, We want a comb. And another said, We will ask the keeper: perhaps she hath with her a comb. And upon this, one of them arose and went to the keeper, and said to her, Give me the purse. She replied, When ye all present yourselves, or thy companions order me to give it thee. Now his companions were in a place where the keeper could see them, and she could hear their words. And the man said to his companions, She is not willing to give me aught. So they said to her, Give him. And when she heard their

words, she gave him the purse; and he went forth fleeing from them. Therefore when he had wearied them by the length of his absence, they came to the keeper, and said to her, Wherefore didst thou not give him the comb? And she replied, He demanded of me nothing but the purse, and I gave it not to him save with your permission, and he hath departed hence and gone his way. And when they heard the words of the keeper, they slapped their faces, and seized her with their hands, saying to her, We gave thee not permission save to give the comb. She replied, He did not mention to me a comb. And they seized her and took her up to the Kádee; and when they presented themselves before him, they stated to him the case; whereupon he bound the keeper to restore the purse, and bound a number of her debtors to be answerable for her.

"So she went forth perplexed, not knowing her way; and there met her a boy, whose age was five years; and when the boy saw her, thus perplexed, he said to her, What is the matter, O my mother? But she returned him not an answer, despising him on account of the smallness of his age. And he repeated his question to

her a first and a second and a third time." So at length she told him what had happened to her. "And the boy said to her, Give me a piece of silver that I may buy some sweetmeat with it, and I will tell thee something by which thine acquittance may be effected. The keeper therefore gave him a piece of silver, asking him, What hast thou to say? And the boy answered her, Return to the Kádee, and say to him, It was agreed between me and them that I should not give them the purse save in the presence of all the four. So the keeper returned to the Kádee, and said to him as the boy had told her; upon which the Kádee said to the three men, Was it thus agreed between you and her? They answered, Yes. And the Kádee said to them, Bring to me your companion and take the purse. Thus the keeper went forth free, no injury befalling her; and she went her way."

The King's son is then highly applauded by all present, and embraced and kissed by his father, who desires him to decide upon the punishment of the Damsel; to kill her, or to do what else he may choose with her. The young man replies, "Banish her from the city."

NOTES TO CHAPTER TWENTY-SECOND

NOTE 1. My sheykh supposes "Joodar" to be for "Ju-dhar," which signifies "the young of the wild cow" (a kind of antelope): but it will be seen by a note (No. 45) on a passage near the end of the story, that the appellation of a quarter in Cairo suggested this name to the author, and that the said quarter was not, as he pretends, called after a person named Joodar. Joodar is, however, a proper name, as appears from El-Makreezee; although my sheykh does not seem to have known of it.

NOTE 2. Had the merchant left his property to be divided after his death, and not made a will, his wife would only have inherited one eighth. By *will*, he might have left to her one third of his property, and she would have inherited besides one eighth of the remainder; but he could not have thus increased the share of a *relation* without the consent of all the co-heirs.

NOTE 3. My sheykh observes, in a marginal note, that this alludes to *bribes*, as

well as to the legal fees. The bribery practiced in Muslim courts of law is notorious. For a striking instance, see my work on the Modern Egyptians, vol. i. ch. iv.

NOTE 4. That is, look for the time when vengeance and punishment shall befall the oppressor from God.

NOTE 5. That the word "nusfs" (which is omitted in the original) should be here supplied seems evident from the sequel. Respecting the *nusf*, see Note 17 to Chapter iii., and Note 14, to this chapter.

NOTE 6. See Note 24 to Chapter viii.

NOTE 7. I suppose "karaman," or some similar word, to be here understood, and the meaning to be, "Thou art the superior in generosity to *me*."

NOTE 8. The word which I have rendered "minnow" is "seereh." My sheykh merely states, that the seereh is "the smallest of fishes;" and I am unable to define

its species. It has been differently described by different authors, as may be seen in De Sacy's "Relation de l'Égypte par Abd-allatif," pp. 278-288.

NOTE 9. The Lake of Károon (birket Károon) was at the southern extremity of Cairo, when that city had extended to about its present limits. El-Makreezee sufficiently points out its situation when he says, that the great dike called El-Jisr el-Aazam, which had in his time (early in the fifteenth century) become a great thoroughfare-street, leading from the Kal'at el-Kebsh to the two bridges called Kanátir es-Sibáa, divided this lake from that of the Elephant (Birket el-Feel). The extent which it occupied is doubtful, and its bed, I believe, has long since been entirely filled up.

NOTE 10. Northern Africa west of Egypt is called by the Arabs El-Maghrib and its inhabitants Maghrabees.

NOTE 11. This appellation is very commonly given to Maghrabees in Egypt, because great numbers of them pass through that country every year on pilgrimage.

NOTE 12. See Note 21 to Chapter xi.

NOTE 13. As Cairo contains so great a number of markets, I suppose the market of the Maghrabee merchants to be here meant.

NOTE 14. From this and some preceding passages, it appears that the story of Joodar was composed after the conquest of Egypt by the 'Osmánlee Turks, or that it has been altered by a copyist. During the seven days before mentioned, Joodar incurred a debt of a hundred and forty nusfs to the baker. He then took at least his usual daily quantity of bread, of the value of ten nusfs, and gave the baker a deenár, or piece of gold; and the baker still owed him the value of twenty nusfs. Now, towards the close of the Circassian dynasty in Egypt, the nuf became less than a quarter of a dirhem, and more than a hundred and twenty may have passed for a deenár. I do not know the precise period when a hundred and seventy nusfs passed for a deenár; but it must have been considerably later.

NOTE 15. Nearly all the Maghrabees are of the Málikee persuasion.—The names mentioned in the passage to which this note refers signify, respectively, "Servant of [the God of] Peace," "Servant of the One [God]," "Servant of the Eternal

Lord," or "—of the Everlasting," &c., and "Servant of the Merciful;" and the name of the father, afterwards mentioned, signifies "Servant of the Loving."

NOTE 16. "El-Abtan" seems here to mean "the Most Profound."

NOTE 17. "Esh-Shamardal" signifies "the Tall," &c.

NOTE 18. "Er-Raad el-Kásif" signifies "the Loud-pealing, or the Breaking Thunder."

NOTE 19. Fás and Míknás (or Fés and Míknés, as the names are pronounced by the natives,) are the two cities called by our geographers "Fez" and "Mequinez." They seem to be regarded by our author as one city.

NOTE 20. See Note 13 to Chapter xvi.

NOTE 21. Kebáb is mutton or lamb cut into small morsels, which are roasted upon skewers.

NOTE 22. "Rahmeh" here signifies "a gift of God's mercy."

NOTE 23. See Note 65 to Chapter viii.

NOTE 24. See Note 12 to Chapter v.

NOTE 25. The stuffed gourds are generally of the size and shape of a small cucumber, and the stuffing usually consists of rice and minced meat, delicately seasoned with salt, pepper, and onions, and often with garlic, parsley, &c. They are boiled.—The stuffing of the lamb commonly consists of minced meat (of the same kind), with hazel-nuts or pistachio-nuts, &c.—Respecting kunáfeh, Katáif, and bakláweh, see, respectively, Note 66 to Chapter iii., Note 23 to Chapter viii., and Note 99 to Chapter v.

NOTE 26. This is a common ejaculation of women.

NOTE 27. Here, in the original, some words are misplaced, and others repeated, by a mistake of a copyist or compositor.

NOTE 28. By "the Captain of the Sea of Es-Suweys," which is commonly called by us "Suez," is meant, the chief in command of the ships of the Red Sea.—That the free have sometimes (though very rarely) been sold as slaves, has been shewn

in the last paragraph of Note 13 to Chapter i.

NOTE 29. "Záwiyeh" is a name given in Egypt to a small mosque.

NOTE 30. A kowwás is a sergeant, an officer whose business is to execute the commands of a magistrate or any person in authority.

NOTE 31. Shems-ed-Dóleh (thus commonly pronounced in the present day), like Joodar, is an imaginary person.

NOTE 32. Juddeh, vulgarly called Jiddeh, is the port of Mekkeh.

NOTE 33. The compassing of the Kaabeh seven times is one of the chief ceremonies which are required to be performed by every person who enters Mekkeh, whether he be a pilgrim or not, before he attends to any worldly business.

NOTE 34. See Note 1 to the Introduction.

NOTE 35. My sheykh observes, in a marginal note on this passage, that when a person has eaten of the bread of another, the former becomes obliged to the latter, and among the duties which he owes him is that of taking leave of him when he is about to perform a journey. The reader may remember a former note on this subject.

NOTE 36. This is commonly said both by the master and by the servant, when the latter quits the former voluntarily, or is dismissed; and the reply given in each case is, "May God acquit thee of responsibility." The custom serves to illustrate some remarks in Note 26 to Chapter xi.

NOTE 37. If this title be not introduced by a copyist, we must suppose that the author referred the events described in this tale to the times of the Khaleefehs.

NOTE 38. The words "and took the two pairs of saddle-bags" I have transposed agreeably with an opinion of my sheykh, stated in the margin of the original.

NOTE 39. White garments are indicative of peace, as well as of joy.—See Note 78 to Chapter xi.

NOTE 40. My sheykh questions the propriety of inserting these verses, as uttered by a King.

NOTE 41. As a dress is given in token of honour or favour, one conferred upon an offender is a token of mercy.

NOTE 42. This is said as a compliment; for the dowry had not been paid.

NOTE 43. The Sheykh el-Islám is the chief Muftée (or Doctor of the Law), and Muftée of the capital. D'Ohsson states, that this title was first conferred by Mohammed II., when he conquered Constantinople, in 1453, and there established the seat of his empire.

NOTE 44. The district of El-Bundukáneeyeh was so called, according to El-Makreezee, because it contained a number of shops in which cross-bows were made. The same author relates that its shops and houses were destroyed by a great fire, in the year of the Flight 751. The name, slightly changed (to El-Bundukáneeyeh, which is synonymous with the former name, signifying "the cross-bow makers"), is still retained. The situation of this district is near the well-known Khán of El-Hamzáwee, and is between the quarter of the Jews and the principal street of the city.

NOTE 45. El-Makreezee states, that the quarter of El-Joodareeyeh, or (as the name is pronounced by the inhabitants of Cairo) El-Goodareeyeh, was so called after a particular division, thus named, of the army of the Khaleefehs of the house of Fátiméh. He does not mention that it was previously called the quarter of El-Yemáneeyeh: so I suppose this was not the case. It is situate not far from the Khán of El-Hamzáwee (mentioned in the note immediately preceding), towards the south-west.

NOTE 46. The period during which a widow must wait before she can contract a new marriage is here meant. It is four months and ten days.

NOTE 47. Next follows, in my original, the Story of 'Ajeeb and Ghareeb, a long tale, ending with part of the Six Hundred and Eightieth Night; much resembling the romance of Seyf Zu-l-Yezen. Its subjects, almost exclusively, are superhuman exploits in war, and other extravagant adventures of men and Jinn, related in such a manner that Von Hammer considers the story as an ironical satire upon the belief in genii sanctioned by the Kur-án, and upon the propagation of El-Islám by compulsion. In this point of view, he regards it as ex-

tremely curious, and it would, I doubt not, interest many English readers; but I consider it so inferior to most of the tales of the Thousand and One Nights, that I have no hesitation in omitting it. — Then follows a series of thirteen anecdotes, ending with part of the Six Hundred and Ninety-eighth Night. Of these I here insert only four.

The Lovers 'Otbeh and Reiyà

It is related that 'Abd-Allah the son of Maamar El-Keysee said, I performed the pilgrimage, one year, to the sacred House of God; and when I had accomplished my pilgrimage, I returned to visit the tomb of the Prophet (may God bless and save him!); and as I was, one night, sitting in the Ródah, between the tomb and the pulpit, I heard a gentle lamentation, uttered in a soft tone; so I listened to it, and the voice said, —

Hath the moaning of the pigeons of the lotetree saddened thee, and excited anxious thoughts in thy bosom?

Or doth the remembrance of a beauteous damsel, who hath caused thee troubles of mind, disturb thee?

O night, that art tedious to one constantly disordered, complaining of desire and of the failure of patience,

Thou hast rendered him sleepless who is suffering the fire of a love that burneth like red-hot coals!

The full moon beareth witness that I am engrossed by love of one who resembleth the full moon.

I think not myself thus engrossed by love until I was afflicted when I was not aware of it.

Then the voice ceased, and I knew not whence it came to me; wherefore I was perplexed; and presently the complainer repeated the lamentation, and recited thus: —

Hath the phantom of Reiyà, visiting, saddened thee, in the thick darkness of black-haired night,

And hath love rendered thine eye sleepless, and the phantom-visitor agitated thy heart?

I exclaimed to my night, whose darkness resembled a sea in which swelling waves were dashing,

O night, thou art tedious to a lover unto whom there is no assister nor helper save the morning!

But the night replied, Complain not of my length; for love is the present cause of abjection.

I arose and went towards him on his commencing the recitation of these verses, proceeding towards the quarter whence the voice came, and he had not ended the verses before I was by him, when I saw a young man of the utmost beauty: the

down of the sides of his face had not begun to grow, and tears had made two tracks down his cheeks. I said to him, An excellent young man art thou! He replied, And thou too. But who, he asked, is the man before me? I answered, 'Abd-Allah the son of Maamar El-Keysee. — Dost thou want any thing? said he. I answered, I was sitting in the Ródah and nought surprised me but thy voice. With my life would I ransom thee. What is it that thou sufferest? — He said, Sit. So I sat; and he said, I am 'Otbeh the son of El-Hobáb the son of El-Mundhir the son of El-Jamooth the Ansáree. I went in the morning to the Mesjid el-Ahzáb, and continued my inclinations and prostrations; after which I withdrew alone to occupy myself with devotion; and, lo, some women came along, walking with a vacillating gait, resembling moons, and in the midst of them was a damsel of surprising loveliness, of perfect beauty, who stopped before me, and said to me, O 'Otbeh, what sayest thou of union with the person who desireth union with thee? Then she left me and departed, and I have not heard any tidings of her, nor have I discovered any trace of her; and I am perplexed, removing from place to place. — Having said this, he cried out, and fell down upon the ground in a fit, and when he recovered, he was as though his cheeks were dyed with saffron; and he recited these verses: —

I see you with my heart from distant tracts.
Do you also see us with the heart from afar?

My heart and my eye are sorrowing for you:
My soul is with you, and you are ever in my mind.

I should not delight in life without seeing you,
even were I in Paradise, or the Garden of Eternity.

Upon this I said to him, O 'Otbeh, O son of my brother, turn with repentance unto thy Lord and beg the forgiveness of thine offence; for thou hast to experience the dreadful trial of the judgment before God. But he replied, Far be it from me to do so! I shall not cease to love until the two karadh-gatherers return. — I remained with him until daybreak, when I said to him, Arise and accompany us to the Mesjid [el-Ahzád]. And we sat there until we performed the noon-prayers; and, lo, the women came; but as to the damsel, she was not among them; and they said, O 'Otbeh, what thinkest thou of her who desireth union with thee? He said, And what of her? They answered, Her father hath taken her, and departed to Es-Semáweh. And I asked them what was the

name of the damsel. They answered, Reiyá the daughter of El-Ghitreef Es-Sulamee. And he raised his head, and recited these two verses:—

O my friend, Reiyá hath hastened in the morning, and to the district of Es-Semáweh her caravan hath gone.

O my friend, I have fainted by reason of my weeping. Hath any one else, then, a tear that I may borrow?

I then said to him, O 'Otbeh, I have brought with me great wealth, with which I desire to protect the generous from disgrace. By Allah, I will expend it for thee, that thou mayest attain thy desire, and more than thy desire. Arise then and accompany us to the assembly of the Ansárees.—We therefore arose, and proceeded until we beheld their assembly, when I saluted them, and they returned the salutation courteously; after which I said, O assembly, what say ye of 'Otbeh and his father? They answered, Of the chiefs of the Arabs. And I said, Know ye that he hath been smitten with the calamity of love, and I desire your aid and company to Es-Semáweh. They replied, We hear and obey. So we mounted, and the party mounted with us, and we proceeded until we came in sight of the abode, of the Bence-Suleym, when El-Ghitreef became acquainted with our place, and came forth in haste and met us, saying, May ye live, O generous men! We replied, And thou, mayest thou live! We are thy guests.—And he said, Ye have alighted at a most hospitable, ample abode. And he alighted, and called out, O company of slaves, come down! So the slaves came down, and they spread the skins and placed the pillows, and slaughtered the cattle and the sheep. But we said, We will not taste thy food until thou shalt have performed our want.—And what, said he, is your want? We answered, We demand in marriage thy generous daughter for 'Otbeh the son of El-Hobáb the son of El-Mundhir, the high in nobility, the good in origin. And he replied, O my brothers, she whom ye demand in marriage is at her own disposal, and I will go in and inform her. Then he arose in anger, and went in to Reiyá. So she said, O my father, wherefore do I see anger apparent in thy countenance? And he answered, A party of the Ansárees have come to me, demanding thee of me in marriage. She replied, They are generous chiefs. I beg forgiveness for them of the Prophet, on whom be the most excellent salutations, and peace! And for whom among them, she asked, is the de-

mand?—He answered her, For a youth known by the name of 'Otbeh, the son of El-Hobáb. She replied, I have heard of this 'Otbeh, that he performeth that which he promiseth, and attaineth that which he seeketh. But he said, I swear that I will never marry thee to him; for some of thy conversation with him hath been reported to me.—What was that? she asked. But, she added, I swear that the Ansárees shall not be rejected in a foul manner: so give them a fair reply.—How? said he. She answered, Make the dowry heavy to them; for then they will desist. And he replied, How excellent is that which thou hast said! Then he went forth in haste, and said, The damsel of the tribe hath consented; but she desireth a dowry like herself, and who can give it?—I, answered 'Abd-Allah. And he said, I desire for her a thousand bracelets of red gold, and five thousand dirhems of the coin of Hejer, and of burds and heberehs a hundred pieces, and five skins of ambergris.—Thou shalt have this demand, said 'Abd-Allah; then dost thou consent? He answered, I do consent.

'Abd-Allah therefore sent some persons of the Ansárees to the Illumined City, and they brought all that he had guaranteed to give. The cattle and the sheep were slaughtered, and the people assembled to eat the food.—We continued in this state, says 'Abd-Allah, forty days; after which El-Ghitreef said, Take ye your damsel. So we mounted her in a hódaj; and he furnished her with thirty camels laden with rarities. Then he bade us farewell, and departed; and we proceeded until there remained between us and the Illumined City one day's journey; whereupon there came forth against us a party of horsemen with intent to plunder, and I imagine that they were of the Bence-Suleym. So 'Otbeh the son of El-Hobáb charged upon them, and slew a number of men, and he turned away, wounded by a thrust of a spear. Then he fell to the earth; and assistance came to us from the inhabitants of that part, and they repelled from us the horsemen. But 'Otbeh had ended his days, and we said, Alas, 'Otbeh! The damsel therefore heard this, and cast herself down from the camel, threw herself upon him, and cried out in anguish and repeated these verses:—

I affected patience; but I was not patient: I only beguiled myself; for I am about to join thee.

Had my soul acted justly, if, rather than any of the creation, had gone before thee to destruction.

After me and thee, therefore, none will be just to a friend, nor soul agree with soul.

Then she uttered one groan, and her days were ended. So we dug for them one grave, and interred them, and I returned to the country of my people, where I remained seven years; after which I went again to the Hejáz, and entered the Illumined City to visit; and I said, By Allah, I will go again to the tomb of 'Otbeh. And I came to it, and, lo, over it was a tall tree, on which were red and yellow and green strips of stuff; and I said to the inhabitants of the [adjacent] halting-place, What is this tree called? They answered, The Tree of the Bridegroom and Bride. And I remained by the tomb a day and a night, and departed. This was the last that I knew of 'Otbeh. May God (whose name be exalted!) have mercy on him!

Generosity Rewarded

There was, in the days of the Prince of the Faithful, Suleymán the son of 'Abd-El-Melik, a man named Khuzeymeh the son of Bishr, of the tribe of the Bence-Asad, who was distinguished by manifest generosity, and abundant wealth, and beneficence and kindness to his brethren. He continued thus until misfortune crippled him, so that he became in need of the assistance of his brethren towards whom he had exercised his generosity, and whom he had comforted; and they comforted him for a while; but after that they became weary of him. And when their altered conduct towards him appeared unto him, he went to his wife, who was the daughter of his paternal uncle, and said to her, O daughter of my uncle, I have experienced from my brethren a change of conduct, and I have determined to confine myself to my house until death shall come to me. So he closed his door upon himself, and proceeded to sustain himself by the provision that he had until it was consumed, when he became perplexed.

Now 'Ekriméh El-Feiyád, Er-Rabá'ee the Governor of El-Jezeereh, knew him; and as he was in his hall of assembly, Khuzeymeh the son of Bishr was mentioned, and 'Ekriméh El-Feiyád said, In what state is he? So they answered him, He hath become reduced to a condition not to be described; he hath closed his door, and confined himself to his house. Upon this, 'Ekriméh El-Feiyád said, This hath happened to him only in consequence of his excessive generosity, and how is it that Khuzeymeh the son of Bishr findeth not a comforter nor a fulfiller of his duty?

They replied, He hath found nothing of the kind.—And when night came, he took four thousand pieces of gold and put them into one bag. Then he gave orders to saddle his beast, went forth secretly from his family, and mounted, attended by one of his young men carrying the money. He proceeded until he stopped at the door of Khuzeymeh, when he took the purse from his young man, and, having sent him to a distance from him, advanced to the door, and pushed it. So Khuzeymeh came forth to him, and he handed to him the bag, saying to him, Amend with this thy circumstances. He therefore took it, and he found it to be heavy; whereupon he put it down from his hand, and laid hold of the bridle of the beast, saying to 'Ekriméh, Who art thou? May my soul be thy ransom!—But 'Ekriméh replied, O thou, I came not to thee in such a time as this and desire that thou shouldst know me. Khuzeymeh rejoined, Then I will not release thee until thou inform me who thou art. So he said, I am a repairer of the slips of the generous.—And tell me more, said Khuzeymeh.—No, replied 'Ekriméh. Then he departed. And Khuzeymeh went in with the bag to the daughter of his uncle, and said to her, Rejoice at good tidings; for God hath brought speedy relief, and wealth; for if these be pieces of silver, they are many. Arise and light a lamp.—But she replied, There is no means of lighting the lamp. So he passed the night feeling the coins with his hand, and he felt the roughness of pieces of gold, yet believed not that they were pieces of gold.—As to 'Ekriméh, however, he returned to his abode, and found that his wife had missed him, and asked respecting him, and been informed of his having ridden forth; wherefore she suspected him for this conduct, and doubted of him, and said to him, The Governor of El-Jezeereh goeth not forth after a period of the night, without his young men, unknown to his family, save to a wife or a concubine. He replied, God knoweth that I went not forth unto either of those two. And she said, Tell me for what purpose thou wentest forth. He replied, I went not forth at this time save in order that no one should know it. But she rejoined, I must be informed. He said, Wilt thou conceal the thing if I tell thee? She answered, Yes. So he acquainted her with the state of the case, and with that which he had done; after which he said, Dost thou wish that I should swear to thee also? She answered, No, no; for my heart hath become at ease, and hath relied upon that which thou hast stated.

But as to Khuzeymeh, when he arose in the morning, he appeased the creditors, and put in order his affairs. Then he equipped himself, desiring to repair to Suleymán the son of 'Abd-El-Melik, who was then sojourning in Falasteen; and when he stopped at his door, and begged permission of his chamberlains to enter, a chamberlain went in and informed the Khaleefeh of his being there. As he was celebrated for generosity, and Suleymán knew him, he gave him permission to enter; and on his entering, he saluted Suleymán with the salutation usual to Khaleefehs; whereupon Suleymán the son of 'Abd-El-Melik said to him, O Khuzeymeh, what hath kept thee so long from us? He answered, The evil state of my affairs.—And what, said the Khaleefeh, prevented thy having recourse to us? He answered, My infirmity, O Prince of the Faithful. The Khaleefeh said, Then how is it that thou hast come now?—Know, O Prince of the Faithful, he answered, that I was in my house, after a portion of the night had elapsed, and, lo, a man knocked at the door, and thus and thus did he.—And he acquainted him with his story from first to last; and Suleymán said, Knowest thou the man? Khuzeymeh answered, I do not know him, O Prince of the Faithful; for he was proud, and I heard not of his speech aught but his saying, I am a repairer of the slips of the generous. Upon this, Suleymán the son of 'Abd-El-Melik burned and anxiously longed to know him, and said, If we knew him, we would requite him for his kindness. Then he tied an ensign for Khuzeymeh the Son of Bishr, and appointed him Governor of El-Jezeereh, in the place of 'Ekrimah El-Feiyád.

So Khuzeymeh went forth on his way to El-Jezeereh, and when he drew near to it, 'Ekrimah came forth and met him, and the people of El-Jezeereh also came out to meet him, and they saluted one another. They then proceeded all together until Khuzeymeh entered the city, and alighted at the government-house, when he gave orders that a guarantee should be taken on the part of 'Ekrimah, and that he should be called to account. He was, therefore, called to account, and Khuzeymeh found him to owe large sums of money, and required him to pay them; but he said, I have no means of paying aught.—They must be paid, said Khuzeymeh. 'Ekrimah replied, The money is not in my possession; so do as thou wilt. And Khuzeymeh gave orders to take him to prison, and sent to him again, requiring him to pay what he owed. But he sent

back, saying to him, I am not of those who preserve their wealth by sacrificing their honour; so do as thou wilt. And Khuzeymeh ordered that his feet should be shackled with irons, and that he should be kept in prison; and he remained a month, or more, until that treatment emaciated him, and his imprisonment afflicted him.

Then information of his state reached the daughter of his uncle, and she was grieved thereat extremely, and; having called an emancipated female slave who had belonged to her, who was endowed with abundant intellect and knowledge, she said to her, Go immediately to the door of the Emeer Khuzeymeh the son of Bishr, and say, I have an admonition to give:—and if any one ask it of thee, reply, I will not tell it save to the Emeer. Then, when thou hast gone in to him, demand of him a private interview; and when thou art alone with him, say to him, What is this deed that thou hast done? Was the requital that the repairer of the slips of the generous should receive of thee nought save thy requiting him with severe imprisonment, and strait confinement in irons?—The female slave therefore did as she commanded; and when Khuzeymeh heard her words, he called out with his loudest voice, Alas, my baseness! Verily he is the person!—She replied, Yes. So he gave orders immediately to bring his beast, and it was saddled; and he summoned the chief men of the city, brought them together to him, and went with them to the door of the prison, and opened it. Khuzeymeh and those who were with him entered, and they saw 'Ekrimah sitting, changed in condition, the beating and affliction that he suffered having emaciated him; and when he beheld Khuzeymeh, the sight abashed him, and he hung down his head. But Khuzeymeh approached, and threw himself upon 'Ekrimah's head, kissing it. So 'Ekrimah raised his head towards him, and said to him, What hath occasioned this conduct of thine? He answered, Thy generous actions, and my evil requital. And 'Ekrimah replied, May God forgive us and thee! Then Khuzeymeh commanded the jailer to loose the chains from him, and ordered that they should be put upon his own feet; whereupon 'Ekrimah said, What is this that thou desirest to do? He answered, I desire that I may suffer like as thou hast suffered. But 'Ekrimah said, I conjure thee by Allah that thou do it not!—Then they all went forth, and proceeded until they arrived at the mansion of Khuzeymeh, when 'Ekrimah

bade him farewell, and desired to depart. Khuzeymeh, however, prevented his doing so; and 'Ekrimah said, What dost thou desire? He answered, I desire to change thy condition; for my shame with respect to the daughter of thine uncle is greater than my shame with respect to thee. He then gave orders to clear the bath. So they cleared it, and they entered together, and Khuzeymeh himself served 'Ekrimah. After that, they went forth, and Khuzeymeh bestowed upon 'Ekrimah a sumptuous dress, mounted him upon a beast, and, conveying with him a large sum of money, went with him to his house, and begged his permission to excuse himself to the daughter of his uncle; and he did excuse himself to her; after which, he asked 'Ekrimah to go with him to Suleymán the son of 'Abd-El-Melik, who was then staying at Er-Ramleh, and he consented to do so.

They both proceeded until they came to Suleymán the son of 'Abd-El-Melik, when the chamberlain entered, and acquainted him with the arrival of Khuzeymeh the son of Bishr; and this alarmed him, and he said, Doth the Governor of El-Jezeereh come without our order! This is on account of nought save a great occurrence! And he gave him permission to enter; and when he entered, he said to him, before he had saluted him, What tidings bringest thou, O Khuzeyr.eh? He answered him, Good, O Prince of the Faithful.—And what hath brought thee? said the Khaleefeh. He answered, I have got the repairer of the slips of the generous, and I wished to rejoice thee with him, having seen thine anxious desire to know him, and thy longing to behold him. The Khaleefeh said, And who is he? And he answered, 'Ekrimah El-Feiyád. So he gave him permission to approach; and he approached, and saluted him as Khaleefeh; and the Khaleefeh welcomed him, caused him to draw near to the place where he sat, and said to him, O 'Ekrimah, thy good action to him was nought but a trouble to thyself. Then Suleymán said, Write all thy wants, and every thing that thou requirest, in a note. And he did so; and the Khaleefeh gave orders to accomplish all that he required immediately. He gave orders also to present him with ten thousand pieces of gold, besides the needful things that he had written, and twenty chests of clothes, which were also an addition to the things that he had written; after which, he called for a spear, and tied for him an ensign, as Governor of El-Jezeereh and Irmeeneeyeh and Adhrabee-

ján; and he said to him, The case of Khuzeymeh is submitted to thee: if thou wilt, thou shalt confirm him; and if thou wilt, thou shalt displace him. 'Ekrimah replied, Nay, I will restore him to his post, O Prince of the Faithful. Then they both departed from him; and they ceased not to be Governors under Suleymán the son of 'Abd-El-Melik as long as he was Khaleefeh.

[Of four anecdotes which I here omit, the last is that of Ibráheem El-Mósilee and the Devil, which I have already related, in page 1019 of this work.]

The Lovers of the Bence-'Odhráh

The Prince of the Faithful, Hároon Er-Rasheed, being troubled one night with exceeding restlessness, desired Jemeel the son of Maamar El-'Odhrée to relate to him a story, and the latter said,—

Know, O Prince of the Faithful, that I was fascinated by a damsel, enamoured of her, and I used often to visit her, as she was the object of my desire and ambition among the things of the world. Then her family removed with her, on account of the scarcity of pasture; and I remained a while without seeing her; after which, desire disquieted me, and attracted me to her: so my soul suggested to me a journey to her; and on a certain night, desire excited me to repair to her. I therefore arose, and girded my saddle upon my she-camel, bound my turban round my head, put on my old clothes, slung on my sword, armed myself with my spear, mounted my she-camel, and went forth to seek her. I journeyed quickly, and I was proceeding one night,—it was a night of thick darkness, yet notwithstanding that, I endured the difficulties of descending into the valleys and ascending the mountains.—and I heard the roaring of the lions, and the howling of the wolves, and the noises of wild beasts on every side. My reason was confounded, my mind was disordered, and my tongue desisted not from repeating the praises of God, whose name he exalted! And while I was proceeding in this state, sleep overcame me, and the camel conveyed me by a different way from that in which I was: sleep overpowered me, and, lo, something struck me upon my head. So I awoke alarmed and terrified; and, behold, there were trees and rivers, and birds upon the branches of those trees were warbling with their various tongues and notes, and the trees

of that verdant spot were entangled, one with another. I therefore alighted from my she-camel, and took her halter in my hand, and ceased not to endeavour by gentle means to get clear until I led her forth from those trees to a desert tract; whereupon I placed her saddle right, and seated myself properly on her back.

I knew not whither to go, nor unto what place destiny would urge me; but I looked over that desert, and a fire appeared to me at its further extremity. So I struck my she-camel, and proceeded towards the fire until I arrived at it; and I drew near to it, and looked attentively, and, lo, there was a Bedawee tent pitched, with a spear stuck in the ground, and a beast standing, and horses, and pasturing camels. I therefore said within myself, Probably great importance attaches to this tent; for I see not in this desert any other. Then I advanced towards it, and said, Peace be on you, O people of the tent, and the mercy of God, and his blessings. And there came forth to me from it a young man, of the youths of nineteen years, who was like the full moon when it shineth, and courage was manifest in his countenance; and he said, And on thee be peace, and the mercy of God, and his blessings, O brother of the Arabs! Verily I imagine that thou hast wandered from the way. — I replied, The case is so. Direct me: may God have mercy on thee! — But he said, O brother of the Arabs, verily this our district is a place abounding with wild beasts, and this night is dark and dreary, exceedingly dark and cold, and I should not be without fear for thee lest the wild beast should tear thee; therefore alight and rest with me, and enjoy amplitude and ease; and when the morrow cometh, I will direct thee to the right way. — Accordingly I alighted from my she-camel, tied up one of her fore-feet with the end of her halter, and, having pulled off the clothes that were upon me, attired myself lightly, and sat a while. And, lo, the young man took a sheep and slaughtered it, and he kindled and lighted up a fire; after which, he entered the tent, and took forth some fine spices, and good salt, and began to cut off pieces of the meat of that sheep, and to roast them upon the fire, and give to me; sighing at one time, and weeping at another. Then he uttered a great groan, wept violently, and recited these verses: —

There remaineth not aught save a fitting breath,
and an eye of which the pupil is confounded [in its vision].

There remaineth not a joint of any of his limbs
but in it is a constant disease;

And his tears are flowing, and his bowels burning; but, notwithstanding this, he is silent. His enemies weep for him in pity. Alas for him whom the exulting foe pitieth!

So I knew, upon this, O Prince of the Faithful, that the young man was a distracted lover, and none knoweth love but he who hath tasted it. I therefore said within myself, Shall I ask him? But then I consulted my mind, and said, How shall I attack him with inquiry when I am in his abode? So I restrained myself; and ate of that meat as much as sufficed me; and when we had finished eating, the young man arose, and entered the tent, and brought forth a clean basin, with a handsome ewer, and a napkin of silk, the ends of which were embroidered with red gold, and a sprinkling-bottle full of rose-water infused with musk. I wondered therefore at his elegance and delicacy, and said within myself, I knew not elegance in the desert. Then we washed our hands, and conversed a while; after which he arose, and entered the tent, and made a partition between me and him with a piece of red brocade, and said, Enter, O chief of the Arabs, and take thy place of repose; for thou hast experienced fatigue this night, and excessive toil in this thy journey.

So I entered, and, lo, I found a bed of green brocade, and thereupon I pulled off the clothes that were upon me, and passed such a night as I had never passed in my life; but all the while I was meditating upon the case of this young man until the night was dark, and eyes slept. Then suddenly I heard a low voice, than which I had never heard any more soft or delicate. I therefore raised the partition that was put between us, and, lo, I beheld a damsel, than whom I had never seen one more beautiful in face. She was by his side, and they were weeping, and complaining to each other of the pain of love and desire and ardent passion, and of the violence of their longing to meet each other. So I said, O Allah, how I wonder at this second person! For when I entered this tent, I saw not in it any one but this young man, and he had not any one with him. — Then I said within myself, No doubt this damsel is of the daughters of the Jinn; she loveth this young man, who hath segregated himself with her in this place; and she hath segregated herself with him. But afterwards I looked intently at her, and, behold, she was a human, Arab girl: when she uncovered her face, she put to shame the shining sun, and the tent was illuminated by the light of her countenance. So when I certified myself that she was his beloved,

I thought upon the jealousy of the lover; wherefore I let down the curtain, and covered my face, and slept. And when I arose in the morning, I put on my clothes, performed the ablution for my prayers, and acquitted myself of the divinely-ordained prayers that were incumbent on me; after which I said to the young man, O brother of the Arabs, wilt thou direct me to the right way? Thou hast bestowed favours upon me.—But he looked towards me, and answered, At thy leisure, O chief of the Arabs. The period of the entertainment of a guest is three days; and I am not one who will let thee go until after three days.

I therefore remained with him three days, says Jemeel; and on the fourth day, we sat to converse, and I conversed with him, and asked him his name and genealogy; whereupon he said, As to my genealogy, I am of the Benee-'Odhra; and as to my name, I am such-a-one, the son of such-a-one, and my paternal uncle is such-a-one. And, lo, he was the son of my paternal uncle, O Prince of the Faithful, and he was of the most noble house of the Benee-'Odhra. So I said, O son of my uncle, what induced thee to do as I see, segregating thyself in this desert; and how is it that thou hast forsaken thy comforts and the comforts of thy fathers; and how is it that thou hast forsaken thy male slaves and thy female slaves, and segregated thyself in this place? And when he heard, O Prince of the Faithful, my words, his eyes filled with tears, and he answered, O son of my uncle, I was in love with the daughter of my paternal uncle, fascinated by her, distracted with love of her, rendered insane by passion for her, unable to endure separation from her; and my passion for her became excessive. So I demanded her in marriage of my uncle; but he refused, and he married her to a man of the Benee-'Odhra, who took her as his wife, and conveyed her to the place of his residence last year. And when she was distant from me, and I was prevented from seeing her, the burnings of love, and the violence of desire and ardent passion, induced me to forsake my family, and to quit my tribe and my friends and all my comforts, and I took up my abode alone in this tent in this desert, and accustomed myself to my solitude.—And where, said I, are their tents? He answered, They are near, on the summit of this mountain; and every night, when eyes sleep, in the stillness of night, she stealeth away secretly from the tribe, so that no one knoweth of her movement, and I accomplish my desire by

discourse with her, and she accomplisheth her desire in like manner. I am remaining in this state, consoling myself with her during a period of the night, until God shall accomplish a thing that must come to pass, or my object be attained in spite of the enviers, or until God shall determine for me, and He is the best of those who determine.—So when the young man informed me, O Prince of the Faithful, his case grieved me, and I became perplexed by reason of the zeal that affected me thereupon. Then I said to him, O son of my uncle, shall I shew thee a stratagem that I would counsel thee to employ, wherein, if it be the will of God, thou wilt find the most advisable course, and the way to a right and successful issue, and by means of which God will dispel from thee that which thou dorest? The young man answered, Tell me, O son of my uncle. And I said to him, When it is night, and the damsel hath come, put her upon my she-camel: for she is swift: and mount thou thy courser. I also will mount one of these she-camels, and proceed with you both all the night, and the morning will not have come before I shall have traversed with you deserts and wastes; so thou wilt have attained thy desire, and got possession of the beloved of thy heart. The expanse of God's earth is wide, and I, by Allah, will aid thee while I live with my soul and my wealth and my sword.—And when he heard this, he replied, O son of my uncle, wait until I consult her on this subject; for she is intelligent, prudent, having clear judgment.

But when the night became dark, and the time of her coming had arrived, and he was expecting her at the known period, she was behind her usual time; and I saw the young man go forth from the door of the tent, and open his mouth, and begin to inhale the breeze that blew from the quarter whence she came, smelling her odour; and he recited these two verses:—

O zephyr, thou bringest me a gentle gale from the place in which the beloved is dwelling.
O wind, thou bearest a token of the beloved.
Knowest thou, then, when she will arrive?

Then he entered the tent, and sat a while weeping; after which he said, O son of my uncle, verily something hath occurred to the daughter of my uncle this night, and some accident hath happened to her, or some obstacle hath prevented her from coming to me. He then said to me, Stay in thy place until I bring thee the news. And thereupon he took his sword and his shield, and after he had been absent from

me for a period of the night, he approached bearing something upon his hands, and called out to me. So I hastened to him, and he said, O son of my uncle, knowest thou what hath happened? I answered, No, by Allah. And he said, Verily I have been afflicted with respect to the daughter of my uncle this night; for she was coming to us, and a lion opposed her in her way, and rent her, and there remained not of her aught save what thou seest. Then he threw down what was upon his hand; and, lo, it was the ends of the bones of the damsel, and what else remained of her bones. And he wept violently, and, having cast the shield from his hand, took in his hand a bag, and said to me, Go not hence until I come to thee, if it be the will of God, whose name be exalted! He then departed, and was absent from me a while; after which he returned with the head of the lion in his hand, and he threw it down from his hand, and demanded water. So I brought it to him; and he washed the mouth of the lion, and began to kiss it, and to weep. His mourning for her was excessive; and he recited these verses:—

O lion, who hast exposed thyself to destruction, thou hast perished, and hast roused up my grief for my beloved.

Thou hast rendered me solitary who was lately her companion, and made the bowels of the earth to be her grave.

I say to time, that hath afflicted me with her separation, God forbid that thou shouldst shew me a friend in her stead!

He then said, O son of my uncle, I implore thee by Allah, and by the claim of relationship and consanguinity that subsisteth between me and thee, that thou keep my charge. Thou wilt see me presently dead before thee; and thereupon do thou wash me, and shroud me together with these remains of the bones of the daughter of my uncle in this garment, and bury us both in one grave, and inscribe upon our grave these two verses:—

We lived upon the earth a life of comfort, united in fellowship, and in abode and home;

But fortune, with its changes, parted us from each other, and now the grave-clothes have united us.

Then he wept violently, and entered the tent, and was absent from me a while; after which he came forth; and he began to sigh and to cry out, and, uttering a deep groan, he quitted the world. So when I beheld him thus die, the event grieved me and afflicted me so that I almost joined him by reason of the violence of my sorrow for him. I then advanced to him, and laid

him on the ground, and did with him as he had ordered me. I shrouded him with the remains of the damsel together, and buried them in one grave, and remained by their grave three days; after which I departed; and I continued for two years to visit them frequently.—Such were the events of their history, O Prince of the Faithful.

And when Er-Rasheed heard his story, he approved it; and he bestowed upon him a robe of honour, and conferred upon him a handsome gift.

[The next anecdote is that of the Bedawee and his Wife, related (though not so fully as it is told in the original) in page 1068 of the present work. Then follows an anecdote so nearly agreeing with the story of Ibn-Mansoor and the Lady Budoor that I think it needless to give a translation of it: the latter appears to me to be founded on the former; or perhaps the reverse may be the case. The next also I pass over for a similar reason: it is an anecdote of Is-hák El-Mósalee and the Devil, very similar (except in some particulars rather too free for translation and for insertion in this work) to that of Ibráheem El-Mósalee and the Devil, which I have before related, in page 1019.]

The Lovers Reunited

Is-hák the son of Ibráheem saith, I was entirely devoted to the Barmekes; and while I was one day in my abode, lo, my door was knocked: so my young man went forth, and he returned and said to me, At the door is a comely youth, asking permission to come in. I therefore gave him permission, and there entered a young man who bore traces of illness; and he said, Verily I have been for some time desiring to meet thee, and I have need of thine assistance.—And what is it that thou wantest? said I. And he took forth three hundred pieces of gold, which he put before me, saying, I request thee to accept them from me, and to compose for me an air to two verses that I have uttered. So I said to him, Recite them to me. And he recited, saying,—

By Allah, O mine eye, which hast oppressed my heart, extinguish with my tears the fire of my grief.

Fortune joins in reproving me on account of my beloved, and I shall not see her though I be wrapped in my grave-clothes.

I therefore composed for him an air of a plaintive kind, and sang it; whereupon he fainted, and I imagined that he had died.

He recovered, however, and said, Repeat it. But I conjured him by Allah, and said, I fear thou wilt die. He replied, Would that such an event happened! And he ceased not to humble himself and to supplicate until I had pity on him, and repeated it. And thereupon he fell into a fit more severe than the first, and I doubted not of his death; but I ceased not to sprinkle rose-water upon him until he recovered and sat up. So I praised God for his safety, and put his pieces of gold before him, saying to him, Take thy money, and depart from me. But he replied, I have no need of it, and thou shalt have the like of it if thou repeat the air. And my heart was dilated at the prospect of the money; wherefore I said to him, I will repeat it; but on three conditions; the first of them is, that thou shalt remain with me and eat of my food, in order that thy soul may be strengthened; and the second, that thou shalt drink of the wine as much as will restrain thy heart; and the third, that thou shalt relate to me thy story. And he did so, and said, —

I am a man of the people of El-Me-deeneh. I went forth for recreation, and proceeded by the way to El-'Akeek, with my brothers; and I saw a damsel, with girls who were like a branch covered with dew. She looked with two eyes whose glance was not withdrawn save with the soul that contemplated them; and they remained until the day closed, when they departed; and I found in my heart wounds slow to heal. So I returned endeavouring to obtain information of her; but found not any one to acquaint me; therefore I proceeded to seek diligently after her in the market-streets; yet found not any tidings of her. And I fell sick of grief, and told my story to one of my relations; but he said to me, No harm shall befall thee. These days of the spring are not ended, and the heaven will rain, and thereupon she will go forth. I also will go forth with thee, and do thou what thou wilt. — My soul therefore was tranquillized thereby until El-'Akeek flowed with water, and the people went forth. Thereupon I likewise went forth, with my brothers and my relations, and we sat in the same place as before; and we had not remained long when the women approached, running like two horses for a wager. So I said to a damsel of my relations, Say to this damsel, This man saith unto thee, Well did he express himself who uttered this verse: —

She smote me with an arrow which pierced the heart, and she withdrew, having left in it a wound and scars.

She therefore went to her, and said to her thus; and she replied, Say to him, Well hath he said who replied with this verse: —

We feel the like of that which thou bemoanest: so have patience; we may see relief that will soon heal our hearts.

And I abstained from speaking, in fear of disgrace, and rose and departed. On my rising, she also rose, and I followed her, and she looked at me until I knew her abode; and after this, she used to come to me, and I used to go to her. Thus we had interviews with each other, and our meetings were so frequent that the case became public and manifest, and her father knew of it. Yet I ceased not to be assiduous in meeting her, and complained of the case to my father, who thereupon collected our family, and went to her father to request her in marriage. He, however, said, Had that matter been known to me before he had disgraced her [by his visits], I had done as ye desire: but the thing hath become notorious; and I would not verify the assertion of the people.

So I repeated to him the air, says Is-hák, and he acquainted me with his abode; after which he departed; and we had become familiar with each other. Then Jaafar the son of Yahyà sat, and I presented myself as was my custom, and sang to him the verses of the youth; whereupon he was moved with delight, and drank some cups, and said, Wo to thee! Whose air is this? — I therefore told him the story of the youth, and he ordered me to ride to him, and to assure him of the attainment of the object of his desire. Accordingly I went to him, and I brought him, and Jaafar desired him to repeat the story; wherefore he related it to him; and Jaafar said, Depend upon me that I will marry thee to her. So his soul was comforted, and he remained with us. And when the morning came, Jaafar rode to Er-Rasheed, and related to him the story; and he admired it, and commanded that we should all present ourselves. He then desired the repetition of the air, and drank to it; after which he gave orders to write a letter to the Governor of the Hejáz, requiring him to send the father of the woman with her family in an honourable manner to his presence, and to expend upon them amply. And but a short time had elapsed before they came, when Er-Rasheed commanded to bring the man before him. So he came; and he ordered him to marry his daughter to the youth, and gave him a hundred thousand pieces of gold. Then the man returned to his family; and the

youth ceased not to be one of the boon-companions of Jaafar until that happened which happened; whereupon the youth returned with his family to El-Medeeneh. — May God (whose name be exalted!) have mercy upon the souls of all of them!

[One more anecdote follows in the original; but it must be omitted here. — Then follows the story of the Crafty Deeleeh, which ends with part of the Seven Hundred and Ninetieth Night. I should hesi-

tate to introduce it in the present collection of tales on account of its vulgarity; but it is rendered more objectionable by indecent incidents, and, without making many and great alterations, I could not offer it to the English reader. — The next story is that of Ardesheer and Hayât-en-Nufoos, ending with part of the Seven Hundred and Thirty-eighth Night. This also I pass over as it is little more than a repetition, word for word, of the story of Táj-el-Mulook and the Lady Dunyâ.]

NOTES TO CHAPTER TWENTY-THIRD

NOTE 1. Here, as in other instances, I have substituted "Sháh-Zemán" for "Shahramán."

NOTE 2. "Rudeynee" is a relative adjective from "Rudeyneh," the name of a woman of Khatt Hejer, who, as well as her husband Semher, practised, and excelled in, the art of straightening spear-shafts. Hence the terms "Rudeynee" and "Sem-herree" are often applied to a straight spear.

NOTE 3. I suppose the city here mentioned to be imaginary; and perhaps the sea may be imaginary also. The latter, however, may be the Caspian.

NOTE 4. "Jullanár" (vulgarly pronounced "Julnár") is from the Persian "gulnár," and signifies "Pomegranate-flower." In my original, by the erroneous addition of a point, the last letter is converted into z.

NOTE 5. "Sáleh" signifies "good," "just," "virtuous," &c.

NOTE 6. These people of the sea appear to me to be an inferior class of the Jinn termed "El-Ghowwásah," that is, the Divers, or Plungers, in the seas. They fly through the air; and fire, the element of which the Jinn were created, is said to have issued from the mouth of Jullanár's relations. Her people are often spoken of as men; but it does not appear that the author meant them to be considered as human beings in the literal sense of the term. Jullanár's son, however, evidently partook more of his father's than of his mother's nature.

NOTE 7. See Note 12 to Chapter xx.

NOTE 8. These crescents are described in Note 2 to Chapter xiii.

NOTE 9. "Bedr Básim" signifies "Smiling Full Moon."

NOTE 10. See Note 4 to Chapter xiii.

NOTE 11. "Jóharah" signifies "a Jewel."

NOTE 12. "Semendel" is a name of the salamander, and also of a bird of India and China, of which it is said, as of the salamander, that it is not burned by fire.

NOTE 13. This comparison has been made before, with respect to the hair of Sáleh. On this second occurrence of the expression, my sheykh has stated, in the margin, his disapprobation of it.

NOTE 14. Four different kinds of antelopes are thus called. The distinctive name, in Arabic, of the kind here mentioned is "maháh."

NOTE 15. These words, "God imposeth not," &c., are from the Kur-án, ch. ii. v. 286.

NOTE 16. The "keerát," or carat (Gr. *κεράτιον*), is the weight of a bean, equal to four kamhahs (or wheat-grains), or very nearly three English grains. It is the twenty-fourth part of a mithkál, and hence is a term used to signify the twenty-fourth part of any thing. Thus the Arabs say of a person in whom they see no fault, "He is a perfect man of four and twenty

keeráts;" as we say of gold, that it is so many carats fine.

NOTE 17. "Marseench" signifies "a myrtle."

NOTE 18. It appears that the ring which before preserved him from drowning he lost when he was transformed into a bird.

NOTE 19. In the original, the name "Láb" is interpreted as meaning in Arabic "Takweem esh-Shems;" but "Láb," which is a Persian word, signifies in Arabic simply "esh-Shems;" in English, "the Sun;" "Takweem esh-Shems," as a proper name, appears to me to be nonsense. The meaning of "takweem" is "rectification," "correction," &c.; "evaluation;" "an almanac;" "an astrological calculation," &c.

NOTE 20. The word here rendered "forms" also signifies "colours," and "species," or "kinds."

NOTE 21. The Queen Láb was an infidel, a worshipper of fire, as the tale afterwards shews.

NOTE 22. "'Abd-Allah" signifies "the Servant of God."

NOTE 23. "Saweeek" is the meal of parched barley. It is made into a kind of gruel, or thick ptisan, but not too thick to be *drunk*.

NOTE 24. Mr. Keightley mentions a tale in the Pleasant Nights of Straparola, and also a popular story in Germany, having some resemblance to this incident, and likewise points of resemblance to the story of the Second Royal Mendicant. With respect to the incident in the story of Bedr Básim, he observes, "There is nothing said about the bridle in the account of the sale; but I am sure that, in the original tale, Bedr's misfortune must have been owing to his having parted with it. In Chaucer's Squier's Tale, the bridle would also appear to have been of some importance." He likewise observes, that "Queen Labe, with her lovers turned into various animals, reminds one strongly of the Homeric Circe;" and adds, that he thinks it "not at all impossible that the Grecian fable may have penetrated into Persia." He had before remarked upon the great differences between this tale and that of the Magic Horse; shewing the superior claims of the latter to be regarded as a Persian composition; but stating his opinion that the former "is possibly an ancient Persian tale also, though the Arabian narrator may have taken greater liberties with it."

NOTE 25. "Farásheh" signifies "a moth," and "a butterfly," and, according to my sheykh, "a locust."

NOTE 26. In the old version, it is said that "all the lovers of the magic queen resumed their pristine forms as soon as she ceased to live;" and that "they were all sons of kings, princes, or persons of high rank."

NOTES TO CHAPTER TWENTY-FOURTH

NOTE 1. In the original, this story has the following introduction, which I have transferred to this place because it seems to me to be of little interest, and calculated to induce expectations that will not be fully realized. The Breslau edition does not contain it.

How the Merchant Hasan learned the Night-Story of Seyf-el-Mulook

"There was, in ancient times, a King, of the Kings of the Persians, whose name was Mohammad the son of Sebáik, and who ruled over the countries of Khurásán,

and every year he used to invade the countries of the infidels, in El-Hind and Es-Sind and China, and the regions that are beyond the River [Oxus], and other countries besides these, of the Persians and other nations. He was a just, brave, generous, liberal King. And this King was fond of conversations over the cup, and traditions and verses, and histories and tales, and night-discourses, and the lives of the ancients. Whoever preserved in his memory an extraordinary tale, and related it to him, he used to confer favours upon him. It is said that if a stranger came to him with an extraordinary night-discourse, and recited before him, and he

approved of his tale, and his words pleased him, he used to bestow upon him a sumptuous robe of honour, give him a thousand pieces of gold, mount him upon a horse saddled and bridled, clothe him from head to foot, and give him magnificent gifts; and the man would take the things and go his way.

"Now it happened that an old man came to him with an extraordinary night-tale, which he related before him, and he approved of it, and his words pleased him; so he gave orders to present to him a sumptuous gift, comprising a thousand pieces of gold of Khurásán, and a horse completely equipped. Then, after this, the news of these actions of the King spread abroad throughout all the cities, and a man named the merchant Hasan, who was generous, liberal, learned, a poet, excelling in science, heard of him. And there was, with that King, an envious Wezeer, of inauspicious aspect, who loved not any one among all the people, neither the rich nor the poor; and whenever any one came to that King and he gave him aught, he envied him, and said, Verily this practice consumeth the wealth and ruineth the country; and this is the custom of the King:—these words proceeding not save from envy and hatred in that Wezeer. Then the King heard of the merchant Hasan; so he sent to him, and caused him to be brought; and when he came before him, he said to him, O merchant Hasan, the Wezeer hath acted with opposition and enmity towards me on account of the wealth that I give to the poets and the boon-companions, and the reciters of tales and verses. Now I desire of thee that thou relate to me a pleasant tale and an extraordinary story, such that I have never heard the like of it. And if thy story please me, I will give thee many tracts of land with their castles, and I will make them additional to thy fief: I will also place all my kingdom at thy disposal, and make thee the chief of my wezeers: thou shalt sit on my right hand, and govern my subjects. But if thou bring me not that of which I have told thee, I will take all that is in thy hand, and banish thee from my country.—To this the merchant Hasan replied, I hear and obey our lord the King. But the memlook desireth of thee that thou have patience with him for a year; then I will relate to thee a story the like of which thou hast not heard in thy life, neither hath any one beside thee heard the like of it, nor any story better than it.—And the King said, I grant thee a delay of a whole year. Then he called for a sumptuous robe of honour, and clad him with it,

and said to him, Confine thyself to thy house, and mount not, nor go nor come, during the period of a whole year, until thou presentest thyself with that which I have demanded of thee. If thou bring that, thou shalt receive special favour; and rejoice thou in the prospect of that which I have promised thee. But if thou bring it not, thou shalt not be of us, nor will we be of thee.—And the merchant Hasan kissed the ground before him, and went forth.

"He then chose, of his memlooks, five persons, all of whom wrote and read; and they were excellent in science, intelligent, versed in polite literature, of the choicest of his memlooks. He gave to each of them five thousand pieces of gold, and said to them, I reared you not but for such a day as this: aid me then to accomplish the desire of the King, and save me from his hand. They said to him, And what desirest thou to do? For our souls shall be thy ransom.—He answered them, I desire that each of you journey unto some region, and that ye use your utmost endeavours to gain access to the learned, and the accomplished in polite literature, and the excellent in science, and the relaters of extraordinary talks and wonderful histories; and search ye for me to procure the story of Seyf-el-Mulook, and bring it to me. If ye find it with any one, excite his desire for its price, and whatsoever he demandeth of gold and silver give him it; even if he demand of you a thousand pieces of gold, give him what ye have ready and promise him the remainder, and bring it to me. Whichever of you findeth this story and bringeth it to me, I will bestow upon him sumptuous robes of honour and abundant favours, and there shall be unto me none dearer than he.—Then the merchant Hasan said to one of them, Go thou to the countries of El-Hind and Es-Sind, and their provinces and districts. And he said to another, Go thou to the countries of Persia and China, and their districts. And to another he said, Go thou to the countries of Khurásán, and its provinces and districts. To another he said, Go thou to the countries of the West, and its regions and its districts and its provinces and all its quarters. And he said to the other, the fifth, Go thou to the countries of Syria and Egypt, and their provinces and districts. The merchant then chose for them an auspicious day, and said to them, Set forth on your journeys this day, and strive diligently to accomplish my affair, and be not slothful though the case should require

the sacrifice of your lives. So they bade him farewell, and set forth, and each of them went to the quarter to which he had commanded him to go. Four of them, however, were absent four months, and searched, and found not aught. Therefore the bosom of the merchant Hasan was contracted when the four memlooks returned to him, and informed him that they had searched the cities and the countries and the districts for the objects of their master's desire, and found not of it aught.

"But as to the fifth memlook, he journeyed until he entered Syria and arrived at the city of Damascus, and he found it to be a pleasant, secure city, with trees and rivers and fruits, and birds that proclaimed the perfection of God, the One, the Omnipotent, who created the night and the day. He remained in it some days, inquiring for that which his master wanted; but no one gave him information of it. He then desired to depart thence, and to journey to another place; and, lo, he saw a young man running, and stumbling upon his skirts: so the memlook said to him, Wherefore dost thou run, and art thou distressed, and whither reapest thou? And he answered him, Here is an excellent sheykh who every day seateth himself upon a stool at this time, and relateth pleasant tales and histories and night-stories, the like of which no one hath heard; and I am running that I may find for myself a place near unto him, and fear that I shall not obtain a place on account of the crowd. The memlook therefore said to him, Take me with thee. And the young man replied, Hasten in thy pace. So he closed his door, and hastened with him until he arrived at the place in which the sheykh recited amid the people, when he saw that sheykh to be a person of comely face, and sitting upon a stool reciting to the people. He seated himself near to him, and listened to hear his story; and when the time of sunset came, the sheykh ended the story, and the people, having heard what he had recited, dispersed from around him. And thereupon the memlook advanced to him and saluted him, and he returned his salutation with exceeding greeting and honour. The memlook then said to him, Verily, O my master the sheykh, thou art a comely, reverend man, and thy recitation is pleasant, and I desire to inquire of thee respecting a thing, and the sheykh replied, Inquire respecting what thou wilt. So the memlook said to him, Hast thou the night-story of Seyf-el-Mulook and Bedeea-el-Jemál? The sheykh

said to him, And from whom heardest thou these words, and who is he who informed thee of this? The memlook answered, I heard not this from any one; but I am from a distant country, and have come seeking for this story, and whatsoever thou demandest as its price, I will give it thee, if thou have it and wilt bestow it as a favour and charity upon me, and in the generosity of thy nature wilt give it as an alms from thee. If my soul were at my disposal and I sacrificed it to thee for it, my heart would be pleased by doing so.— And the sheykh replied, Be of good heart and cheerful eye; for it shall be produced to thee; but this is a story which none relateth in the beaten way, nor would I give this story to every one. The memlook therefore said to him, By Allah, O my master, do not covetously withhold it from me; but demand of me whatever thou wilt. And the sheykh replied, If thou desire this story, give me a hundred pieces of gold, and I will give it thee; but on five conditions.

"So when he knew that it was in the possession of the sheykh, and that he consented to give it him, he rejoiced exceedingly, and said to him, I will give thee a hundred pieces of gold as its price, and ten as a gratuity, and receive it on the conditions that thou hast mentioned. And the sheykh replied, Go, bring the gold and receive what thou wantest. Wherefore the memlook arose, and kissed the hands of the sheykh, and went to his lodging joyful and happy. He took in his hand a hundred pieces of gold and ten, and put them into a purse that he had with him; and when the morning came, he arose and put on his clothes, and, taking the pieces of gold, went with them to the sheykh. He saw him sitting at the door of his house, and saluted him; and he returned his salutation. He then gave him the hundred pieces of gold and ten, and the sheykh, having received them from him, arose, and entered his house, taking the memlook in; and he seated him in a place, and brought to him an inkhorn and a pen and some paper; and he brought to him also a book, and said to him, Transcribe what thou seekest from this book of the night-story of Seyf-el-Mulook. The memlook therefore sat writing this story until he had finished the transcription of it, when he read it to the sheykh, and he corrected it; and after that, the sheykh said to him, Know, O my son, that the first condition is, that thou relate not this story in the beaten way; nor shalt thou relate it among women and slave-girls, nor among male black

slaves and stupid persons, nor among boys; but thou shalt only recite it among emeers and kings and wezeers, and persons of knowledge, such as expositors and others. And the memlook assented to the conditions, kissed the hands of the sheykh, bade him farewell, and departed from him. He set forth on his journey that day joyful and happy, and ceased not to prosecute his journey with diligence, by reason of the great joy that he experienced on account of his acquisition of the story of Seyf-el-Mulook, until he came to his country; and he sent his servant to convey the good news to the merchant, and to say to him, Thy memlook hath arrived safely, and attained his wish and desire. And when the memlook arrived at the city of his master, and sent to him the messenger of good news, there remained not of the period agreed upon between the King and the merchant Hasan more than ten days. He then went in to his master the merchant, and acquainted him with that which had happened to him; whereat he rejoiced greatly. The memlook rested in his private apartment, and gave to his master the book containing the story of Seyf-el-Mulook and Bedea-el-Jemál; and when his master saw that, he bestowed on the memlook all the clothes that were upon him, and gave him ten excellent horses, and ten camels, and ten mules, and three black slaves, and two memlooks.

"The merchant then took the story, wrote it plainly in his own hand, and went up to the King, and said to him, O fortunate King, I have brought a night-story, and a pleasant, rare tale, the like of which no one hath ever heard. And when the King heard the words of the merchant Hasan, he ordered immediately that every intelligent emeer should come, and every learned man who excelled in science, and every one versed in polite literature, and each poet and sagacious person. Then the merchant Hasan sat and read this story before the King; and when the King and every one who was present heard it, they all wondered and approved of it. All who were present approved of it, and they showered upon him gold and silver and jewels; and the King gave orders to present to the merchant Hasan a sumptuous robe of honour of the most magnificent of his apparel, gave him a great city with its castles and its fields, made him one of the greatest of his wezeers, and seated him on his right hand. He then ordered the scribes to write this story in letters of gold, and to place it in his private repositories; and the King used, whenever his bosom was

contracted, to summon the merchant Hasan, and he read it."

NOTE 2. These names are Arabic ("Ásim" signifying "defending," &c.; and "Safwán," "clear and cold," applied to a day); and (notwithstanding the pretended scenes and age of the story) the manners and customs which it describes, and the dresses, when any kind is specified, are Arabian. The author evidently seems to have intended Cairo as the capital of the King. (See Note 18 below.)

NOTE 3. "Fáris" signifies "a horseman," &c.; and "Sáleh," "good," "just," &c.

NOTE 4. In the Breslau edition, and in Trébutien's version, the place of Suleymán's abode at this time is said to have been Sebá, of El-Yemen, the seat of government of Bilkees, "the Queen of Sheba" mentioned in the Bible.

NOTE 5. Here it appears that the phrase "to kiss the ground" is to be understood in its literal sense; but I believe that this is never the case when the act is said, in this work, to be performed by a Muslim.— See Note 15 to Chapter vi.

NOTE 6. "The same ceremony is still observed at the audiences which the Porte gives to Ambassadors. Oriental politeness requires that refreshments be presented to guests before inquiring the motive of their visit." (Note by Von Hammer, in Trébutien's version.)

NOTE 7. Mohammad did not profess to reach a *new* religion, but to *restore* the only true religion; and this is called "El-Islám," which signifies "resignation [to God]."

NOTE 8. By the "two prayers," it appears from what follows, that the prayers of noon and afternoon are meant.

NOTE 9. So in the Breslau edition: of the edition of Cairo, "*two tunics*;" but only one is mentioned afterwards.

NOTE 10. The words "with all his subjects" I have inserted on the authority of the Breslau edition.

NOTE 11. The word rendered "onion-sauce" is "takleeyeh." My sheykh explains it as "onions cooked in clarified butter, after which they are put upon other cooked food."

NOTE 12. See Note 67 to Chapter xi.

NOTE 13. "Such rejoicings are still usual at Constantinople, under the name of 'dónánmah,' not only when the Sultanas are *enceintes*, but also when they are brought to bed. In 1803, the rumor of the pregnancy of a Sultana, being falsely spread, involved all the ministers at Constantinople in useless expenses, to prepare for a *dónánmah* which did not take place." (Note by Von Hammer, in Trébutien's version.)

NOTE 14. "Seyf-el-Mulook" signifies "the Sword of the Kings." In the Breslau edition and in Trébutien's version, the astrologers are here said to have cast the Prince's nativity, and to have foreseen various events which the tale afterwards relates.

NOTE 15. "Sá'ed" signifies "fore arm;" and hence it is applied to "a chief, upon whom people rely."

NOTE 16. In the Breslau edition, they are said to have been taught the Kur-án, &c.

NOTE 17. "Záwiyeh" has before been explained, as a name given in Egypt to a small mosque.

NOTE 18. "The Horse-course of the Elephant" here mentioned seems to be that of the *Lake* of the Elephant, which, according to El-Makreezee (as stated in his "Khitat"), was made towards the close of the seventh century of the Flight, and afterwards in the seventeenth year of the next century, became the site of stables. In the Breslau edition, the Horse-course is called "el-Meydán el-Adl" this I suppose to be a mistake for "Meydán El-'Adil" (or the Horse-course of El-'Adil); as El-'Adil was the surname of the King, who made the Horse-course of the Lake of the Elephant. If so, we must infer (as I have observed in the second of these notes) that Cairo is intended as the capital of the King 'Asim, notwithstanding the anachronism thus implied.

NOTE 19. A description of banquets of the kind here mentioned has been given in Note 7 to Chapter viii.

NOTE 20. I suppose either the outer curtains of the King's pavilion to be here meant, or the inner curtains of its vestibule.

NOTE 21. Von Hammer, in illustration of this passage, mentions the custom, still existing, of girding the sabre on the side of an eastern sovereign when he mounts the throne; and adds, that the girdle is found, upon their monuments, as one of the insignia of the ancient Kings of Egypt. Being adorned with most valuable jewels, like the crown, the girdle is still one of the insignia of many Eastern Kings.

NOTE 22. In my original is here added "and the signet" (muhr); and in the Breslau edition, "and the bow;" but neither of these things is mentioned before or after.

NOTE 23. In my original, the name of the father of Bedeea-el-Jemál is here written "Shemmákh," or "Shemákh," as in Trébutien's version; but he is often mentioned afterwards and always called "Shahyál."

NOTE 24. Respecting Bábil, and the Garden of Irem, see Note 14 to Chapter iii., and the anecdote commencing in page 1125.

NOTE 25. So in the Breslau edition and in Trébutien's version: in my original twenty thousand.

NOTE 26. "Faghfoor" is a common title given by the Muslims to Emperors of China. In my original, by the misplacing of a diacritical point and the omission of a letter, it is converted into "Kaafoo."

NOTE 27. In the original there is a play upon words; "sabr," the name of the aloe, signifying "patience." So also in the next verse.

NOTE 28. See the last paragraph of Note 5 to Chapter i.

NOTE 29. Here we have again "the Old Man of the Sea," whose nature and country (supposed to be Sumatra) have been considered in Note 64 to Chapter xx.; but in this instance we find him considered as a *Márid*, which is properly an evil Jinnee of the most powerful class. Some other incidents in the present tale will be found to be nearly the same as certain events in the Voyages of Es-Sindibád of the Sea; but it is inferior to those tales, and apparently in some measure copied from them, and from the romance of Seyf Zul-Yezen. I have, therefore, not referred to

these coincidences in my notes to the Voyages of Es-Sindibád.

NOTE 30. See Note 39 to Chapter xx.

NOTE 31. These verses, I suspect, are by some Soofee poet. See Note 102 to Chapter x.

NOTE 32. Here, and afterwards, I read "kelek" (a raft), as in the Breslau edition, instead of "fulk," which signifies "a ship" or other vessel.

NOTE 33. In my original, "with the remaining memlook." I have corrected this passage, and another afterwards in the same manner, on the authority of the Breslau edition.

NOTE 34. Here again I adopt a reading of the Breslau edition.

NOTE 35. On this passage, my sheykh has written upon the margin of my original, "Were they Jews? If this were not in the time of Suleymán, it might be said that these apes were the Jews who were transformed on the day of their transgression with respect to the Sabbath." These are mentioned in the sixty-first verse of the second chapter of the Kur-án, and, as stated by Sale, were some dwellers at Eyleh (or Elath), on the Red Sea, who lived in the time of David, and were transformed into apes for catching fish on the Sabbath. After remaining in this condition three days, they were destroyed by a wind which swept them all into the sea.—But it appears from what is afterwards stated in Trébutien's version, that by these apes are meant the descendants of a remnant of the tribe of 'Ád. At the time of the general destruction of this tribe (mentioned in Note 37 to Chapter ii.), a company belonging to it had gone to Mekkeh to pray for rain; and the persons composing this company, or their descendants, were afterwards transformed by God into apes. (See Pocock's Spec. Hist. Arab., ed. 1806, pp. 36 and 37.)

NOTE 36. In my original "their islands."

NOTE 37. The words rendered "And an abandoned well, and a lofty palace," are from the forty-fourth verse of the twenty-second chapter of the Kur-án. They are either misunderstood or purposely misapplied, in the tale; the true meaning being, "And [how many] a well [hath been] abandoned, and [how many] a lofty

palace!" Others, however, have misunderstood them, and given to them a particular application. "The Oriental geographers," observes Von Hammer, "state these *places* [called in Arabic 'el-Beer el-Mo'attalah' and 'el Kasr el-Mesheed'] to be in the province of Hadramót, and we wait for a new Niebuhr to inform us what are the monuments or the ruins thus called."—"Yáfith" and "Nooh" are the names which we write "Japheth" and "Noah."

NOTE 38. The word in my original is "eewán;" but this means here, as my sheykh has noted, what is now commonly called a "leewán." It has been described in Note 12 to Chapter iii.

NOTE 39. "Dólet," which signifies "fortune," "empire," &c., I suppose to be here the proper name; and "Khátoon" (*i. e.* Lady), a title subjoined in the Turkish manner.

NOTE 40. By "the city of Sarandeeb" we must understand the capital of the island of Ceylon.

NOTE 41. "El-Kulzum" is the ancient "Clysma," whence the Red Sea is called "the Sea of El-Kulzum."

NOTE 42. See Note 28 to Chapter x., and Note 6 to Chapter xxiii.

NOTE 43. From the sequel, as well as from what has been said above in Note 37, it appears that this is meant as a falsehood of the Jinnee, to deceive the lady.

NOTE 44. The words "and remaineth with me three days," &c., are omitted in the Cairo edition. I have supplied them from the edition of Breslau.

NOTE 45. "For, had she remembered her, probably she had come to her, as she was a Jinneeyeh."

NOTE 46. "Hátim" I suppose to be the name of the 'Efreet. In the Breslau edition it is written "Khátim."

NOTE 47. The word for which I write "coffer" is here, in my original, "tábak" or "tábik;" but afterwards, "táboot."

NOTE 48. Here again, as in the instances mentioned above, in Note 32, "fulk" is put in my original for "kelek."

NOTE 49. He put the sword between himself and the lady from a motive of modesty and respect.

NOTE 50. The word rendered "lying" is "sáke'." My sheykh supposes it to be a vulgar word derived from "sakeea," for "sakeea," which signifies "hoar-frost:" but I imagine that the word 'sáke'," *i. e.* "lying," or "a liar," had escaped his memory at the time of his reading this passage.

NOTE 51. This city and harbour I suppose to be imaginary. The name of the former is derived from "emáreh," which signifies "the being inhabited." &c.: that of the latter may be rendered "the lurking-place of the two seas," or "— of the province [of Arabia] called El-Bahreyn." In the Breslau edition, the city is called "'Amár," and the harbour, "Beyn el-Bahreyn."

NOTE 52. This name, I rather think, should be "'Ali-l-Mulk," or "the High in Dominion."

NOTE 53. "Mo'een-ed-Deen" signifies "the Aider of the Religion."

NOTE 54. "'Shoom' is a kind of tough wood of which are made small staves wherewith asses are driven." Sir Gardner Wilkinson informs me that it is ash.

NOTE 55. In Trébutien's version, this cannibal is here called (vol. ii. p. 168) "Goul-Eli-Fenioun;" and the following note by Von Hammer is subjoined. "There

was no need of this similitude of name to prove that all this episode is a manifest imitation of the adventures of Ulysses in the cave of Polyphemus, and that this latter is the same as Goul-Eli-Fenioun: which induces the belief that the Arabs have been acquainted with the poems of Homer." But may not the story of Ulysses and Polyphemus have been of Eastern origin? See some remarks on the knowledge that the Arabs had of Homer, in the Review subjoined to this work.—Notes 39 and 52 to Chapter xx. will serve to illustrate the account of the Ghool in the present tale.

NOTE 56. In the Breslau edition, the ship is not wrecked, but conveys Sá'ed, with the other passengers, safely to the city where Seyf-el-Mulook finds him.

NOTE 57. Instead of "enchancing, cruel eye," we may, as my sheykh observes, read, "enchancing eye of a Jinneeyeh."

NOTE 58. For the story of Suleymán and Bilkees (whom I have mentioned above, in Note 4), see the twenty-seventh chapter of the Kur-án, and Sale's notes.

NOTE 59. The action here described is one indicative of extreme submission.

NOTE 60. In the Breslau edition, Shah-yál is here very properly made to say, "Dost thou not know that a single human being is, with God, better than a thousand Jinnees?"

NOTE 61. This sentence is from the Breslau edition.

NOTES TO CHAPTER TWENTY-FIFTH

NOTE 1. The hero of this story is called in Dr. Scott's translation "Mazin of Khorassaun," or Khurásán. He is there said, in the commencement of the tale, to have "resided in the city of Khorassaun;" but afterwards, in "Bussorah," or El-Basrah. The story in Dr. Scott's version is short in comparison with that in my original; but in other respects, for the most part it agrees with the latter. I have before mentioned, that another tale of the Thousand and One Nights (that of Ján-sháh) is similar to this in its general char-

acter, and in the incidents upon which it is chiefly founded.

NOTE 2. In the Breslau edition, Hasan is said to have squandered away his wealth.

NOTE 3. There are various kinds of kohl, as mentioned in Note 34 to Chapter ii. Those which are used merely for the sake of ornament are black; but there are many other kinds of different colours employed for medicinal purposes.

NOTE 4. "That is," as my sheykh observes in a marginal note, "but few persons know it: and in this expression is a double meaning: it signifies also 'I know not that.'"

NOTE 5. I read "ke'áb" (plural of "kaab," "a cup,") for a word written in my original "kabbát," and in the Breslau edition "kaabán."

NOTE 6. "The Persian wrote these two verses, to denote that he had taken Hasan, and that he (the latter) would not return."

NOTE 7. This is not consistent with the sequel. The passage is perhaps corrupted by copyists. It should rather be said, "he used every year to take a Muslim and to sacrifice him in order to attain an object of his desire."

NOTE 8. The drum and plectrum here mentioned (called, respectively, in my original, "tabl" and "zakhmeh" or "zukhmeh") appear to be similar to those described in the following passage. "Darweeshes, in religious processions, &c., and in begging, often make use of a little tabl, or kettle-drum, called 'báz,' six or seven inches in diameter which is held in the left hand, by a little projection in the centre of the back; and beaten by the right hand, with a short leathern strap, or a stick." The term which designates the plectrum in my original is also applied to a stirrup-leather, or strap. The drum is generally of tinned copper, with a parchment face.

NOTE 9. This seems, from the sequel, to be the same palace near which they before passed. We may suppose that it was situate a little above the foot of the mountain, and that the Magian had pursued a very circuitous route (along a winding valley) in order to avoid passing close beneath it.

NOTE 10. So in the Breslau edition: in the Cairo edition, "rakhams," or aquiline vultures.

NOTE 11. There is an incident similar to this in the romance of Seyf Zu-l-Yezén, which work I have mentioned before. Misr, the son of Seyf Zu-l-Yezén, is sewed up in a camel's hide, and carried by a rukh to the top of a mountain, to obtain a treasure for a treacherous Magian, named Bahrám.—It is also remarkable that the story of Hasan of El-Basrah presents two

other incidents which I have found described in the romance above mentioned. See Notes 15 and 16 below.

NOTE 12. These verses, except the last, have occurred before, in page 135. See the notes there referred to.

NOTE 13. The form of this prayer I have given in my work on the Modern Egyptians, vol. ii. ch. xv.

NOTE 14. "Mesheed" generally signifies "plastered" but here its meaning is "lofty."

NOTE 15. This is one of the incidents alluded to above, in Note 11. Seyf Zu-l-Yezén enters a forbidden closet in a palace, and ascends thence, by a flight of steps, to the roof.

NOTE 16. This is the last of the incidents that I have to notice as occurring in the romance of Seyf Zu-l-Yezén. The chief hero of this romance (Seyf himself) sees a number of beautiful damsels with clothing and wings of feathers, who fly like birds and come to a pool in a pavilion, near which he has concealed himself, in the midst of a garden. There they divest themselves of their dresses of feathers, and bathe; and Seyf, like Hasan of El-Basrah, becoming enamoured of the chief damsel, adopts the same plan as Hasan with the view of capturing her, and experiences the same result.—Trébutien mentions (vol. ii. p. 208) a similar incident in a German tale. "Il est assez remarquable qu'il existe en Allemagne une tradition à peu près semblable, et qui a fourni le sujet d'un des contes de Musæus, intitulé *le Voile enlevé*."—I also find that in the first volume of Mr. Keightley's "Fairy Mythology" is a Shetland legend of the same kind; but the vehicle is a seal-skin.

NOTE 17. See Note 43 to Chapter x.

NOTE 18. The new moon of the Festival of Ramadán (commonly called the Minor Festival) is anxiously watched for, and the sight of it gives delight, as it shews that the month of abstinence is ended. Hence there is a double reason for the comparison in the text.

NOTE 19. See Note 24 to Chapter xv.

NOTE 20. In the latter hemistich of this verse, in my original, a transposition is required for the sake both of the sense

and the measure, as my sheykh has observed. For "wa-hwa fi-l-hobbi" we must read "fi-l-hobbi wa-hwa."

NOTE 21. "Mandharah" is here put in my original instead of "mak'ad."

NOTE 22. See Note 58 to Chapter ii.

NOTE 23. The words "an army" I have inserted on the authority of the Breslau edition. — Dr. Scott, in his sixtieth note, in illustration of a corresponding passage in the story of "Mazin of Khorassaun," gives an extract from Barrow's Public Life of Lord Macartney (vol. ii. p. 23), in which his lordship, speaking of the Cossack soldiery, says, that there is one horde of them, consisting of about 30,000 fighting men, called the Cossacks of Zaporavia, whose women reside in certain islands of the Nieper in their neighbourhood, and are only visited by them at a particular season of the year. The male children, at a certain age, are delivered to the fathers, like whom they become hunters and warriors, while the females remain with their mothers.

NOTE 24. Thus Seyf Zu-l-Yezen, in the case above alluded to (in Note 16), is directed by a friendly Jinneeyeh to steal the feather-dress of his beloved.

NOTE 25. The "abāäh" (vulgarly called "abāyeh") is a kind of woollen cloak, generally striped, brown and white.

NOTE 26. These words "and demanded," &c., are from the Breslau edition. In my original, the damsels are here said to have gone forth again to the chase, and to have caught the game mentioned immediately after in my translation. Among the game are particularized "wild oxen;" by which name, four different kinds of antelopes are called, by some: it is properly applied to bovine antelopes.

NOTE 27. That is, the hand of the deputy. See Note 39 to Chapter iv.

NOTE 28. This is a vulgar proverb, as my sheykh has observed in a marginal note.

NOTE 29. "Tohfeh" signifies "a present," and particularly "a rare," or "pleasing," or "a rare and pleasing, present."

NOTE 30. See Note 16 to Chapter ii.

NOTE 31. In my original, "the sixth," but this is an error, which my sheykh has

noted in the margin; adding, that Er-Rasheed occasioned a proverb, which is applied to any person like that Khaleefeh in his actions, "Is he the fifth of the sons of El-'Abbās?" — meaning Er-Rasheed; for none of the 'Abbāsees did like him; neither any before him nor any after him. — Is not this proverb, current in Egypt, sufficient to account for the frequent mention of Er-Rasheed in many of the tales of the Thousand and One Nights, without our supposing that these tales were written by a native of Baghdād, and a subject of the 'Abbāsees?

NOTE 32. — On the Islands of Wāk-Wāk. These islands, which are called in my original "Wāk," and in the Breslau edition "Wāk el-Wāk," are commonly called "The Islands of Wāk-Wāk" or "— of El-Wāk-Wāk." By some European writers they are supposed to be the Japan Islands: by Langlès, the Sunda Islands. But I rather think that the Arab geographers applied the name of Wāk-Wāk to all the islands with which they were acquainted on the east and south-east of Borneo. The following particulars respecting the islands thus called by them are derived from the works of El-Kazweenee and Ibn-El-War-dee; but chiefly from the latter author.

These islands extend (or are contiguous to) the Islands (or Island) of Er-Rāij or Ez-Zānij (before identified with Borneo), and the navigation to them is by the stars. They are said to be one thousand and seven hundred in number, and governed by a woman, named Demharah, who wears a robe woven with gold, and has shoes (or sandals) of gold: No one walks in all these islands with any other kind of shoe: if he wear any other kind, his feet are cut. The Queen rides amid her slaves and troops with elephants and standards and drums and trumpets and beautiful female slaves. The place of her abode is an island called Amboobeh, the inhabitants of which are skilful in manufactures, so that they weave shirts of one piece each, sleeves and body together, and make great ships of small pieces of wood, and make houses of wood that move upon the face of the water. 'Eesā (or Moosā), the son of El-Mubārak, Es-Seerāfee, relates, "I went in to this Queen, and saw her sitting naked upon a couch of gold, with a crown of gold upon her head, and before her were four thousand maid-servants, beautiful virgins. They were of the Magian religion, with uncovered heads, and on the head of each of them was a comb of ivory, adorned with mother-of-pearl (or shells): some of

them had two combs, or three, or four, or more, to the number of twenty." The people ornament themselves with cowries, which they also treasure up. Here too is a tree that bears fruits like women, with bodies, eyes, limbs, &c., like those of women: they have beautiful faces, and are suspended by their hair. They come forth from integuments like large leathern bags; and when they feel the air and the sun, they cry out "Wák! Wák!" until their hair is cut; and when it is cut, they die; and the people of these islands understand this cry, and augur ill from it. The land where these fruits grow is the best of lands, and the most abundant in odours and perfumes; and in it are rivers sweeter than hydromel and dissolved sugar; but it has no inhabitants except the elephants, some of which attain the height of eleven cubits; and it has abundance of birds. No one knoweth what is beyond it save God. From one of these Islands of Wák-Wák there issueth a great torrent like pitch, which floweth into the sea, and the fish are burnt thereby, and float upon the water. — The Islands of Wák-Wák contain gold in such abundance that the inhabitants make the chains of their dogs and other beasts, and the collars of their apes, of that metal; and the great men make bricks of gold, and build with them palaces and houses, well and skilfully. These islands also contain the ebony-tree. — Ibn-El-Wardee likewise mentions, among the islands of the same sea (the Sea of China), the Island of Women, in which there is not a single male inhabitant.

NOTE 33. It is a common custom of the Arabs to address an old woman by the appellation of "pilgrim," in Arabic "hájjah." This word, in my original, is here written (as it is usually pronounced) "hajjah."

NOTE 34. These were to be shewn to Hasan, on his return, as the graves of his wife and two children, as afterwards appears.

NOTE 35. I here read (as proposed by my sheykh) "neseem" (zephyr) instead of "nedee" (boon-companion).

NOTE 36. The word which I have rendered "changeable" (namely "ghayoor") generally signifies "jealous;" but for giving it the former signification I have the authority of my sheykh, in a marginal note in volume i. page 360 of my original, where nearly the same verse occurs.

NOTE 37. For "semerin," in my original, my sheykh has substituted "saharin," and I have followed his reading.

NOTE 38. That is, she is like the full moon, which is fourteen nights old.

NOTE 39. "Abd-El-Kuddoos" signifies "the Servant of the Very Holy."

NOTE 40. An Arab often does thus when meditating; and thus, while He was sitting in the Temple (upon the floor), when the woman taken in adultery was brought before Him, "Jesus stooped down, and with his finger wrote on the ground." (John viii. 6.)

NOTE 41. Here, in my original, for the words signifying "the accursed Iblees," is put "Mo'een;" but afterwards, Abu-r-Ruweysh is called "son of the daughter of the accursed Iblees." He appears, however, to be a virtuous person.

NOTE 42. In my original, the birds are here called vultures ("nusoor").

NOTE 43. Ed-Deylem is a large province of Persia, bounding the Caspian Sea, on the south. — In the Breslau edition, instead of "here are soldiers of Ed-Deylem," we read "here is a great army."

NOTE 44. "Umm-ed-Dawáhee" signifies "Mother of Calamities."

NOTE 45. It seems that by the term "islands" here used, we are to understand peninsulas, which is often the case. The reader will observe, in the account of the islands of Wák-Wák here given, some inconsistencies which I cannot pretend to reconcile.

NOTE 46. I omit some passages &c. of my original in the paragraph to which this note refers.

NOTE 47. The *youngest* was his wife; but it appears afterwards that the eldest daughter bore a strong resemblance to her.

NOTE 48. "Noor-el-Hudà" signifies "the Light of Day."

NOTE 49. In my original, they are here said to be seven.

NOTE 50. "Menár-es-Senà" may be rendered "the Pharos of Splendour."

NOTE 51. The first and last of these names have been explained. The second signifies "the Star of the Morning"; the third, "the Sun of the Forenoon;" the fourth, "the Tree of Pearls;" the fifth, "the Food of Hearts;" and the sixth, "the Glory of Damsels."

NOTE 52. See Note 24 to Chapter xv.

NOTE 53. So in the Breslau edition: in the edition of Cairo, "to the place whence I had brought it."

NOTE 54. Thus in the Breslau edition: in the Cairo edition, "the Castle of the Birds." "The Islands of Camphor and the Castle of Crystal" have been mentioned in a former tale: see Note 1 to Chapter viii.

NOTE 55. The kind of cap here mentioned (in the Arabic, "tákeeyeh,") is a close-fitting skull-cap, which is worn next the head. It is generally of cotton. Sometimes the crown is composed of four or three triangular pieces, which are most commonly of different-coloured silks.

NOTE 56. The "jedeed" is a copper coin which, I believe, is now no longer current. My sheykh states, in a marginal note, that ten jedeeds were equivalent to a nusf faddah, vulgarly called nuss, respecting which see Note 17 to Chapter iii. The plural is "jided."

NOTE 57. "Zát-ed-Dawáhee" is similar in import to "Umm-ed-Dawáhee," which has been explained above.

NOTE 58. We must suppose (what is most probable) that the vessels of glass and China-ware fell upon a mattress extending along the side of the room, and therefore did not break.

NOTE 59. This verse, and others nearly agreeing with those which here follow it, have occurred before.

NOTE 60. "Nejdee" signifies "of Nejd" (the central and largest province of Arabia), which is famous for its excellent horses.

NOTE 61. In my original they are here said to be ten; but afterwards, whenever they are mentioned, seven.

NOTE 62. So before; but here, in my original, three.

NOTE 63. By the *mother's* side, as before stated, Abu-r-Ruweysh was the grandson of Iblees.

NOTE 64. See Note 5 to Chapter ii.

NOTE 65. Here, as in the instance pointed out in Note 54, I read "Castle of Crystal," agreeably with the Breslau edition, instead of "Castle of the Birds."

NOTE 66. These verses seem to be addressed to his *mother*; not to the seven damsels.

NOTES TO CHAPTER TWENTY-SIXTH

NOTE 1. This is explained by Note 81 to Chapter v.

NOTE 2. The "bayád" is a fish of the genus *silurus*. It is common in the Nile.

NOTE 3. "Mo'allim" (vulgarly pronounced "M'allim") is a title usually given in Egypt and other Arab countries to any Christian or Jew; and also to a master in any art or trade. It signifies "teacher."

NOTE 4. The Arabs in general are extremely fearful of the influence of the evil eye upon articles of food, which, by many persons who deal in them, are consequently concealed from the public gaze.

NOTE 5. What is commonly called a "mowwál," but properly "mawáleeeyà" according to some, or, according to others, "mawáliyà," is a kind of short poem. It generally consists of five lines, the measure of which is like a species of the "beseet,"

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admitting, however, of licences not allowed by the strict rules of prosody; and all these five lines, except the penultimate, end with the same rhyme. The language of the mowwāl, if I may judge from all the poems of this kind that I have seen and heard, is a mixture of the classical and the vulgar.

NOTE 6. My original here presents an evident error, which I have corrected.

NOTE 7. In my original, this person is said to be "the Virgin," as though the dreamer were a Christian.

NOTE 8. Abou Bekr received from Mohammad the surname of "the Very Veracious" (es-Siddeek) on account of his asserting the truth of the Prophet's miraculous Night-Journey.

NOTE 9. Perhaps "Sa'ádeh" (which signifies "felicity," "prosperity," &c.,) was the name of the Jew's daughter, and from her he was called "Abu-s-Sa'ádát;" though Khaleefeh supposed it to be the name of his wife.

NOTE 10. The words which compose the profession of the faith of El-Islám ("There is no deity but God: Mohammad is God's Apostle") are commonly called "the Two Sayings."

NOTE 11. Some readers may imagine that a Muslim, in his own country, could not be beaten at the command of a Jew; but Arabs have not unfrequently thus suffered both from Christians and Jews under the domination of the Memlooks and Turks.

NOTE 12. The Muslims believe that the number of the faithful is decreed by God, and that no act of man can increase or diminish it.

NOTE 13. It is said, at the close of the story, that Khaleefeh resided in a Khán; and the Breslau edition describes him as dwelling in a magazine of a ruined Khán. According to my original, his habitation seems to have been a closet adjoining a ruined saloon. The word which I have rendered "chamber" generally signifies "house."

NOTE 14. That is, his mind, under the influence of hasheesh, suggested to him the

idea of stripping himself, &c. Most of Khaleefeh's oddities are such as might be the effect of hasheesh. See the fourth paragraph of Note 22 to Chapter iii.

NOTE 15. See above, Note 13.

NOTE 16. A "memrak" is generally a kind of small lantern for the admission of air, in the roof of a chamber: its form is octagonal; and its sides are of wooden lattice-work, supporting a cupola. But this term is also applied to a simple aperture in the roof, made for the same purpose, or to admit light.

NOTE 17. The "kamar" is a kind of belt containing a purse for money.

NOTE 18. By "Suleymán's prison" is meant one of the bottles of brass in which Suleymán confined the refractory Jinn, as mentioned in two former tales in this work.

NOTE 19. Here, and in the next sentence, I read "kóm" (a mound) instead of "karm," which signifies "a grape-vine."

NOTE 20. The "shemleh" is a kind of cloak, or wrapper, entirely enveloping the person.

NOTE 21. The "herám" (more properly "ehrá́m") is a kind of woollen sheet, mostly used by the western Arabs, both to envelop the body by day and as a night-covering. It is so called because it is similar to the covering of the body worn during the performance of the rites of pilgrimage.

NOTE 22. Imagining the fish to be from Paradise, he thought that this prayer would surely be answered.

NOTE 23. This is said ironically; for the commencement of the day was unfortunate, and its end seemed to be more unfortunate also.

NOTE 24. See Note 32 to Chapter v.

NOTE 25. The "shebbábeh" is a kind of flageolet, made of reed.

NOTE 26. My sheykh states that "shukeyr" is a diminutive form of "ashkar," which signifies "of a ruddy complexion," and also "tawny."

NOTE 27. "Kerish-en-Nukhál" may be rendered "Paunch of Bran." This nick-

name is applied by Khaleefeh to the Wezeer Jaafar.

NOTE 28. His case was like that of a peasant, who, on his demanding money due to him from the government for grain, or on some other account, is imprisoned for arrears of taxes due from his fellow-villagers; for tyrannical measures of this kind have been often practised.

NOTE 29. In my original, "that of Khaleefeh." I follow the reading which Trébutien's version shews to be that of Von Hammer's manuscript.

NOTE 30. Hamzeh was a brother of El-'Abbás, from whom the Khaleefehs of Baghdád derived their origin; and 'Akeel was a son of Aboo-Tálib, another brother of El-'Abbás.

NOTE 31. The meaning of this expression is, "I hope that thou hast good news to tell."

NOTE 32. That is, "to the Prince whose munificence is as a great river."

NOTE 33. "Nákhoodah" is a title of a master of a ship, and "zuleyt" is a term often applied to a low fellow.

NOTE 34. "Yásemeen" and "Narjis" (or Jasmine and Narcissus) are to be understood as the names of two female slaves, or, perhaps, two eunuchs, attendants of Koot-el-Kuloob.

NOTE 35. This is the *Lawsonia inermis*. See Note 22 to Chapter iii.

NOTE 36. This is to be understood as said in jest.

NOTE 37. I here read "mar'oob" (terrified) instead of "marhoob," which signifies "terrible."

NOTE 38. These words, "Verily God forgiveth," &c., are part of the fifty-fourth verse of the thirty-ninth chapter of the Kur-án.

NOTE 39. The next two stories in my original I omit. The first of these, which is "Mesroor and Zeyn-el-Mawásif," is a tale of the illicit amours of a Christian and a Jewess, who dupes her husband in various abominable ways. The husband, to separate her from her paramour, takes her with him on a journey; but she pre-

fers a malicious suit against him to four judges, professing herself a Muslimeh, denying that she is his wife, and falsely accusing him of having defrauded her of fifteen thousand pieces of gold; and all the four judges, captivated by her beauty, decide in her favour. She receives the above-mentioned sum, and with other valuables, returns to her lover, who embraces El-Islám, and marries her. Her former husband also returns, and, by her direction, one of her female slaves informs him that she is dead, and shews him her pretended tomb: the Jew throws himself upon the tomb and faints, and while he is insensible, the female slave puts him into the tomb and closes it over him. — From this brief statement the reader will see that it is not a story fit to be included in the present series.

The other story is that of "Noor-ed-Deen and Maryam," which I omit because part of it is very similar to the story of "Alee Shér and Zumurrud," and part to that of "Alá-ed-Deen Abu-sh-Shámát," and neither of these two tales is among the best of the collection.

Then follow two anecdotes, of the latter of which I here give a translation. It commences with part of the Eight Hundred and Ninety-sixth Night, and ends with part of the Eight Hundred and Ninety-ninth.

The Man of Baghdád and his Slave-girl

There was in ancient times, a man in Baghdád, of the sons of the people of affluence, who inherited from his father abundant wealth, and he was enamoured of a slave-girl; wherefore he purchased her. She loved him as he loved her; and he ceased not to expend upon her until all his wealth passed away, and there remained not of it aught. He sought for some means of subsistence, but could not obtain it. And this young man, in the days of his riches, used to attend the assemblies of the scientific on account of his art in singing, in which he attained the utmost excellence; and he asked advice of one of his brethren, who said to him, I know not any occupation for thee better than thy singing with thy slave-girl; for by so doing thou wilt obtain much money, and eat and drink. But he and the damsel disliked that; and his slave-girl said to him, I have devised for thee a plan. And what, said he, is it? She answered, Thou shalt sell me, and we shall be delivered from this difficulty, I and thou, and I shall

be in affluence, for none will buy such a one as myself but a person of affluence, and thus I may be a means of my return to thee. He therefore took her forth to the market, and the first person who saw her was a Hâshimee, of the people of El-Basrah, who was a well-bred man, polite, generous of soul; and he bought her for one thousand and five hundred pieces of gold.—But, says the young man, the owner of the slave-girl, when I had received the price, I repented and wept, I and the damsel, and I requested the cancelling of the sale. The Hâshimee, however, would not consent. So I put the pieces of gold into the purse, and I knew not whither to go; for my house was rendered desolate by her absence; and I wept and slapped myself and wailed as I had never done before. I entered one of the mosques, and sat weeping in it: and I was so stupefied that I became unconscious; and I slept, having put the purse beneath my head as a pillow. But I was not aware of it when a man pulled it from beneath my head, and departed with rapid pace. Then I awoke, alarmed and terrified, and found not the purse. I therefore rose to run after him; and, lo, my feet were tied by a rope: so I fell upon my face; and I proceeded to weep and to slap myself, saying to myself, Thy soul hath quitted thee, and thy wealth is lost!

My affliction was excessive; and I came to the Tigris, put my garment over my face, and cast myself into the river. But the persons present, perceiving me, said, Verily this is on account of a great trouble that hath befallen him!—and they cast themselves after me, and took me forth, and asked me respecting my case. I therefore informed them of the events that had befallen me, and they grieved thereat. Then a sheikh from among them came to me, and said, Thy wealth hath gone, and how would'st thou be the cause of the loss of thy soul, and become one of the people of the fire? Arise, and accompany me, that I may see thine abode.—And I did so; and when we came to my abode, he sat with me a while, until my feelings had become tranquil, and I thanked him for that. He then departed; and when he went forth from me, I was at the point of slaying myself; but I remembered the world to come, and the fire; and I went forth from my house, fleeing to one of my friends, and informed him of the events that had befallen me; whereupon he wept in compassion for me, and gave me fifty pieces of gold, saying, Accept my advice, and go forth immediately from Baghdád,

and make use of this money for thy maintenance until thy heart shall be diverted from the love of her, and thou shalt cease to care for her. Thou art of the sons of the secretaries and writers, and thy handwriting is excellent, and thy polite attainments are surpassing: seek then whom thou wilt of the intendants, and throw thyself upon his generosity. Perhaps God will reunite thee with thy slave-girl.—And I attended to his advice. My resolution had become strengthened, and somewhat of my trouble of mind had quitted me; and I determined that I would repair to the province of Wásit; for I had in it relations.

Accordingly I went forth to the bank of the river, and I saw a moored vessel, the crew of which were transporting to it goods and costly stuffs: so I asked them to take me with them, but they replied, This vessel belongeth to a Hâshimee. We cannot take thee in this garb.—I however excited their desire for recompense; and thereupon they said, If it must be so, pull off these costly clothes that are upon thee, and put on the clothes of the sailors, and sit with us as though thou wert one of us. I therefore returned, and bought some sailor's clothes, and put them on, and came again to the vessel, which was going to El-Basrah. I embarked with the crew; and but a little while had elapsed when I saw my slave-girl herself, attended by two slave-girls to serve her. So the rage that I suffered became appeased, and I said within myself, Now I shall see her, and hear her singing, until we arrive at El-Basrah. And very soon came the Hâshimee, riding, and with him a party of people; and they embarked in that vessel. I proceeded down the river with them, and he caused the food to be brought forth, and ate with the damsel, while the rest ate in the midst of the vessel. The Hâshimee then said to the damsel, How long shall continue this abstaining from singing, and this constant mourning and weeping? Thou art not the first who hath become separated from the object of love.—So I knew what she felt with respect to her love of me. Then he put a curtain before the damsel at the side of the vessel, and, having called those who were by me, he sat with them, outside the curtain; and I asked respecting them, and, lo, they were his brothers. He caused the servants to bring out to them what they required of wine and dried fruits, and they ceased not to urge the damsel to sing until she called for a lute, and tuned it, and began to sing; and she sang these two verses:—

The company went away with my beloved at night, and forbore not from going with the desire of my heart;
And in the heart of the enamoured, since their camels departed a fire like that of the ghadá hath raged.

Then weeping overpowered her, and she threw down the lute and ceased from singing. So the party were troubled, and I fell down in a fit, and the people thought that I had become possessed; wherefore one of them began to recite some words in my ear; and they ceased not to soothe the damsel, and to beg her to sing, until she tuned the lute again, and began to sing; and she sang this couplet:—

I stood and bewailed travellers who had departed. They are in my heart though they have gone far away.
And I stood by the ruins, asking respecting them; and the house was desolate, and the abodes were uninhabited.

She then fell down in a fit, and a lamentation arose from the people. I, also, cried out, and fell down senseless; and the sailors were alarmed at me; and one of the pages of the Hâshimee said, How is it that ye have conveyed with you this madman? One of them therefore said to the others, When ye have arrived at one of the villages, turn him out, and rid us of him.

So great trouble affected me thereat, and painful torment of mind; but I hardened myself to the utmost, and said within myself, I have no resource by which to save myself from their hands except my informing her of my situation in the vessel, that she may not allow my going out. We then proceeded until we came near to a cultivated tract; whereupon the master of the vessel said, Go ye up with us to the bank. Accordingly the party landed; and it was eventide. I therefore arose and went behind the curtain, took the lute, and played several different airs, one after another, and I played an air that she had learned of me: then I returned to my place in the vessel. And after that, the people descended from the bank, and returned to their places in the vessel; and the moon shone upon the shore and the river: so the Hâshimee said to the damsel, By Allah I conjure thee that thou trouble not our life. She therefore took the lute, and touched it with her hand, and uttered a groan, whereat they imagined that her soul had quitted her. Then she said, By Allah, my master is with us in this vessel! The Hâshimee replied, By Allah, were he with

us, I would not debar him from our society; for perhaps he might alleviate thy sorrow, and we should enjoy thy singing; but his being in the vessel is a thing far from truth. Upon this she said, I cannot strike the lute and play over different airs when my master is with us. The Hâshimee said, We will ask the sailors. And she replied, Do so. He therefore asked them, and said, Have ye taken any one with you as a passenger? And they answered, No:—and I feared that the inquiry would stop: so I laughed, and said, Yes; I was her master, and I taught her when I was her lord. And she said, By Allah, this is the speech of my lord! Therefore the pages came to me and took me to the Hâshimee; and when he saw me, he knew me, and he said, Wo to thee! What is this condition in which thou art, and what hath befallen thee that thou hast become in this state?—So I related to him the events of my case, and wept, and the wailing of the damsel was loud from behind the curtain, and the Hâshimee also wept, he and his brothers, with a violent weeping, in pity for me.

He then said, By Allah, I have not drawn near to this damsel, nor have I heard her sing, to this day! I am a man on whom God hath bestowed ample wealth, and I only came to Baghdád to hear singing, and to demand my pensions of the Prince of the Faithful. I had attained both objects; and when I desired to return to my home, I said within myself, I will hear somewhat [more] of the singing of Baghdád. I therefore purchased this damsel, and I knew not that ye were in this state. So I call God to witness that, when I arrive at El-Basrah, I will emancipate this damsel, and marry thee to her, and I will grant you allowances sufficient for you, and more; but on the condition that, when I desire to hear her sing, a curtain shall be suspended for her, and she shall sing behind the curtain; and thou shalt be of the number of my brethren and my boon-companions.—So I rejoiced thereat. Then the Hâshimee put his head within the curtain, and said to her, Will that content thee? And she betook herself to praying for him and thanking him. He then called for a page belonging to him, and said to him, Take the hand of this young man, pull off his clothes, and dress him in costly apparel, and perfume him with incense, and bring him to us. Accordingly the page took me, did with me as his master had ordered him, and brought me to him; and he put before me wine, like as he had put before them. The damsel then began

to sing with the sweetest modulations, singing these verses:—

They reproached me for having shed my tears
when the beloved came to bid farewell.
They have not experienced the taste of separation,
nor the fire of sorrow that burneth
my bosom.

Only the afflicted knoweth what is love; he
whose heart is lost amid those dwellings.

— And the party were moved thereby with exceeding delight; and the joy of the young man so increased thereat that he took the lute from the damsel, played with it the sweetest modulations, and sang these verses:—

If thou ask a favour, ask it of the generous,
who hath known, unceasingly, riches and
opulence;

For asking of the generous is productive of
honour, and asking of the base is produc-
tive of disgrace.

When abasement is a thing not to be avoided,
meet with it by asking of the great.

Thine honouring the great is no abasement
of thyself: it is only abasement to honour
the little.

And the people (says the young man) rejoiced in me; their joy was excessive, and they ceased not to be in a state of joy and happiness, I singing a while, and the damsel a while, until we arrived at one of the ports.

The vessel moored there, and all who were in it went up on shore. I, also, went up; and I was intoxicated; so I sat, and sleep overcame me, and I slept; and the passengers returned to the vessel, which proceeded down the river with them, they not knowing of my absence; for they were likewise intoxicated; and I had given the money for my maintenance to the damsel, and there remained not with me aught. They arrived at El-Basrah; and I awoke not save by reason of the heat of the sun; and thereupon I arose and looked; but saw not any one; and I had forgotten to ask the Hâshimee his name, and where was his house at El-Basrah, and how he was known. I therefore became perplexed, and it seemed as though the state of joy in which I had been at finding the damsel had been a dream. I ceased not to remain in a state of perplexity until a great vessel passed by me, and I embarked in it and entered El-Basrah. I knew not in it any one, nor knew I the house of the Hâshimee; and I came to a grocer, procured from him an inkhorn and a piece of paper,

and sat writing; and he admired my handwriting, and, seeing my dress to be dirty, asked me respecting my case. So I informed him that I was a stranger, a poor man; whereupon he said, Wilt thou reside with me, and receive every day half a piece of silver, and thy food and thy clothing, and manage for me the accounts of my shop? And I answered him, Yes;—and I resided with him, managed his affairs, and regulated for him his income and expenditure; and when a month had expired, the man saw his income to be increased, and his expenditure diminished. He therefore thanked me for that, and assigned me every day a piece of silver, until the year had passed, when he proposed to me that I should marry his daughter, and that he should make me his partner in the shop. And I gave him my assent thereto, took my wife, and kept to the shop. But I was broken in spirit and heart, with an aspect of grief. And the grocer used to drink, and invite me to do so; but I refused on account of my grief.

I remained in that state for a period of two years; and while I was in the shop, lo, there was a company having with them food and drink, and I asked the grocer respecting the matter, and he said, This is the day of the men of pleasure, when the people of mirth and sport, and the young men of affluence, go forth to the bank of the river, to eat and drink among the trees on the river of El-Ubulleh. And thereupon my soul invited me to divert myself with the sight of this thing, and I said within myself, Perhaps, when I see these people, I shall meet her whom I love. So I said to the grocer that I desired to do that; and he replied, Go forth with them as thou desirest. He then prepared for me some food and wine, and I proceeded until I came to the river of El-Ubulleh; but, lo, the people were departing. I therefore desired to depart with them; and, behold, there was the captain of the vessel in which were the Hâshimee and the damsel, he himself; and he was proceeding along the river of El-Ubulleh. So I cried out to him and his party; and he and those who were with him knew me, and they took me in among them, and said to me, Art thou living? And they embraced me, and asked me respecting my story; wherefore I acquainted them with it; and they said to me, We imagined that intoxication had overpowered thee, and that thou wast drowned. I then asked them respecting the state of the damsel, and they replied, When she knew of thy being lost, she rent her clothes, and burned

the lute, and betook herself to slapping and wailing; and when we returned with the Hashimee to El-Basrah, we said to her, Abstain from this weeping and mourning. But she replied, I will put on black apparel, and make me a tomb in the side of this house, and I will remain by that tomb, and repent of singing. And we allowed her to do so, and she hath remained in that state to now.

Then they took me with them; and on my arriving at the house, I saw her in that state; and when she saw me, she uttered a great groan, so that I imagined she had died; and I embraced her with a long embrace. The Hashimee then said to me, Take her. I replied, Yes; but emancipate her as thou promisedst me, and marry me to her. And he did so, and gave us costly goods, and abundance of apparel, and furniture, and five hundred pieces of gold, saying, This is the amount of what I desire to allow you two every month; but on the condition of thy being my boon-companion, and of my hearing the damsel sing. After that, he appropriated to us exclusively a house, and gave orders to convey to it all that we required; and when I went to that house, I found it covered with furniture and stuffs, and I conveyed it to the damsel. Then I came to the grocer, informed him of all that had happened to me, and begged that he would absolve me of guilt in divorcing

his daughter without her having committed any fault. I gave her her dowry, and what was incumbent on me; and I have remained with the Hashimee in this state two years, and become a person of great affluence. The state in which I was with the damsel in Baghdád was restored to me, and God, the Bountiful, hath dispelled our trouble, loaded us with abundant benefits, and made the result of our patience to be the attainment of our desire. To Him then be praise, first and last!—And God is all-knowing.

[Next follows the Story of "the King Jelee'ad and his Son and the Wezeer Shem-más," which ends with part of the Nine Hundred and Thirtieth Night. This is one of the two stories which El-Mes'oodé mentions as being similar to the *Hezár Afsáneh*. Von Hammer, speaking of the tales which he regards as being of Indian origin, and among which he includes this story, says, "Sous le rapport de leur antiquité et de la morale qu'elles renferment, elles méritent la plus grande attention, mais d'un autre côté elles ne sont rien moins qu'amusantes;" and as I fully agree with him that the story of Jelee'ad is far from being amusing, I omit it. Much of it appears to me extremely puerile; and upon the whole I think it very inferior in interest to most of the tales in the present work.]

NOTES TO CHAPTER TWENTY-SEVENTH

NOTE 1. "Abou-Seer" is a modern Arabic corruption of the Coptic "Bousiri" or "Pousiri," the "Busiris" of the Greeks and Romans; but it is more properly written in Arabic "Booseer." It is the name of several villages in Egypt, the chief of which is in the Delta, on the eastern branch of the Nile. The like may be inferred with regard to "Abou-Keer," commonly written by the French and English "Aboukir." The place so named (well known to my countrymen) marks the site of the ancient Canopus.

NOTE 2. As it is certain that most of the stories in this work were written at least half a century before the introduction of tobacco into the East (which happened about the close of the sixteenth cen-

tury), this tale must have been altered by a copyist, or added to the original series; and I think it most probable that the latter was the case.

NOTE 3. See Note 21 to Chapter xi.

NOTE 4. Also called simply "nuf." See Note 17 to Chapter iii.

NOTE 5. Many a poor barber has a small cup of tinned copper, or of brass, instead of the large *basin* of tinned copper.

NOTE 6. In my original, the number of *nuf faddahs* is said to have been thirty; but this is at variance with what precedes.

NOTE 7. "Batárikh" is a mess composed of the roe of small salted fish, which are called "feseekh."

NOTE 8. After what I have observed above, in Note 2, it is perhaps unnecessary to notice the mention of coffee, which began to become a common beverage throughout Arabian countries about a century before the introduction of tobacco into the East.

NOTE 9. The chambers in Kháns containing no furniture, the lodger supplies a mat or two, or a carpet, and perhaps a mattress upon which to sit and sleep, with a few other portable things.

NOTE 10. That is, he set the streams of hot and cold water in motion.—A description of a public bath, and of the operations performed in it, has been given in Note 16 to Chapter ii.

NOTE 11. The bather, on entering the meslakh (the first apartment, or disrobing-room), commits his purse, and any other

valuables that he has about him, to the bath-keeper, who locks them up in a chest, in which he also deposits the pay that he receives.

NOTE 12. The depilatory called the "dāwā" (or remedy), which is employed in the bath, is composed, as I have been informed, of quicklime with a small proportion (about an eighth part) of orpiment, or native arsenic. It is made into a paste, with water, before application; and loosens the hair in about two minutes, when it is washed off.

NOTE 13. This alludes to the questions put by the two angels Munkar and Nekeer who examine the dead and torture the wicked in the grave.

NOTE 14. "If a man's deeds are good, he is of good origin; but otherwise, he is not; and hence it is said, When a man's origin is [otherwise] unknown, his deeds indicate it."

NOTE 15. See the first note of the present series.

NOTES TO CHAPTER TWENTY-EIGHTH

NOTE 1. The word rendered "minnow" is "seereh." See Note 8 to Chapter xxii.

NOTE 2. See Note 24 to Chapter viii.

NOTE 3. It appears that the fisherman lived in a quarter which had but one entrance.

NOTE 4. Though the man of the sea is here called a human being (in the original, "ádamee," a word derived from the name of our first parent), it appears afterwards that this species is different from that of the sons of Adam, properly so called.—See the fourth paragraph of Note 64 to Chapter xx.

NOTE 5. That is, wilt thou emancipate me with the desire of no other recompense than that of beholding the face of God? For this the Muslim holds to be the greatest happiness that can be enjoyed in Paradise. Hence this phrase is commonly used as meaning—"with the desire of God's recompense."

NOTE 6. The "shureyk" is a kind of bunn. A single bunn of this kind is called "keff shureyk." It is about the size of a man's hand, of an oblong form, with two longitudinal cuts along the top, and several oblique, cross cuts. It is composed of leavened dough and clarified butter (in the proportion of about two pounds of the latter to a ruba of the former), with a little sesame, and several aromatic and other substances, which are commonly called "reehat el-'ajeen;" as seed of the nigella, aniseed, cinnamon, rose-buds, absinthium (or *artemisia arborescens*), káfoorah, mahlab, and curcuma. Before it is baked, it is rubbed over with egg. The shureyk is made to be distributed to the poor at the periodical visits to the tombs, and is also made on various occasions of festivity.—A compound called reehat el-'ajeen is often added to bread. It generally consists of mahlab, káfoorah, absinthium, and some times seed of the nigella. This last is likewise, by some people, sprinkled upon the bread before it is baked and so is sesame.

NOTE 7. "Umm-es-So'ood" signifies "the Mother of Prosperities."

NOTE 8. That is, he imprecated upon them a fate like those of 'Ad and Thamood (two tribes of ancient Arabs, mentioned in Note 76 to Chapter x.); the former of whom, a few only excepted, were destroyed by a suffocating wind, and the latter, also with the exception of a few persons, by an earthquake, and a terrible noise from heaven.

NOTE 9. The litter here mentioned was of the kind called "takhtarawán," or "takht-rawán," described in Note 8 to Chapter viii.

NOTE 10. Here the story in Trébutien's version differs, representing 'Abd-Allah of the Land as being induced by the King to break his agreement with his companion of the Sea. It closes by stating that 'Abd-Allah of the Land, "preferring to retain his place and the favour of the King, returned no more to the shore of the sea, and lived happily to the end of his days." Thus it wants the moral which is conveyed in my original.

NOTE 11. "'Abd-Allah" signifies "the Servant of God."

NOTE 12. "Teybeh" is one of the many names of the city in which the Prophet is buried, commonly called, by way of honour, "El-Medeeneh," *i. e.* "The City."

NOTE 13. "The Sacred House of God" is the Temple of Mekkeh.

NOTE 14. This name is perhaps imaginary. I do not know of any fish so called.

NOTE 15. This proverb is often mentioned by Arab peasants, with allusion to their rulers and themselves.

NOTE 16. From this point, I omit several passages in my original which are silly and tiresome, or otherwise objectionable.

NOTE 17. The kind of fish here mentioned (in the Arabic, "nakkár,") I suppose to be, like the "dendán," purely imaginary.

NOTE 18. The next story in my original, that of "the Merchant of 'Omán," which ends with part of the Nine Hundred and Fifty-second Night, I omit. A large portion of it is extremely objectionable, and, upon the whole, it is of little merit.

NOTES TO CHAPTER TWENTY-NINTH

NOTE 1. This tale relates to the times of Hároon Er-Rasheed; and may perhaps be founded on fact; for there was, in the reign of that Khaleefeh, an intendant of the tribute of Egypt named El-Khaseeb, the son of 'Abd-El-Hameed. Abou-Nuwás has made honourable mention of him in the following verses:—

If our camels visit not the land of El-Khaseeb,
what man after El-Khaseeb shall they visit?

For liberality hath not passed beyond him,
nor hath it alighted behind him; but liberality goeth whithersoever he goeth.

He is a man who purchaseth eulogy with his wealth,
and who knoweth that the periods of fortune revolve.

In our tale, El-Khaseeb is improperly called Lord, and Sultán, of Egypt.

NOTE 2. "Ghazáleh" is "a gazelle;" but here it is a proper name.

NOTE 3. "Jemeen" signifies "beautiful," "lovely," "good," &c.

NOTE 4. "The gratuity for the key" (hulwán el-miftáh) is a fee which is still commonly given on hiring a house or chamber.

NOTE 5. See the fifth paragraph of Note 2 to the Introduction.

NOTE 6. The word rendered "Pearl" (namely "lu-lu-ah") also signifies "a wild cow," a species of bovine antelope. Each sense is appropriate if it be meant (as I suppose it is) to convey an allusion to the lady Jemeen.

NOTE 7. Literally "around." I suspect that a copyist has altered this passage, imagining the word "sákiyeh" to signify here "a water-wheel for irrigation" when it was used in the sense of "a rivulet," and has therefore spoken of its "pots."

NOTE 8. I here read "marj" (a meadow) for "burj" (a tower), and am justified in doing so by Trébutien's version.

NOTE 9. When the gates of heaven are opened, prayer is sure to be answered. This is said to be the case on the night called Leylet el-Kadr, which is generally believed to be the night of the twenty-seventh of Ramadán; that is, the night *preceding* the twenty-seventh day.

NOTE 10. In this sentence, in my original, there seems to be an omission, which I have supplied by inserting the words "her performance was such (says Ibráheem)." The meaning I suppose to be this: she made my state to be like that of a man who ceases to be merry with intoxication, and begins to be careful lest his turban should fall from his head.

NOTE 11. See Note 71 to Chapter viii.

NOTE 12. The next three stories in my original I omit. — The first of these, which is that of "Abu-l-Hasan of Khurásán," is very similar, but inferior in interest, to "the Story told by the Sultán's Steward," in the fifth Chapter of my translation. — The second is "the Story of Kamar-ez-Zemán and the Wife of the Jeweller." This is extremely objectionable; far more so than the title might lead one to sus-

pect. But one of the marginal notes with which my sheykh has illustrated it is too interesting to be omitted here with the story, especially as it confutes an opinion generally prevailing among my countrymen with respect to the morality of Arab women. The following is a translation of it. "Many persons reckon marrying a second time among the greatest of disgraceful actions. This opinion is most common in the country-towns and villages; and the relations of my mother are thus characterized, so that a woman of them, when her husband dieth while she is young, or divorceth her while she is young, passeth her life, however long it may be, in widowhood, and never marryeth a second time." — The third story is that of "'Abd-Allah the son of Fádil," which is one of the most entertaining tales in the work; but its chief and best portion is essentially the same as "the Story of the First of the Three Ladies of Baghdád." Instead of the three sisters, we have here three brothers; and instead of the young man, in the city of the petrified idolaters, a beautiful damsel. The story of 'Abd-Allah the son of Fádil therefore agrees also, in several points, with that of "the Second Sheykh and the Two Black Hounds," in the first Chapter of the present translation, repeating the chief incidents of the latter with slight variations. — Then follows "the Story of Maaroofof," the last in the work.

NOTES TO CHAPTER THIRTIETH

NOTE 1. Cairo is generally called, as it is here in my original, "Misr [vulg. Masr] el-Mahrooseh;" i. e. "the Guarded [City of] Misr, or Masr."

NOTE 2. Maaroofof signifies "kindness."

NOTE 3. "'Orrah" is a vulgar word, signifying "a wicked, mischievous shrew."

NOTE 4. Literally "like her. [own] book, or page." Her actions being bad, the record of them was, figuratively speaking, black.

NOTE 5. Drip-honey ('asal katr) is a "fine kind of black honey," or treacle.

NOTE 6. See Note 78 to Chapter v.

NOTE 7. See Note 8 to Chapter ii.

NOTE 8. Literally, "the Sublime Gate" or "Porte."

NOTE 9. "Aboo-Tabak" is a vulgar appellation of a sergeant who arrests by order of a magistrate, because he often executes his commission with violence. It is derived from a verb vulgarly used in the sense of assailing with violence.

NOTE 10. "The 'Adileeyeh" is the name of a mosque founded by El-Melik el-'Adil Toomán Bey, in the year of the Flight 906 (A.D. 1501), outside the wall of Cairo, near the great gate called Báb en-Nasr; and the neighbourhood of that mosque is also called by the same name. This late date is worthy of remark; and

it should also be observed, that the story of Maaróof is not related as one of ancient times.

NOTE 11. The Darb el-Ahmar is a street outside the gate called Báb Zuweyleh.

NOTE 12. The word here rendered "druggist" is "attár." See Note 2 to Chapter ix.

NOTE 13. That is, a professor in a Collegiate Mosque.

NOTE 14. "Ikhtiyán," or, as it is afterwards written in my original, "Kheetán," appears to be a fictitious name; and so, perhaps, is the name which follows it, as my sheykh supposes; but, as we are left to supply the short vowels, I rather think that the latter is "El-Khutan" or "Khutan" (without the article), the name of a district of Tartary. It is more consistent, however, with the character of the story to regard this city as an imaginary place, the inhabitants of which agree, in every thing but dress, with the Arabs. In Trébutien's version, it is called "Khaïtan, the capital of the kingdom of Sohatan."

NOTE 15. This is the name of a deep red dye.

NOTE 16. This is a vulgar form of speech, and signifies, "there came not to him what would profit him, nor what would rid others of him."

NOTE 17. By "the Rijál" are meant the Welees, or Saints; and probably that order of the Welees called "Rijál el-Gheyb," who, according to the Arabs, appear not to other men. In an account of the Muslims of India, the Rijál el-Gheyb are described as "a class of people who are mounted on clouds, and remain together each day in a different part of the hemisphere;" and they are said to have much influence upon the fortune of travellers.

NOTE 18. That is, he is suspected of lying in both cases.

NOTE 19. "Ash'ab was a very covetous man: so covetous that he said to a man who was making a dish, Enlarge it:—whereupon the man said to him, Wherefore?—and he answered, Perhaps something may be given in it to me."

NOTE 20. By "the Queen" is here meant the bride, as is afterwards shewn in the story.

NOTE 21. The mention of this title I regard as another evidence of the late date of this tale. See Note 43 to Chapter xxii.

NOTE 22. The Jink are a class of public dancers, young men and boys, generally Jews, Armenians, Greeks, and Turks. Their dress is partly male and partly female, and they wear long hair, which they plait, and in other respects also they assimilate their appearance to that of women,

NOTE 23. "Abu-s-Sa'ádát" signifies "the Father of Prosperities."

NOTE 24. By "brides" are often meant, as in this case, young and beautiful damsels; and by "the brides of the treasures," those enchanting females who are said to serve as guardians of some hidden treasures. Such were the ten damsels in the City of Brass.

NOTE 25. See Note 8 to Chapter viii.

NOTE 26. The ornaments here mentioned (called in Arabic "asákir") are of various shapes. The most common kind is a ball with a pointed head rising from it; the latter being with or without a crescent, and tapering either uniformly or otherwise.

NOTE 27. Here called, in my original, "Kheetán."

NOTE 28. Here, in my original, the word "atyas" (which signifies "stupid") is the epithet used; but this is evidently a mistake for "insee" ("human," or "a human being"). I suspected this to be the case before I referred to Trébutien's version, which has confirmed my conjecture. In the Arabic characters, "insee," if not plainly written, might easily be mistaken for "atyas."

NOTE 29. The word which I have rendered "nose-ring" is "khizám." My sheykh has stated in the margin that it is for the ear; but I believe that he has made this remark inadvertently, for I have never heard the term "khizám" applied to any thing but a nose-ring. This ornament, however, I have seen worn by few but women of the lower orders. Specimens of the khizám and other ornaments here mentioned are figured in my work on the Modern Egyptians, in Appendix A.

NOTE 30. The cup-bearer is generally a slave, and slaves are mostly of infidel parents.

NOTE 31. According to a map of the world, in a copy of Ibn-El-Wardee's geography in my possession, "the deserted quarter" (in Arabic "er-ruba el-kharáb") is a large portion of Africa, immediately on the south of the sources of the Nile.

NOTE 32. This she says assuming her husband to be dead; for otherwise, if he did not divorce her, she could not lawfully marry another. The period of widowhood is four months and ten days.

NOTE 33. These two verses are from El-Hareere (29th Makámeh); but transposed, and slightly altered.

NOTE 34. "That is to say, Thou wast the cause for my forsaking thee: so it was as though thou forsookest me. Otherwise, it was he who forsook her. But she was the cause. And this is like the saying of El-Mutanebbie, —

When thou departest from a people who
are able to induce thee not to quit
them, they are the departers."

NOTE 35. Literally, "a short sword of jewel." But the word here rendered "jewel" (namely "jóhar") has another sense, peculiarly applied to a weapon of steel: it signifies the wavy appearance seen in fine Eastern swords and daggers, and perhaps the steel itself that has that appearance.

NOTE 36. Elevations of this kind, in the East, have been innumerable; for, among the Muslims, there are few persons, even if they can neither read nor write, who can be truly called uneducated, — few who, from their infancy, have not received a moral education which (simple as it is) is equal to that of many of their compatriots holding high civil employments.

